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# **A Tibetan-English Dictionary**



# **A TIBETAN-ENGLISH DICTIONARY**

**With Special Reference to the Prevailing Dialects**

*To which is added*

**AN ENGLISH-TIBETAN VOCABULARY**

**H. JÄSCHKE**

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## PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disintegrated, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my *Essay on the Phonetic System of the Tibetan language* in the *Monthly Reports of the Royal Academy of Science at Berlin 1867*, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the *Lexicon* by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his *Alphabetum Tibetanum*. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his *Grammar* (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the *Tibetan-English Dictionary* by Csoma de Kőrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Kőrös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his *Grammar* conversational



phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schrötter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M. A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. J.

# INTRODUCTION

## I. THE TIBETAN ALPHABET.

### CONSONANTS.

The names of all the Consonants sound in *a*, pronounced like the *a* in the English word 'far'.

ཀ <i>ka</i> pronounced like the French <i>c</i> — car	མ <i>ma</i> mart
ཁ <i>ka</i> like the English <i>c</i> or <i>k</i> — cart	ཙ <i>tsa</i> (ts) parts
ག <i>ga</i> harder than the English (hard) <i>g</i>	ཛ <i>tca</i> (aspirated)
ང <i>na</i> ng — pang	ཌ <i>dza</i> (ds) — guards
ཅ <i>ca</i> the soft English <i>g</i> — ginger	ཎ <i>wa</i> waft
ཆ <i>ca</i> ch — chart	ཞ <i>za</i> (zh) like the English <i>s</i> in leisure
ཇ <i>ja</i> j — jar	ཟ <i>za</i> like the English <i>z</i> — zeal
ཉ <i>nya</i> the French <i>gn</i> — campagne	ང <i>a</i> (basis for vowels)
ཏ <i>ta</i> the French <i>t</i> — tard	ཡ *) <i>ya</i> yard
ཐ <i>ta</i> the English <i>t</i> — tart	ར **) <i>ra</i> rasp
ད <i>da</i> dart	ལ <i>la</i> last
ན <i>na</i> nard	ཤ <i>da</i> (sh) — sharp
པ <i>pa</i> the French <i>p</i> — pas	ས <i>sa</i> salve
ཕ <i>pa</i> the English <i>p</i> — part	ཧ <i>ha</i> half
བ <i>ba</i> bard	ཨ 'a (basis for vowels)

\*) ཡ *ya*, when combined, as second consonant, with *k*- and *p*-sounds, or with *m*, is written under the first letter, assuming the shape of ཡ, thus ཀྭ *kya*, རྭ *pya*, མྭ *mya* etc.

\*\*) ར *ra*, when combined as second letter, with *k*-, *t*- and *p*-sounds is written under the first, in the shape of ར, thus: ཀྭ *kra*, རྭ *tra*, རྭ *bra* etc. — When combined with another consonant as first letter, it is written over the second, thus: ཀྭ *rka*, རྭ *ria*, རྭ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by ར, ར, ར, ར, ར,

! The figure < (*wa-sar* or small *sa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. *ṣ* *ṣa* hot and *ṣ* *ṣa* (*ṣwa*) salt.

When ག stands as a prefix, it is, when transcribed, represented by *γ*, e.g. གཅིག *γtig*, གཏམ་ *γtam* etc.

The alphabetical order of the vowels is: a, i, u, e, o; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English *a* in 'far', *i* like *ee* in 'peer' or *i* in 'pin', *u* like *u* in 'rule' or in 'pull', *e* like *a* in 'fate' or *e* in 'met', *o* like *o* in 'note' or in 'not'.

As the vowel a is inherent in every consonant, so that even a single letter may form a word, e.g. **𑌕** *ba* (cow), **𑌖** *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, **𑌗** standing for *i*, **𑌘** for *u*, **𑌙** for *e*, **𑌚** for *o*. The marks for *i*, *e*, *o* are placed over the letter, that for *u* under it. Examples: **𑌖𑌕𑌢𑌃** *pad-ma*, **𑌖𑌢** *ri*, **𑌖𑌙** *me*, **𑌖𑌘𑌢𑌃** *bu-mo*.

The letter **ᱵ** is used as a basis for initial vowels, thus: **ᱵᱤᱨ** 'a-ma; the letter **ᱠ** serves as a basis for initial and final vowels: **ᱠᱤᱨ** o-ma, **ᱠᱤᱨᱤ** dya.

The vowel-sounds of **ᱠ**, when transcribed, are indicated by the mark **ː**: **ᱠː**, **ᱡː**, **ᱢː**, **ᱣː**, **ᱤː**, **ᱥː**, **ᱦː**, whilst the **ᱦ**-vowels are denoted by the mark **'** placed over the respective letters: **ᱦ'**, **ᱧ'**, **ᱨ'**, **ᱩ'**, **ᱪ'**. — The real nature of the letters **ᱠ** and **ᱦ** is treated of in the latter part of the Introduction.

Whenever **ᱚ** is a prefixed letter, the mark **o**, in transcribing, is put under the consonant following the **ᱚ** e.g. **ᱚᱯᱟ** *du*, **ᱚᱭᱟ** *gro-ba*.

*Note.* For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: १-२१-२१-१-३-३-; २-३२-२२- etc. etc.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptance.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2<sup>nd</sup> edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus *z* has its usual force, and does not stand for the peculiar sound *ts*, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels*: the well known sign (^) for a short, and (˘) for a long vowel; the mark of a modified vowel (·), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (ä, ö, ü); a dot under the vowel denotes a close vowel-sound (e = a in fate, o in note); a horizontal line under the vowel denotes a more open vowel-sound (e in 'there', o in 'or, cord', which, indeed, supersedes the *a* mentioned above); the mark (̃) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French 'an, in, on, un' = ā, ē, ō, ŭ).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, h is formed); next comes the *guttural region*, at the throat, near the soft palate and uvula (here k is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German *ch* is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (d, t, s, sh), and finally the *labial region*, at the lips (b, p, m). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals*; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, *ng* is obtained (to be marked *⁂*); at the dental point, *n*; at the labial point, *m*. In order to conform with the two final rules, cited above from Lepsius, the Greek letter *χ* is used to represent the German *ch*, when it is guttural and hard, as in the word 'doch'; use is made of the Greek *γ*, when it is soft or accompanied by a vocalic tone (the Dutch *g*); *χ* gives the force of a palatal *ch* (German 'ich' = *ix*, 'milch' = *milχ*); *⁂* is used to represent the strong English *th* (as in 'through'); *δ* renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing *s* or *ss* (as in 'yes', 'press') is marked as *s*; the soft vocalic *s* (as in 'his', 'rise') is represented by *z*; the hard rushing sound *sh*, German *sch*, is rendered by *š*; the sound of the French *j* by *ž*. If one attempts to give at the palatal point, where the English *y* (in 'year'), or the German *j* (in 'Jahr') is formed, the sound *sh*, German *sch*, one obtains the palatal *š*, or the softened and vocalized *ž*. In the Dictionary *θ* and *z* have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ǰ*, or, with their palatal force, *č̣* and *ǰ̣* (instead of *č* and *ǰ*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of *tenues*, *mediae*, or *aspiratae*, are treated. The *tenues* are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, *k*, *t*, *p* are produced. The *mediae*, *g*, *d*, *b*, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The *aspiratae* require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: *Ĥ*, *ț*, *ȳ*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only *mediae* and *aspiratae*, for we give an aspirated sound to every *k*, *t* and *p*. The French and the Magyars distinguish consciously the pure *tenues* from the *mediae*; on the other hand they ignore the *aspiratae*. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or *mutae* by the addition of the dental sibilants in all three ranks or grades of aspiration: *ṡ*, *Ṣ*, *Ṥ* and *Ṣ̣*, *Ṣ́̇*, or according to the Standard Alphabet: *č*, *č̣*, *ǰ* and *ts*, *tš*, *dž*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmir. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the *tenues* into the *aspiratae*, *g* and *d* (compare lower down) becoming *y* or *z*, *b* becoming *w*. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Kham. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign 4 (which does not occur in this Table) was pronounced = ㄣ, or ㄣ in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English *w*, so that ㄣ sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, *s*, in Ü, *gs*, in Tsang, *l*. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the *d*, (as in *ṣo'-pa*) and when in Lahoul the *g* (as in *ṣo', pu'-rón*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between ㄣ and ㄣ, or between ㄣ and ㄣ, not in the consonant, but in the Tone, pronouncing ㄣ and ㄣ with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ㄣ and ㄣ, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by *h*, the high-toned by the mark of the *spiritus asper*.



Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ࠠ, when subscribed. The tennues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *a*, *d*, and *n*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ࠠ and ࠡ, introduce us to a very interesting linguistic phenomenon.

We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ࠠ, in contradistinction to ࠡ, which represents the Semitic *h*, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ལི་ལི་ཨུན and ལི་ལི་ནུན. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ࠠ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *dey*), the function of ࠠ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word མདྲ་, would be read 'mad'; whereas མདྲ་, written thus, implies that the vowel does not precede but follow the consonant *d*, and consequently the *m* is prefix, and the word to be read 'mda'. If the vowel is not *a*, the sign of such vowel suffices, e.g. མདྲོ་ *mdo*; མདྲོ་ *mdao*, standing now for མདྲོ་འོ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ࠡ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ࠠ. The sound would be still more accurately represented than it is in the Table, thus: *adr-po*, *uig-pa* etc. Improper are the expedients of some of the dialects, the sound being hardened to *y* in Kham, to ࠡ in Western Tibet; also Csoma's device of indicating it by an *h* is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidac (*m*, *n*, *r*, *l*) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ࠠ, placed as a prefix, which I transcribe thus *do*, e.g. ࠠདྲོ་ *do* = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the medinae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཨ and འ and pronounces the former only as a vocalic initial. In words from the Sanscrit the འ is used in some respect as a 'mora', to denote a long syllable, e.g. ཨྱི for ཨྱི; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ཨྱྱྱ.

ཨྱ *mya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myai-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningham.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyai-wa*. The process of transition to the cerebral *t*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of *r* is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བསྐྱ, བསྐྱ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus རྩི་ལ་ *yi-wa*, རྩྱ་ *akra*, རྩྱ་གས་ *wegrags* call for no greater exertions, than do the Polish *chciwy*, *wkrótce*, *wakroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like རྩྱ་, རྩྱ་ would have coincided with རྩྱ་, རྩྱ་. Yet it must be acknowledged that a pronunciation *bču*, *bka* etc. exists, side by side with *wču*, *wka* etc. — རྩྱ་, as a liquid, offers no difficulty. — རྩྱ་, as a prefix, is no consonant.

A doubt must still cling to རྩྱ་, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to རྩྱ་, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like རྩྱ་ with the power of *γ*. The investigations of Lepsius go indeed to prove, that རྩྱ་ and རྩྱ་ are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *δ*, which then very soon passed into *γ*. The variations between *r* and *s* in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

### III. PHONETIC TABLE FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

#### I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Laduk	Lahoul	Spiti	Tsang, Ü	Khams	
<i>ka-ra</i>						
<i>kug</i> = cook		<i>ku'</i>				
<i>kun</i>				<i>kyn</i>	<i>kyn</i>	
<i>Fai-pa</i>						in C. high-toned
<i>gani</i>			<i>ghan</i>	<i>ghan</i>		in C. deep-toned
<i>nai</i>				<i>na Ts.</i>		
<i>ian-pa</i>				<i>niem-pa Ü.</i>		
<i>ci</i>					<i>ce</i>	
<i>čad-pa</i>				<i>čep'-pa</i>		high-toned
<i>čan-pa</i>				<i>čeni-pa</i>		
<i>čen-po</i>				<i>čem-po</i>		
<i>ja</i>			<i>ja</i>	<i>ja</i>		deep-toned
<i>nyin</i>					<i>nyen</i>	
<i>tib-ril</i>				<i>tib-ri Ts.</i>	<i>teb-rel</i>	
<i>tan</i>					<i>tén</i>	
<i>tab</i> = <i>táp</i>						high-toned
<i>tog</i>		<i>w'</i>				
<i>tod-pa</i>				<i>to'-pa</i>		
<i>da</i>			<i>dha</i>	<i>dha</i>		
<i>dud-pa</i>			<i>dhud-pa</i>	<i>dhü'-pa</i>		deep-toned
<i>nad</i> = <i>nüt</i>				<i>ne</i>		
<i>pan-pa</i>				<i>pem-pa</i>		high-toned
<i>jug-ron</i>		<i>pu'-ron</i>		<i>jug-ron</i>		
<i>ba</i>			<i>bha</i>	<i>bha</i>	<i>wa</i>	
<i>bal</i>			<i>bhal</i>	<i>bhāt, bhal C.</i>	<i>wal</i>	
<i>bu</i>			<i>bhu</i>	<i>bhu</i>	<i>wə</i>	
<i>bu-mo</i>			<i>bhu-mo</i>	<i>bhu-mo</i>	<i>wə-mo</i>	deep-toned
<i>bod</i>			<i>bhod</i>	<i>bho'</i>	<i>wod</i>	
<i>mig</i>		<i>mi'</i>				
<i>me</i>						
<i>tsil</i>				<i>tsi</i>	<i>tsel</i>	high-toned
<i>dza-ti</i>						
<i>wa-tse</i>						
<i>ža</i>			<i>ša</i>	<i>šu</i>	<i>ža</i>	
<i>žag</i>		<i>ža'</i>	<i>šag</i>	<i>šay</i>	<i>žag</i>	
<i>za</i>			<i>sa</i>	<i>sa</i>		
<i>zan</i>			<i>san</i>	<i>sen</i>		
<i>'ar-po</i>	<i>'ar-po</i>	<i>'ar-po</i>			<i>yur-po</i>	
<i>'ug-pa</i>	<i>'ug-pa</i>	<i>'ug-pa</i>			<i>yug-pa</i>	
<i>'o-ma</i>	<i>'o-ma</i>	<i>'o-ma</i>			<i>yo-ma</i>	
<i>'od</i>	<i>'od</i>	<i>'od</i>		<i>o, ö'</i>	<i>yod</i>	
<i>'ol-mo</i>	<i>'ol-mo</i>	<i>'ol-mo</i>		<i>o, ö-mo Ts.</i>	<i>yol-mo</i>	
<i>yai</i>					<i>yen</i>	
<i>yan-pa</i>				<i>yā-ga</i>		
<i>yul-ga</i>				<i>yem-pa</i>		
<i>yin</i>					<i>yen</i>	
<i>yul</i>				<i>yü, yü Ts.</i>		
						in C. deep-toned

	2 West.	3 Tibet	4 Central	5 Prov.	
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams
yod				yo'	
ral				ra	
rol-mo				ro-mo Ts.	deep-toned
o-ma					
da					
del					high-toned
sa					

## II. Words terminating in ཏ or ཏ.

za-ba	za-wa	sa-wa	sa-wa		deep-toned
zi-ba	zi-wa	si-wa	si-wa	zi-wa	
si-ba	si-wa	si-wa	si-wa	si-wa	high-toned
zu-ba	zu-wa	su-wa	su-wa	zu-wa	
jo-lo	jo-wo	jho-wo	jho-wo		deep-toned
dar-ba	dar-wa	dhur-wa	dhur-wa		
sol-ba	sol-wa		so-wa Ts.		high-toned

## III. Words terminating in ས.

	Kas, Ka	Kai, Ke	Ka, Ka	Ke	Ke	
ris	ris, ri	ri	ri	ri	ri	high-toned
gus	gus, gū	gui, gū	ghui	gū	ghū	deep-toned
dus	dus, dū	dui, dū	dhui	dū	dhū	
des	des, dē	dē	dhē	dē	dhē	
kos	Kos, Kō	Koi, Kō	Kō	kō	kō	high-toned
gos	gos, gō	goi, gō	ghō	gō	ghō	deep-toned
os	os, ō	oi, ō	ō	ō	ō	high-toned
cos	cos, cō	coi, cō	cō	cō	cō	high-toned
nags	nag(s)	nag	?	nag, na	nāg	deep-toned
rigs	rig(s)	rig	?	rig, ri	and so forth	high-toned
tugs	tug(s)	tug	?	tug, tū		deep-toned
legs	leg(s)	leg	?	leg, lē		
gogs	gog(s)	gog	?	gog, pō		
tabs	tab(s)	tab	tau	tab	tab	high-toned
šubs	šib(s)	šib	šiu	šib	šib	
šubs	šub(s)	šub	šū	šub	šub	
pebs	peb(s)	peb	pēu	peb	peb	
obs	ob(s)	ob	ōu	ōbb	yob	deep-toned
tams-čad	tam(s)-čad	tam-čad	tam-čad	tam-čad	tam-čad	high-toned
gom-s-pu	gom(s)-pa	gom-pu	ghom-pa	ghom-pa	gom-pa	deep-toned

## IV. Words with diphthongs.

Kai	Ke	Kai, Ke	Ke	Ke	high-toned
čü, čü	čü	čü	čü	čü	
bui	bui, bū	bui, bū	bhui	bū	deep-toned
dēi	dēi		dhēi	dhēi	high-toned
soi				so	
gāü		ghāü	ghau	ga-yo	
lāü				and so forth	
māü					deep-toned
rāü				(ra-yo)	
reo					

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rio roa, rō ruo						deep-toned

## V. Words with subscribed letters.

kyan					kyai	
kyir-kyér					kyer-kyér	
kyu					kyo	
kyi					kye	
kyu					kyo	high-toned
kyed						
kyod						
gri						
gyon-pa	Par. Bal.; Ld.		ghyi	ghyi		deep-toned
pyag	pyag	zag	ghyon-pa	ghyon-pa		
pyi	pi	pi	zag	zag	zag	
pyug-po	pyug- po	zug-po	zi	zi	zi	high-toned
pye	pe	pe	zug-po	zug-po	zug-p	
pyoga	dog(s)	dog	ze	ze	ze?	
bya-mo	bya- mo	ja-mo	dog	dog Ts. do Ü.	dog	
byi-ba, byi-wa	bi-wa	bi-mo	?	ja-mo	?	deep-toned
bye-ma	?	bi-wa	?	hi-wa	?	
byos	?	be-ma	?	hi-ma	?	
mya-nān	?	jos, joi, jō	?	hi	?	high-toned
krad-pa	?	nya-nān	nya-nān	nya-nān	?	
		pad-pa	pad-pa	pad-pa	?	
Krag	Krag	?	?	?	?	
Krim	?	?	?	?	?	high-toned
Krus	?	?	?	?	?	
Kron-po	?	?	?	?	?	
gri	gri	?	?	?	?	deep-toned
dron-mo		?	?	?	?	
pru-gu	pru-gu	?	?	?	?	high-toned
bra-bo, bra-wo		?	?	?	?	deep-toned
brañ-sa	(B. blañ-sa)	?	?	?	?	
bran-ma	bran-ma?	?	?	?	?	high-toned
striñ-mo	strin-mo B.	?	?	?	?	
hrul-po	hrul-po	?	?	?	?	deep-toned
klog-pa	?	?	?	?	?	
glog	?	?	?	?	?	high-toned
bla-ma	?	?	?	?	?	
zla-ba, zla-wu	lza B.	?	?	?	?	
riañ-pa		?	?	?	?	high-toned
sla-mo	?	?	?	?	?	

## VI. Words with superscribed letters.

rkan-pa	?	(r)kan-pa	kan-pa	kan-pa	rken-pa	these and all
rgad-po	?	(r)gad-po	gad-po	ge'-po	rgad-po	the rest are
ria	?	(r)ña	ña	ña	ria	high-toned
rjes	?	?	je?	je	rji	

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Kham	
nyin-pa	(r)nyin-pa	nyin-pa	nyin-pa	nyin-pa	nyin-pa	
rta	rta, sta, ta	ta	ta	ta	rta	
rdo	(r)do	do	do	do	rdo	
rnon-po	(r)non-po	non-po	non-po	ngm-po	rnon-po	
rba	wa	ba	ba	ba	rwa?	
rmig-pa	mig-pa	mig-pa	mig-ba	mig-pa	rmig-pa	
rta	sa	sa	?	tsa	?	Pur. Bal.
rtewa	sa	sa	?	tsa	?	rtsoä, staod
rdza-ma	za-maj	za-ma	?	dza-ma	?	
lia	ña, ña	ña	ña	ña	lia	
lcan-ma	lcan-ma	dan-ma	dan-ma	dan-ma	lien-ma	lcan-ma
lan-ku	(l)an-ku	jan-ku	jan-ku	jan-ku	ljen-ku	
ltad-mo	(l)tad-mo	tad-mo	tad-mo	té'-mo	ltad-mo	ltad-mo
ldag-pa	(l)dag-pa	dag-pa	dag-pa	dag-pa	ldag-pa	
lham	lam	lam	lam	hlamoxlam	lham	lham
skom	skom	kom	kom	kom	skom	skom
skra	ära	ära, ta	ta	ta	ätra	
sgo	ju	go	go	go	sgo	sgo
sgra	qa, ra	qa, ra	qa	qa	zdra	
snon-po	non-po	non-po	non-po	ngm-po	snon-po	
snyn	nyin	nyin	nyin	nyin	snyn	
stag	stag	tag	tag	tag	stag	
sdoñ-po	(s)doñ-po	doñ-po	doñ-po	doñ-po	sdoñ-po	
sna	na	na	na	na	sna	
spu	(s)pu	pu	pu	pu	spo	
spvod-pa	(s)övd-pa	öod-pa	öod-pa	öü'-pa	švod-pa	
spreu	also šreü	šü	šü	šü	štre-yü	
šbal-ba	(s)bal-wa	bal-wa	bal-wa	bä-wa Ts. bal-wa Ü.	zual-wa	
šbyar-ba	žar-wa	žar-wa	žar-wa	žar-wa	zuar-wa	
šbran-bu	also žan-bu	žan-bu	žan-bu	žan-bu	žen-wa	
šman	(s)man	man	man	man	šman	
šnyon-pa	nyon-pa	nyon-pa	nyon-pa	nyom-pa	šnyon-pa	
šmra-ba	mra-wa	mra-wa	?	m(r)a-wa	šna-wa	
štal-ba	(s)štal-wa	štal-wa	štal-wa	šad-wa Ts. štal-wa Ü.	šštal-wa	

## VII. Words with prefixed letters.

ydes-pa	des-pa	de-pa	de-pa	de-pa	ydi-pa	
ytam	tam	tam	tam	tam	ytam	
yduñ-ba	duñ-wa	duñ-wa	duñ-wa	duñ-wa	yduñ-wa	
yñañ-ba	nañ-wa	nañ-wa	nañ-wa	nañ-wa	yñañ-wa	Bal. ynam
ynam	nam	nam	nam	nam	ynam	
ytsañ-po	tsañ-po	tsañ-po	tsañ-po	tsañ-po	ytsañ-po	
yzu	zu	zu	zu	zu	zu	
yzig	zig	zi'	sig	sig	yzig	
yyog-po	yog-po	yö'-po	yog-po	yog-po	(r)yog-po	
yšer-pa	šer-pa	šer-pa	šer-pa	šer-pa	yšer-pa	or gšer-pa
yser	ser	ser	ser	ser	yser	Bal. yser
dkar-po	kar-po	kar-po	kar-po	kar-po	ykar-po	
dkyil	kyil	kyil	kyil	kyil	ykyil	
dgu	gu	gu	gu	gu	ygo	
dgra	qa	qa	qa	qa	(y)da	Bal. yniul
dñul	ñul (vulgo)	mül) ñul	ñul	na Ts. nul Ü.	yñul	or ymul
dpe-ča	pe-ča	pe-ča	pe-ča	pe-ča	ype-ča	xpe-ča

	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams	
<i>ma-dpe</i>	<i>mas-pe</i>	<i>mar-pe</i>	<i>ma-pe</i>	<i>ma-pe</i>	<i>may-pe?</i>	
<i>dpyid</i>	(s)pid	pid	cid	ci	xiid	
<i>dan.</i>	uan	uan	uan	uan (vlg. an)	yuen	
<i>dbu</i>	'u	'u	'u	'u	wo	
<i>dbugs</i>	'ug(s)	'u	'ug	'ug Ts. 'ü Ü.	wuy	
<i>dbul-po</i>	'ul-po	'ul-po	'ul-po	'ü-po Ts.	ywol-po	
<i>dben-pa</i>	'en-pa	'en-pa	en-pa	'ul-po, yl-po	yuen-pa	
<i>dbyar</i>	yar	yar	yar	em-pa (Ü.)	wyer	
<i>dmur-po</i>	mar-po	mar-po	mar-po	yar	(y)mar-po	
<i>dmyal-ba</i>	nyal-wa	nyal-wa	nyal-wa	nyä-wa Ts.	mnyal-wa	
				nyal-wa Ü.		
<i>bka, vka</i>	<i>ka</i>	<i>ka</i>	<i>ka</i>	<i>kä</i>	<i>vka</i>	
<i>bkra-äis</i>	fa-äi(s)	fa-äi	fa-äi	fa-äi	bfa-äi	
<i>bgo-ba</i>	go-wa	go-wa	go-wa	go-wa	ngo-wa	
<i>brgyad</i>	gyad	gyad	gyad	gyä	orgyad	Bal. vrgya
<i>bču</i>	ču	ču	ču	ču	öču, bču	
<i>bčug-sum</i>	čug-sum	čug-um	ču-süm?	ču-süm	včug-süm	
				ču-rum		
<i>bčub-zi</i>	čub-zi	čub-zi	ču-zi	ču-zi	včub-zi?	
<i>brjed-pa</i>	žed-pa	žed-pa	jed-pa	jē'-pa	rrjed-pa	
<i>btum-pa</i>	tum-pa	tum-pa	tum-pa	tüm-pa	btöm-pa	
<i>bdun</i>	dun	dun	dun	dyn	vdun	Bal. vdun
<i>brtse-ba</i>	se-wa	se-wa	tse-wa	tse-wa	vrtsē-wa	
<i>brdrun</i>	zun	zun	dzun	dzun	rrdzun	Pür. rdzun
<i>bži</i>	ži	ži	ži	ži	rže	
<i>bžib-ču</i>	žib-ču	žib-ču	ši-ču?	ši-ču	vžeb-ču?	
<i>bžai-po</i>	žai-po	žai-po	šan-po	šan-po	ržen-po	
<i>bžal-ba</i>	žal-wa	žal-wa	žal-wa	šä-wa	všel-wa	
<i>bšu-ba</i>	su-wa	su-wa	su-wa	su-wa	vso-wa	
<i>bereg-pa</i>	šreg-pa	šreg-pa	šreg-pa	šreg-pa	vstrag-pu	
				(seq-pa)		
<i>belab-pa</i>	lab-pa	lab-pa	lab-pa	lab-pa	vlab-pa	
<i>mār</i>	kār	kār	kār	kār	mār	
<i>mgo</i>	go	go	go	go	mgo	
<i>mgon</i>	qon	qon	qon	qon	mgon	
<i>mār-(b)wa</i>	nār-wa	nār-wa	nār-wa	nār-wa	mār-wa	
<i>mčin-pa</i>	čin-pa	čin-pa	čin-pa	čim-ga	mčen-pa	
<i>mjin-pa</i>	jin-pa	jin-pa	jin-pa	jin-pa	mjin-pa	
<i>mšin</i>	šin	šin	šin	šin	(m)šen	
<i>mda</i>	da	da	da	da	mda	
<i>mso</i>	tso	tso	tso	tso	mso	
<i>mdzo</i>	dzo	dzo	dzo	dzo	mdzo	
<i>kol-ba</i>	kol-wa	kol-wa	kol-wa	kō-wa Ts.	nkol-wa	
<i>gul-ba</i>	gul-wa	gul-wa	gul-wa	gū-wa Ts.	ngul-wa	
				gul-wa Ü.		
<i>čam-pa</i>	čam-pa	čam-pa	čam-pa	čam-pa	nčam-pa	
<i>jam-po</i>	jam-po	jam-po	jam-po	jam-po	njam-po	
<i>tag-pa</i>	tag-pa	tag-pa	tag-pa	tag-pa	nlag-pa	
<i>γge-dün</i>	gen-dun	gen-dun	ge(n)-dün	ge(n)-dün Ts.	ygen-dün?	
				ge-dün Ü.		
<i>dod-pa</i>	dod-pa	dod-pa	dod-pa	dō-pa	ndod-pa	
<i>pur-ba</i>	pur-wa	pur-wa	pur-wa	pur-wa	mjur-wa	
<i>pyi-ba</i>	pi-wa	pi-wa	pi-wa	či-wa	nči-wa	
<i>prod-pa</i>	łod-pa	łod-pa	łod-pa	fū'-pa	nłod-pa	

\* - 37  
etc.

	2 West. Tibet	3	4 Central Prov.	5	
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams
<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>mbab-pa</i>
<i>eka-büm</i>	<i>kam-bum</i>	<i>kam-bum</i>	<i>kam-büm</i>	<i>ka(m)-büm</i>	<i>ekam-büm</i>
<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>ntsir-wa</i>
<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzim-pa</i>	<i>ndzen-pa</i>

## ABBREVIATIONS.

abbr.	= abbreviated, abbreviation	e.g.	= exempli gratia, for instance
acc.	according to	eleg.	elegant, -ly
accus.	accusative case	elsewh.	elsewhere
act.	active, -ly	emphat.	emphatical, -ly
adj.	adjective	erron.	erroneous, -ly
adv.	adverb, -ially	esp.	especially
A. R.	Asiatic Researches	euphemist.	euphemistical, -ly
Ar.	Arabic	expl.	explain, explanation
B.	books, book-language	extr.	extremo, towards the end of a longer article.
Bal.	Balti, the most westerly of the districts, in which the Tibetan language is spoken.	fem.	feminine gender
Bhar.	Bharata, a dialogue, ed. by Dr. A. Schiefner.	fig.	figurative, -ly
Bhot.	Bhotan, province.	frq.	frequent, -ly
Burn. I.	Burnouf, Introduction au Buddhism Indien.	fut.	future tense
• II.	Burnouf, Lotus de la bonne loi.	gen.	general, -ly
C.	Central Tibet, esp. the provinces Ü and Tsang.	gen.	genitive case
c.	cum, with	Gl.r.	Gyalrabs, a history of the kings of Tibet.
c.e.	construitur cum, construed with.	Gram.	native grammarians or grammatical works
c.e.a.	construed with the accusative, etc.	Gyatch.	Gyatchherrolpa, Biography of Buddha.
ccapir	construitur cum accusativo personae, instrumentativo rei	Hd.	Hindi language.
ccirdp	construitur cum instrumentativo rei, dativo personae etc.	Hook.	Dr. Hooker, Himalayan Journals.
cf.	confer, compare	ibid.	ibidem, in the same place.
Chr. P.	Christian writings by Protestant missionaries.	id.	idem, the same
Chr. R.	Christian writings by Roman Catholic missionaries.	i.e.	id est, that is
cog.	cognate, related in origin	imp.	imperative mood
col.	colloquial, -ly	impers.	impersonal, -ly
collect.	collective, -ly	incorr.	incorrect, -ly
com.	commonly	inf.	infinitive mood
comp.	compound -s	init.	initio, at the beginning of a longer article.
conj.	conjunction	inst.	instead
contr.	contracted	instr.	instrumentative case
corr.	correct, -ly	interj.	interjection
correl.	correlative, -ly	interr.	interrogative, -ly
Cs.	Csoma de Körös, Tibetan-English Dictionary.	intrs.	intransitive
Cunn.	Cunningham, General, Ladak and the surrounding country.	i.o.	instead of
		irr.	irregular, -ly
dat.	dative case	Kh.	Khams, eastern part of Tibet.
deriv.	derivative	Köpp.	Köppen, Die Religion des Buddha.
Desg.	Desgodins, La Mission du Tibet de 1855-1870.	Kun.	Kunawur, province under English protection.
Do. or Dom.	Do-mang, a collection of incantations.	Lat.	Latin
dub.	dubious	Ld.	Ladak, province.
Dal.	Dzanglun, an ancient collection of Legends of Buddha.	Ld.-Gl.r.	Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
		Lew.	Lewin, Manual of Tibetan.
		Lex., Lexx.	Lexicons, native dictionaries.
		Lh.	Lahoul, province.
		Lis.	Lightgurkhang, glossary.
		lit.	literally, also literature
		Ma.	Ma-ong-lung-bstan, a kind of Tibetan Apocalypses.



masc.	masculine gender	Schl.	— Dr. E. Schlagintweit, Buddhism in Tibet.
Med.	medical works	Schr.	Schröter, editor of the first Tibetan Dictionary.
	medio, about the middle of a longer article	S.g.	Shad-gyud, a medical work.
metaph.	metaphorical, -ly	Sim.	Sikkim, province
meton.	metonymical, -ly	sim.	similar in meaning, similarly
Mil.	Milaraspa's hundred thousand Songs.	sing.	singular number
Mil. nt.	Milaraspa's nam-tar, Milaraspa's autobiography.	s.l.c.	si lectio certa, if the reading is to be depended upon
Mng.	Man-ngag-rgyud, a medical work.	S.O.	Ser-od, a religious work.
n.	name	Sp.	Spiti, province.
neut.	neuter gender	Ssk.	Sanskrit
nif.	ni fallor, if I am not mistaken	Stg.	Stan-gyur, a collection of commentaries.
n.p.	noun proper	symb. num.	symbolical numeral
N.T.	New Testament	syn. or synon.	synonymous
num.	numeral	Tar.	Taranatha, history of the propagation of Buddhism in India.
obs.	obsolete	termin.	terminative case
opp.	as opposed to	Thgr.	Thos-grol, Direction for the departed soul to find the way to eternal happiness.
p.	page		
partic.	participle	Thgy.	Thargyan, scientific treatises.
pass.	passive, -ly	Trig.	Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
	perhaps		
	Peraian	trop.	tropically, figuratively
pers.	person, personal	trs.	transitive
pf.	perfect tense	Ts.	Tsang, province of Central Tibet.
pl.	plural number	Ü.	Ü, " " " " " "
pleon.	pleonastic, -ally	Urd.	Urdu, a dialect of Hindustani.
p. n.	proper name	v.	vide, see
po.	poetically	vb.	verb
pop.	popular language	vb. a.	verb active
postp.	postposition	vb. n.	verb neuter
prep.	preposition	vulg.	vulgar, low expression
prob.	probably	vulgo	in common life
pron.	pronoun	W.	Western Tibet
prop.	properly	Was.	Prof. W. Wasiljew, Der Buddhismus.
prov.	provincialism, provincial, -ly	Wdk.	Waidurya Karpo, a mathematical work.
Pth.	Padma thangyig, a collection of legends of Padma Sambhava.	Wdn.	Waidurya Nonpo, a medical work.
		w e.	without explanation
Pur.	Purig, province.	Will.	Williams, Sanskrit-English Dictionary.
q. v.	quod vide, which see	Wls.	Wilson, Sanskrit Dictionary.
rel.	relative	Wts.	Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
resp.	respectful, -ly	Z.	Zangekar, a Kashmere-Tibetan province.
Sambh. or Sb.	Shambhala, a fabulous country in the north and a book: Guide to Sb.	Zam.	Zamatog, a treatise on Tibetan grammar and orthography.
sbst.	substantive		
Sch.	Prof. Is J. Schmidt, Tibetisch-Deutsches Wörterbuch.		
	Tibetische Grammatik.		
Schl.	Dr A. Schiefuer.		

## EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words—*Ce.* exaggeration. *sgro-dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.

# ྐ

ྐ *ku* 1. the letter *k*, tenuis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one**. — *ka-to* alphabetical register *Sch.* — *ká-pa* the first volume of a work. — *ka-dpé a-b-c-book*. — *ka-pi-rén*, *ka smad sum-ču*, *kā-li* the Tibetan alphabet.

ྐ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. pillar, v. *ka-ba*.

ཀྱ *ku* (*kvu*) oh!

ྐྱ *ka-kā* excrement, (nursery word), \**ka-ka tañ-čé* *W.* = French: *faire*

ྐྱྐ *kā-ka* *Ssk.* crow.

ྐྱྐྐ *kan-ka*, *Ssk.* ཀྱུ, heron.

ྐྐྐྐ *ka-ka-ni* a small coin of ancient India *Cs.*

ྐྐྐྐྐ *ka-ka-rān* cucumber *Kun.*

ྐྐྐྐྐྐ *ka-ko-la*, *Ssk.* ཀྱུ་ལོ་ལ, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

ྐྐྐྐྐྐ *ka-kā* the a-b-c, alphabet; *ka-kāi to* alphabetical register, *ka-kāi dpe a-b-c-book*; *ka-kā-pa* abecedarian.

ྐྐྐྐྐྐྐ *ku-kōl-ma* v. *kōl-ma*.

ྐྐྐ *kā-tā* also *kā-tā*, goods, things; *kā-tāi* ཀྱེས་སུ་ བློན་པའི་ རྒྱལ་པོ་ n. of a demon.

ྐྐྐྐྐ *kā-ta-ya*, also *ku-ya*. n. of a locality *Mil.*

ྐྐྐྐ *ka-tu* v. *ke-tu*.

ྐྐྐྐྐྐ *ka-tō-ra*, more correctly *ka-to-ra*, *Hd.*, metal cup, dish, basin.

ྐྐྐྐྐྐ *ka-tu-ra* *Kun.* a sort of peach.

ྐྐྐྐྐྐ *ka-dāg*, also *ka-nas dag*, pure from the beginning *Lex.*

ྐྐྐྐྐྐ *ka-dār* (from خیدار *Ürl.?*) only in the phrase: \**ka-dār to-čé*\* to be cautious, take care, take heed, -*lu*, of.

ྐྐྐྐྐྐྐ *ku-pā-lu* *Ssk.* skull.

ྐྐྐྐྐྐྐ *ka-pi-ta* gum, resin *Sch.*

ྐྐྐྐྐྐྐྐ *kam-po-rtse*, absurd spelling instead of *kam-bo-ja* *Wilk.*

ྐྐྐྐ *kā-ba* \**ka-wa*\* 1. pillar, post; *k. dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — *Comp.* *ka-skéd* shaft of a column. — *kā čan* having columns. — *ka-rcig-sgo-rcig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-rcig-pa* having one pillar, *ka-mān-ma* having many pillars. — *ka-čen* the principal p. (cf. στυλος *Gal.* 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stéga*, *ka-ydān* pedestal, base of a p. — *ka-spūns* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtad*, *ka-yān-rtse* capital of a pillar. — *ka wā-*

ཀའིན *ka-béd*

ཀན་མ་ *kán-ma*

*can, sú-can* a channeled pillar. — *ka-yžú* capital of a pillar. — *ka-yžú-jdún* beam of the capital (pillars are mostly made of wood).

ཀའིན *ka-béd* prob. a sort of gourd *Wdn.*

ཀམ་རུ་ *ka-ma-ru* 1. alabaster *Sch.* — 2. n. of a country.

ཀམ་ལ་ཤིལ་ *ka-ma-la-si-lu* n. of a famous ancient pandita or Brahmanical scholar.

ཀམུལ་རོ་རྒྱུ་ *ka-mul-rdo-rgyál* is said to denote a sort of alabaster or of steatite in *C.*

ཀཅིན་ཅི་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀཱ་མ་ *ka-rtsam, Ld. \*ka-sam\**, prob. a sort of oats; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ཀཱིམས་མེན་པོ་ *ka-tsigs-žen-po* title of a book cited in *Gl.*

ཀཡེ་ *ka-ye (kwa-ye)* oh! holla! hear! so e. g. at the beginning of a royal proclamation *Pth.*

ཀཱ་ར་ *kú-ra C. & B.* sugar; *šel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *bye-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tog* sugar in lumps. — *kara-šin* sugar-cane. (*W. Ka-ra*).

ཀཱ་མི་ར་ *ka-ra-bi-ra*, also *ka-ra-wi-ra* (*Ssk.*) oleander flower, *Nerium odorum.*

ཀཱ་ར་ཇ་ *ka-rañ-dza Ssk.* a medicinal fruit, *Galedupa arborea.*

ཀཱ་ར་ཇ་ *ka-rañ-dha Pth.* more correctly *ka-rañ-ḍa, Ssk.*, a species of duck.

ཀཱ་རུ་ *ká-ru* wedge.

ཀཱ་ལ་པ་ *ka-lá-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀཱ་ལ་ཕིང་ཀ་ *ka-la-pün-ka Cs.*: 'Ssk., n. of a bird', *Will.* 'kalāpin peacock; the Indian cuckoo'.

ཀཱ་ལ་ཤ་ *ka-la-ša Ssk.* pitcher, jar.

ཀཱ་ལག་ *ká-lag W.* mud, mixture of earth and water used instead of clay (*C. & B.*: *jim-pu*); the word is also used for other similar compounds.

ཀཱ་ལན་ཀ་ *ka-län-taka Ssk.* n. of a bird.

ཀཱ་ལི་ *ka-li* 1. skull *Lex.* — 2. = *ka-lé W.*

ཀཱ་ལི་ *kü-li* the Tib. alphabet, v. *ka.*

ཀཱ་ལིང་ག་ *ka-lün-ga Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀཱ་ལིབ་ *ka-lib, Ar.* بلیت bullet-mould *W.*

ཀཱ་ལེ་ *ka-lé.* also *ka-léb, saddle-cloth.*

ཀཱ་ཤ་ *kü-ša Ssk.* a sort of grass, *Saccharum spontaneum*; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀཱ་ཤི་ཀ་ *ka-ši-ka Ssk.,* adj. of *Kāśi* (Banāras): inhabitant of Banāras; *ka-ši-kai ras*, a sort of fine cottoncloth.

ཀཱ་ས་ *kü-sa*, also *\*kū-so, kas\** (perh. a mutilated form of *bka-stan*) resp.

yes, Sir! very well, Sir! at your service! (*W.* also: *\*kū-sa-ju\** v. *žu*) *W.* frq., also *C.* ni f., never in *B.*

ཀཱ་ག་གིས་ *küg-gis* suddenly *Sch.*

ཀཱ་ག་མ་ *küg-ma* mischief, harm, injury *Cs.*

ཀཱ་ཀ་ *kai-ku Ssk.* heron.

ཀཱ་དང་ཀིང་ *kai-dan-kin* n. of a terrifying deity *Gl.*, prob. = *kin-kān*, which is said to signify Rāhula (v. *sgra-rcan & drag-rsed.* in *drag-pa*).

ཀཱ་ཏ་ཀཱ་རི་ *kañḍa-kü-ri Ssk.* ('thorny') *Wilson: Solanum Jaquinii*; in *Lh.* a sort of wild *Rubus.*

ཀཱ་ *kad, Ld.* sometimes instead of the affix *ka*, e. g. *nyia-kād, tsan-kād*; perh. also in *myam-kād, Thy.*!

ཀཱ་ *kan Med.* = *bad-kan.*

ཀན་མ་ *kán-ma* middle finger.

ཀའབ་ཟ káb-zu (كَبْضَة *Ar.*) *W.* hilt, handle of a sword.

ཀའབ་ཤ káb-ša (نَشْء *Pers.*) *shoe*; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀའབ་ཤེ kám-bo-dzu *Ssk.* n. of a country in the northwest of India, *Widn.*: *kam-po-rtse.*

ཀའུ káu watermelon *Sch.*

ཀར kar, also kar-kar, great pain, suffering *Lee.*

ཀར་ཀར་ kurka-ta *Ssk.* the constellation of Cancer.

ཀར་སྒྲིན kúr-skyin loan, when respectfully requested, of *skyin*.

ཀར་ཅུག kar-čüg register, list.

ཀར་མ་ kúrma *Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡེལ kur-yöl porcelain. china-ware, -cup etc.

ཀར་ལང་བ kúr-lañ-ba, also kúr-tai-ba, to stand up, to rise.

ཀར་གཤམ་ཅི་ or ཅ་ kar-ša-pa-ni or na, *Ssk.* **काशीपत्र**, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀར་ཡ་ kúr-ya, also kúr-yól, *W.* col. instead of *kar-yól*, the former seems to be a corruption of **قَلْبِي**.

ཀི ki numerical figure: 31, *ki-pa* the 31st (volume).

ཀིཀ་ ki-kán wild leek *Sch.*

ཀིག་ ki-gu n. of the vowel-sign for *i*, ི.

ཀིམ་ ki-ma *Dzl.* ༢༡༨ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim* of Fa-Hian *Cale.* 1848 p. 265).

ཀིཙ་ ki-tsi tickling *W.*, \**ki-tsi kúg-čé*\* to tickle.

ཀིཎ་ཀིཎ་ kii-kii v. *kan-tai-kii.*

ཀིམ་པ་ kim-pa n. of a fruit, *Lee.*

ཀུ ku numerical figure: 61; *kü-pa* the 61st (volume).

ཀུ ku, *kü-nyra B.*, \**kü-čé*\* *W.* clamour.

ཀུན་ལ་ ku-na-la, *ku-nā-la Ssk.*, n. of a bird in the Himalaya.

ཀུབ་ kü-ba *Widn.* gourd.

ཀུབེར་ ku-br-ra *Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bu*, *Rnam-tos-arün*, *Lug-na-rdö-rje* etc.

ཀུམུད་ ku-mu-du *Ssk.* the flower of the red and white lotus, *Nymphaea rubra* and *enculenta*.

ཀུཡ་ kü-yü sediment of urine *Med.*

ཀུརུཀུལ་ལེ་ ku-ru-kul-le n. of a female deity *Mil.*

ཀུརུག་ ku-rüg *Lal.* colt of an ass.

ཀུརེ་ ku-ré, also *ku-res* jest, joke, *ku-re byed-pa* to jest, cf. *kyal-ka*.

ཀུའིག་ ku-liḡ key, also lock; more accurately: \**jié-ku-liḡ*\* key, *čüg-ku-liḡ* lock, padlock; \**ku-liḡ-bür-* (or *bur-*) *tsé*\* in *Lal.* a contrivance used instead of a doorlatch. *W.*

ཀུཤ་ ku-ša a sort of grass, *Poa cynosuroides*, often used in sacred ceremonies.

ཀུཤུ་ ku-šu apple *Dzl.*; *W.* (Cf. *slī*).

ཀུམུམ་ ku-su-ma *Ssk.* flower.

ཀུ་ཅེ་ ku-hu ring-dove (a. (*Ssk.*: the cry of the cuckoo).

ཀུག་ kug, also *kug-küg*, crooked; a hook; *gri-kug* a curved knife, short sabre; *čags-kug* an iron hook; *nyu-kug* a fishing-hook; \**kug-kug jhē-pa*\* (Cf. \**tañ-čé*\* *W.* to bend, curve; clinch (a nail); \**go kug tañ-čé*\* *W.* to nod, \**lug kug tañ-čé*\* *W.* of beckon. (Cf. *kum-pa*.)

ཀུག་ཅེ་ kug-rtse, \**kug-čé*\* cuckoo *W.*

ཀུན kun (C.: \*kyn\*) all, every, each; whole; *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *ʔan kun* all the others; also pleon. *kun fama-dúd* all of them, they altogether; *kün-gyis mlon-ba, tos-pa* seen, heard by every body, generally known; *kün-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzän-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *töy-mai Sais-rgyas*; in later works even a *Kün-tu-bzän-mo* Yum is mentioned *Thgr.*; *kün-tu rgyü-bu* to go everywhere, wander about; *Kun-tu-rgyu* བརྒྱུ་མཆོག་ n. of a class of Brahmans, itinerant monks, *Dzl.*; *kün-nas* from everywhere, round about, wholly, thoroughly e. g. overpowered by passions, cleansed from sin *Dzl.*; *kün-nas glod-pa* to wish from the bottom of the heart *Thgy.*

**Comp.** *kun-alkris* general corruptness, misery, sin *Ler.* — *Kun-Lyab* comprising, pervading all things. — *Kun-m'kyén-(pa)* omniscient. — *Kun-dgyi-bo*, *Ssk. ānanda*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba*, also *kun-dga Thgy.*, or *kun-ra*, *Ssk. चाराम* or *चंचाराम* 'garden of all joys' 1. the grove in which a monastery is situated. 2. the monastery. 3. in Tibet, which is destitute of groves, more particularly the auditory or library of a monastery — *Kun-brtágs*, in the *Mahayana*: a personal, erroneous supposition *Was.* — *Kun-dlis* all-gathering, all-uniting. — *Kun-dbün* almighty. — *Kun-rdzób* altogether vain, delusive; *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-ʔi* lit.: the primary cause of all things, viz.: 1. the soul or spirit, *kun-ʔii sems* (opp. to *byün-ba bzii lus* the body consisting of the 4 elements), *kun-ʔii sems-la pio mo ma mñin-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise

distinction: *kun-ʔii* soul as the seat of the passions, opp. to *sems-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-ʔi* is = God, Adibuddha, *kun-ʔii Sais-rgyas*. — *Kun-ʔziis* all-seeing. — *Kun-slon Ler. v. slon-ba*.

ཀུན་དྭ་ kun-da *Ssk. jessamine.*

ཀུན་དུ་ཅུ་ kun-thu-ru *Ssk. incense, Boswellia.*

ཀུན་པ་ kün-pa, also *kun-küm, küm-po*, crooked, shriveled, dried up; \**kum tün-čə* *W.* to bend together, to double. (Cf. *sküm-pa*).

ཀུན་མ་ kum-bha *Ssk. earthen jar.*

ཀུན་མི་ལ་ kum-bi-ra *Ssk. crocodile.*

ཀེ ke numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་རུ་ ke-ke-ru, also *kerketana* & *ke-taku* *Ssk.* 'n. of a precious white stone' ('s.; our *Ssk. dictionaries* give but the last of these names, and as its only signification the name of the tree *Pandanus odoratissima*.

ཀེ་ར་ ke-ta-ra *Sambh.*, n. of a mountain, prob. *Kedūra*, part of the Himalaya. *Will.*

ཀེ་ཏུ་ ke-tu *Ssk.* a fiery meteor, shooting star; the descending node.

ཀེ་རེ་ ke-rtsé v. *keu-rtsé*.

ཀེ་རེ་ ke-ré v. *kye-ré*.

ཀེལ་ཀ་, ཀེལ་ཀ་ ke-la-ša, kai-la-ša *Cs.*, ཀེལ་ཀ་ *Will.*, n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as *Ti-se* q. v., though modern geographers apply the name to different ranges.

ཀེལ་ཀ་ ke-lan; the fraternity or association, which *Huc* mentions under this name (*Voy. II ch. 6*), seemed to be totally unknown to our *Tashi-lhunpo Lama*, although the expectation of a final war between Buddhist believers

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་ཡུ་ཀ་ *ke-su-ka* *Wdh.* n. of a plant, perhaps *keçuka*, Arum Colocasia, with edible root; or = *ken-su-ka*?

ཀེ་མ་མ་ *kig-ma* = ཀེ་མ་མ་ *küg-ma* *Cs.*

ཀེ་རི་ས་ *ken-ris* skeleton.

ཀེ་ཡུ་ཀ་ *ken-su-ku* *Lex., Sambh., Wdh.,* n. of a tree.

ཀེ་རེ་ཅེ་ *ken-rtsé*, also *ke-rtsé*, jacket *Mil*

ཀེ་རི་ *ken-ri* n. of a female terrifying deity *Thgr.*

ཀེ་ལེ་ *ken-le* *Dzl.* རྒྱལ་, 1: *ken-lei ryga*, acc. to the Mongol version: customary seal, — dubious.

ཀེ་ར་གྱིས་ *ken-gyis* suddenly *Sch.*

ཀེ་ར་བ་ *ken-ba* to raise, lift up, e. g. the finger towards heaven *Gl.*; *ken lan-ba* to rise, stand up.

ཀོ་ *ko* 1. num.: 121; *kü-pa* the 121st (volume). — 2. affix, = *ka* col. *Ld* — 3. all, whole *Schr.*, cf. *kob*.

ཀོ་ཀོ་ *ko-kü* 1. also *ko-sko*, throat, chin *Sch.*, *ko-sko* *degs* *Lex.*? 2. = *ka-ka* *W.*

ཀོ་ཀོ་ཐང་མ་ *ko-ko-tán-ma* n. of a country in or near Ceylon *Pth*

ཀོ་ལྷོ་ཅེ་ *ko-nyon-tsé*, also *ko-nyot-tsé*, *ko-lou-tsé* the kernel of the pine-apple (*Cs.*; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *skan-nyan-tsé* *Kun*.

ཀོ་ཐ་ *ko-ta*, *Sek.* མེ་ཐ་, a kind of leprosy *Wdh.*

ཀོ་པ་ཅེ་ *ko-pa-tsé* a sort of tea *Schr.*

ཀོ་ཤིང་མ་ *ko-šions* guitar *Ld.*; it is tuned in 3 fourths.

ཀོ་བ་ *kó-ba* 1. hide, skin. — 2. leather, \**kó-ka nyé-kan*\* tanner *C.*; *glán-ko* neat's leather. — *ko-krád* leather-shoe. — *kó-mkan* 1. tanner. 2. (acc. to some also:) conductor of a leather-boat, boatman. — *ko-btüm* 'leather-wrapping' is said to be a criminal punishment in *C.*, in different

degrees of severity, e. g. \**lág-pa ko-tüm*\*, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-tüg* strap, thong. — *ko-fügs* (*Cs.*: a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle *Sch.* — *ko-lpiigs* hide, leather. — *ko-bügs* *Sch.*: three-edged needle for leather. — *ko-tság* leather-sieve. — *ko-rül* a rotten hide.

ཀོ་བོ་ *kó-bo* n. of a country *Wdk.*

ཀོ་མ་ *kó-ma* n. of a bird *Wdh.*

ཀོ་ལྷ་མ་ *ko-riig* is meant to express the voice of a raven.

ཀོ་ར་ *ko-ra*, *Ilindi* མོ་ར་, more tibetanized *ko-rtis*, unbleached coarse cotton cloth.

ཀོ་རེ་ *ko-ré*, in compounds *kor* *W.*, cup for drinking; *šin-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *šél-kor* (European) tumbler. (*Cf. šúr-pa*).

ཀོ་ལོ་ཤི་ *ko-lón*, a dubious word. *Sch.* has *ko-lon-ba* to hate, envy, but in a passage in *Mil.*, where the connection admits of no doubt, *ko-lón mžad-pa* must be taken for: to disdain.

ཀོ་ཐ་མ་བི་ *ko-šam-bi* *Dzl., Glr., Sd.* མི་ཐ་མ་བི་ n. of an ancient city on the Ganges, in the Doao.

ཀོ་ས་ལ་ *ko-sa-la* *Sambh., Sek.*: མོ་ས་ལ་, = *Ayodhya*, Oude.

ཀོ་ག་པ་ *kóg-pa* I. subst., also *skóg-pa*, *skóys-pa* shell, peel, rind; *šin-kog* id.; *pyi-kog* exterior shell, bark; *kóg-pu* *šu-ba* to peel, pare. — II. vb. n. to splinter off, to chink; *kog lan-ba* 1. id. 2. to rise suddenly and run away.

ཀོན་ *kon*, also *kon-kón*, 1. concave, excavated. — 2. crooked, \**pi-ši tsig-pa* *kon-kón* *do*\* the cat makes a crooked back *W.* — *kón-po* 1. cup, bowl. 2. crucible. 3. breach, gap *Sch.* 4. n. of a province S. E. of Lhasa. — *kón-bu* small cup, bowl. — *mžod-kón* offering-bowl; *snag-kón* inkstand

for black ink, *mśāl-kōñ* for red ink, vermilion; \**lāg-kōñ*\* casting-mould (

ཀོད *kod* ('a gathering?') 1. *lag-kōl* *Ld.* an armful of corn, a sheaf. 2. affix = *kad*, *ka*, *ko*: \**nyis-kōd*, *ña-kōl*\* all the two, all the five *Ld.*

ཀོབ *kob* all, *Ld.* col.

ཀོར *kor*, root denoting anything round or concave, hence: *kor-kōr* 1. adj. round, circular (': (= \**kyir-kyir*\* *W.*); roundish, globular (':; concave, deep, as a soup-plate (opp. to flat) *W.* 2. sbst. a thick loaf of bread, (opp. to a flat, thin cake) *C.*; a pan, saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stōd-kor* a little circle above a letter, *Ssk.* anuswara; *klād-kor* id., a dot, zero, naught; *yulūb-kor* bracelet *Cs.*; *pād-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ōl-kor* a radiant circle *Cs.* Cf. *skōr-ba*, *śōr-ba*, *ko-rē*.

ཀོར་དོབ *kor-do-ba* boot *Ld.*?

ཀོལ་དོ་ *kol-to* dumb, mute *Sp.*?

ཀོལ་ཀོ *kōs-ko* = *ko-ko*; *kom-nyūñ* with a pointed chin *Sch.*

ཀྱི་སྤྱོད་ *kyā-sir-rlün* v. *kyin*.

ཀྱལ་ *kyag*, also *kyag-kyāg*, thick, run into: clots *Cs.*

ཀྱལ་ཀྱོག་ *kyag-kyōg* curved, crooked; \**yo kyag-kyōg* *ṣo-rē*\* *W.* to shake one's head, viz. slowly, in meditating; \**ri-mo kyag-(ya-) kyog-(yi)*\* a flourish (in writing) *W.* Cf. *kyog-kyōg*.

ཀྱུ་ *kyuñ* I. adj., also *kyuñ-kyuñ*, *kyuñ-po*, straight, slender, as a stick; \**kyuñ-kyuñ riñ-mo*\* tall, slender, as a man, a tree etc. *W.* — II. adv. = *yan*, too, also, always used enclitically, after the letters *g*, *d*, *b*, *s*.

ཀྱུ་ཀྱོད་ *kyuñ-kyōñ*, also \**kyuñ-ña-kyōñ-ni*\*, indolent, lazy, idle *W.*; \**kyuñ-kyōñ ṣo-rē*\* to lounge, to be idle *W.*

ཀྱུར་ཀྱུར་ *kyar-kyōr*, also *kyar-po* flat, not globular *Cs.*

ཀྱུར་ཀྱུར་ *kyar-kyōr*, also \**kyar-ra-kyōr-rē*\*, still feeble, as convalescents after a disease.

ཀྱུར་ཀྱུར་ *kyal-ka* 1. joke, jest, in words (*Ld.* *ku-rei tsig*). — 2. Jocular trick, *ku-re duñ kyūl-kai pyir* by way of jest, for fun. — 3. any worthless, foolish, indecent talk *Sig.*

ཀྱུར་ཀྱུར་ *kyal-kyūl* *Lxr.* w. e.; *Sch.*: *kyal-kyal-ba* to go round (?).

ཀྱུར་ཀྱུར་ *kyal-kyōl* = *kyar-kyōr*, *dūd-gro kyal-kyōl* *yu* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ *kyi*, affix I. to sbst. - roots, ending in *d*, *b*, *s*: sign of the genitive case.

— II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s)*, *gyi(s)*, *yi(s)*, *i* (the *s* by itself is not used after verbal roots): *a*. in the sense of a gerund, meaning by (doing something), because, *dyōs-kyis dōñ-ño* we come because it is necessary . . . , or more freq. *though*, *dyai* though she is glad . . . *Dzl.*, in which case it may often be rendered in English by *but*: she is glad, but . . . ; *zas bzūñ-po mi dōl-kyis fa-māl-pa* *zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdēn-pa yin-gyis rdzin-pa ma yin* it is true, no fiction *Dzl.* — *b*. as an adjective, forming, like *kyin* (*q. v.*), with *ḍug* or *yod* a periphrastical present tense e. g. *groi ḍug* he is walking, *ñi-gi yod* he is coming. — *c*. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *gyod mi rñoi* I shall not make you suffer for it *Dzl.*, *ñas grogs byā-yis* I shall help *Glr.*, *bzāg-gi*, and: *bzāg-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi*, *gyi*, *gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

i added: *ñiñ-ni* of the wood, \**yid-dt*\* of the mind, \**bäl-li*\* of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mān-gi* = *mān-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam fsoi bär-du* lifelong. — 3. *ji nūs kyi(s)*, *ji tūb-kyi(s)* or vulg. \**tūb-bi*\*, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ñm-kyāñ*.

*kyi-lde* a medic. plant, *Gentiana decumbens* L., *k. dkār-po* a variety of it with white flowers.

ཀྱི་ལྷེར་ *kyi-ldir* iron hoop *Id.*!

ཀྱི་བྱ་ *kyi-būn* a feeling cold, a chill *Sch.*

ཀྱི་ཁུང་ *kyi-hūd* the sound of weeping, lamentation.

ཀྱིག་རེ་ *kyig-rtse* unburnt brick *Sch.*

ཀྱིང་སྤྲོད་ཁྱུང་ *kyin-sir-rlün* *Mil.* also *kya-s. L., C.*, an onomatopoeic word: a blowing wind.

ཀྱིན་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smōn-lam dēbs-kyin soñ* proceed on your way praying! With *yod* or *dug* it forms a periphrastical present tense: *smōn-lam dēbs-kyin yod* he is praying (just now); in *Id.* even as a real subst.: \**ñug-ra fōm-gyin (ñig) dan*\* 'with a whistling sound proceeding from it', \**(ñō-yin-dan*\* 'together with walking' = in walking.

ཀྱིར་ཀྱིར་ *kyir-kyir* *W.* (= *kor-kór C.*) round, circular; a round thing, disk, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a rupee *Id.*; \**ñā kyir-kyir*\* the disk of the moon.

ཀྱིས་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject

of the action. — 2. combined with verbal roots = *kyi*.

ཀྱི་ *kye oh! holla!* in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* \**wa!*\*) *kye-kyé* id. emphatically.

ཀྱི་ abbrev. for *kye-kyé v. kye*.

ཀྱི་ག་ *kyi-ga* n. of a bird. *Med.*

ཀྱི་པ་(པ་) *kye-pāi-(pa)* n. of an idol in *Lh.*, consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱི་མ་ *kyi-ma oh! alas!* mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱི་ར་ *kye-ré* upright, erect; \**kye-re lañ-wa*\*, resp. \**žen-wa C.*, *kyer-kyér-la dad-če*, resp. *žai-če*\* *W.* to stand; \**go kyer jhe-pa*\* to raise one's head, to look up *C.* Cf. *kyer-ba*.

ཀྱི་ཁུང་ *kye-hūd*, = *kyi-hud*.

ཀྱི་ཆོ་ *kye-hó* holla! heigh! well! also like the behold of the Holy Scriptures.

ཀྱིང་ཀྱིང་ *kyed-kyéd*, also *brañ-kyéd*, with the upper part of the body stretched forward *Id.*

ཀྱིར་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyō-ba* hook *Sch.*

ཀྱི་ག་ *kyog*, also *kyog-kyog*, *kyóg-po*, crooked, bent, winding, *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱི་ཏ་ *kyon*, also *kyon-kyón*, *kyon-po* 1. hard, as e. g. stale bread, *ču kyón-po* hard water; obstinate, unmanageable; *kyon-bár* a sort of relieve-work in metal. — 2. oblong *Cs.* — *Sch.*: *kyón-ka* quarrel, *kyon-mgó* cause of a quarrel (?). Cf. *gyon*, *ka-gyon*.



ཀྱོན་ kyon, also *kyón-bu*, small shovel, scraper Sch.

ཀྱོམ་ kyom, also *kyóm-kyom*, 1. flexible, but without elasticity, flabby, loose, lax. — 2. also *Kyom-Kyóm*, of irregular shape, not rectilinear.

ཀྱོར་ kyor, also *kyor-kyór* weak, feeble, unfortified Cs.

ཀྱོལ་ kyol, also *kyol-kyól* = *kyor* Cs.

ཀྱཀ་ krag v. *bkrag*.

ཀྱང་ཏེ་ krañ-né standing, krañ *solol-pa* to stand Zam. (f. *krañ*).

ཀྱང་པ་ krañ-pa leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; *krañ-rgyün* Cs. a long narrow piece of leather to fasten the sole to the upper-leather; \**tad-kyi* W. \**ta'-kyi* C. (or *gyi*, from *gyi-na*?) a worn-out leather sole.

ཀྱལ་ཀྱལ་ krab-krab v. *krab-pa*.

ཀྱམ་ kram W. cabbage, *kram-miúr* sweet or fresh cabbage; *kram-skyúr* sour or macerated cabbage Cs. (?)

ཀྱི་ཀྱི་ kri-kri n. of a fabulous king of India Glr., not mentioned in the Ssk. dictionaries.

ཀྱི་མ་མ་ kri-xa-xi-ra Ssk. the spotted antelope Pth.

*kru-krú* W. windpipe. \**tu-tú dam-te si-é*\* to be strangled.

ཀྱེ་ཀྱེ་ kre-nág smut of a kettle Sch. (= *sre-nag*?)

ཀྱོང་ཀྱོང་ kroñ-kroñ standing upright, e. g. books (opp. to \**gyél-kan*\* laid down, lying W.); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྱོང་ཀྱོང་ kroñ-kroñ hanging, \**ton-ton-la dug-é*\* to hang, to be suspended in the air W.

ཀྱུ་ཀྱུ་ klu-klo 1. Ssk. ལྷོ་ barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

ཀྱལ་ཅོར་ klag-čor clamour, noise Cs.

ཀླ་ klad, acc. to Lü. = *gon* what is above; hence *klád-pa*, also *glad*, 1. head. 2. brain, and *klád-ma* beginning, top Sch.; *gur-klád* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, pia mater; *klad-rgyas*, = *lha-ba*, 'the bloody marrow in the bones' Sch., or simply 'brain' Schf. — *klad-ego* the fontanel in the infant cranium Sch. — *klad-čün* the cerebellum Sch. — *klad-yrün* spinal marrow. — *klad-yrzér* headache Med. — *klad-šubs* = *klad-rgyá* Sch. ཀླན་ཀླ klan-ka 1. censure, blame Cs., *klan byéd-pa*, *debs-pa* to blame, cf. *skur-klán*. — 2. *klan tsol-ba* to seek brawls Pth.

ཀླས་ klan-pa v. *klon-pa*.

ཀླ་ klu, Ssk. ལྷོ་, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing ruin and certain maladies, and becoming dangerous when in anger; *ydug-pa* is therefore a usual epitheton of such demons. *kluī skad* means the Prakrit language, *kluī yi-ge* the Nagari character of Ssk. letters, viz. that which is called *varttula*, in contrast to the holy *landza*, *thai yi-ge*. — *kluī ynod-pa* or *skyon* diseases of unknown origin. — *klu-mo* a female serpent-demon. —

*klu-sgréb*, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mdiid* Codonopsis ovata. — *klu-nad* = *kluī-ynod-pa*. — *klu-jirüg* a young Lu. — *klu-smán* 'n. of a medicine' Cs., but *smán* and *klu-smán* are also synonyms for *klu*, Glr., Mil. etc.

ཀླུ་ kluñ river, more com. *ču-klün*, B.

ཀླུ་མ་ kluṅs 1. cultivated land, field, *klüṅs-su skye* it grows on cultivated ground Wñ. — 2. a complex of fields, *dkar-*

ཀླུང་པ་ *klúb-pa*

*mdanis-kyi klun tsün-ma* all the fields belonging to Kardang (n. of a village).

ཀླུང་པ་ *klúb-pa*, *pf.* *klubs*, to cover, e. g. the body with ornaments *Pth.*

ཀློག་ *klog* v. *klog-pa*.

ཀློག་པ་ *klog-pa* I. *sbst.* ~~carum~~ *Sch.* — II. *rb.*, *pf.* (*b*) *klugs*, *ft.* (*b*) *klug*, *imp.* *klog*, *lhogs*, to read, B., C., *gyid-kyis klog-pa* to read without uttering a sound; *klog-pa* or *klog* *sbst.* reading, *klog bzün-po* *śāśa-pa* *Mil.* to be a good reader; *klog-gyi slób-lpon* a reading-teacher. — *klog-gra* a reading-school. — *klog-fabs*, *klog-tsul* *urt*, way of reading.

ཀློང་ *kloi* acc. to *Lex.* = *Ssk. urmi*, wave; in the living language it is used for middle; in ancient literature for expanse, esp. *nām-mkai* of the heavens, *rgya-mtsoi* of the sea; *rai-byin kloi yais brjod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klón-du lliu-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klón-du gyur-ba*, which seems to denote a soaring into mystic perfection. — *dba-klón* *Sch.*: wave; Tibetans of today, and *Schr.*: the midst of the waves. — *kloi-brdol* *Gr.* was explained by Iamas: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). (*f. dkyel*).

ཀློང་པ་ *klón-pa*, also *klén-pa*, to mend, patch v. also *khun-pa*

ཀླུ་པ་ *kla-pa* *Ssk. prop. phthisis pulmonalis*; *but* acc. to Tib. pathology *kla-pa* *nág-po* denotes a bilious disease, prob. *icterus niger*, black jaundice.

དཀར་པ་ *dkar-po* *W.* for *dka-bo*.

དཀར་ *dkan*, also *rkan* (*Ld. \*skan*) 1. the palate, *ya-dkan*, the upper, *mā-dkan* the lower part of the palate; \**kán-da* *déb-pa*\* to smack C.; *dkan-nyer* the wrinkles of the roof of the mouth C. — 2. *dkan*

ཀ

དཀར་པ་ *dkar-ba*

*yzár-po* *Lex.* w. e, *Sch.* steep declivity, precipice.

དཀར་པ་ *dkar-ba* 1. adj., also *-bo*, *seld. -mo*, difficult, *slób-pa dka-ba* learning is difficult *Dzl.*, gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byun* it has become difficult, it is difficult (to me, to him etc.) — 2. *sbst. dka-ba* pains, exertion, hardship, suffering, *dka-ba méi-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (ལས་པ་, ལས་པ་).

*dka-grél* C's. 'a difficult commentary', acc. to Tib. dictionaries = བཞུགས་པ་ perpetual commentary, lit.: explanation of difficulties. — *dka-túb*, *dka-spyód*, *dka-spyúd* 1. penance. 2. penitent; *dka-túb-pa*, *dka-spyúd-pa*, *dká-túb-can*, penitent, *tsó-bu dka-túb-bu rñen-pa* to live as a penitent. — *dka-slóg* trouble, *dka-slóg mán-po byat-pa* to take great pains C. — *dka-tsiys* = *dká-bu*. — *dka-lás* 1. a troublesome work. 2. trouble, distress.

དཀར་པ་ *dkar-ba* I. adj., also *-po*, *seld. -mo* 1. white, whitish, gray. — 2. morally good, standing on the side of virtue — 3. candid, sincere? *las dkar-po* good action; *ka-zü dkar-po* v. *dkar-zás*; *dkar-la dmar-mdün-can* white and red of complexion *Pth.*

II. *sbst. whiteness.* — *dkar-mo* *sbst.* 1. the goddess Durga. — 2. white rice C.

Comp. *dkar-skya* light-gray. — *dkar-kün* 1. window-hole in a wall W. — 2. opening for the smoke in the roof C. — *dkar-goñ* C. a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence C's.: 'porcelain-clay.' — *dkar-rgyá* rose-coloured. — *dkar-čüg* register. — *dkar-tog* = *dkar-zas*. — *dkar-mé* a light (?). *dkar-mé sbor-ba* *Sch.* 'to light a candle.' — *dkar-dmar* light-red *Sch.* — *dkar-rtsi* white-wash, consisting of lime or some other earthy colour C., W. — *dkar-zás*, *ka-zús dkar-po*, *dkar-tóg* clean food, lenter

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysüm* *Schf. Tar.* (Germ. transl. p. 335); also honey, fruit. — *dkar-yöl*, resp. C. \**zal-kar*, W. *sol-kur*\* **porcelain, china-ware**, cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-yyä* W. **tin, pewter**, \**kur-yä* *daü* *zär-èe*\* to **solder**. — *dkar-sir* **yellowish white**. — *dkar-ysäl* 1. **shining white**, *sku-mdog* *dkar-ysäl gäns-ri* dra of a bright white colour like a glacier *Gl.* 2. **window** *Sch.* (?)

དཀྱ dku 1. the **side** of a person's body (s., *dkur* or *dkü-la* *rtën-pa* to carry a thing at one's side *Zam.*; *dku brölba* to open the side (in child-birth, v. *mäl*). — 2. v. *dkü-ba*. *Comp.* *dku-läi* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (\**küm-da*\*) W. (= *mčan-mda*?) **pocket** in the clothes. — *dku-naid* apparently a disease of the kidneys. — *dku-züm*, *Lex.* མཁུ་ཙུམ་ cavity of the abdomen, womb.

དཀྱ་ཁྲོད་ *dkü-to* **craft, cunning, trick, stratagem**, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀྱ་པ་ *dkü-ba* **'sweet scent'** (s.; *Zam.*: = པ་ཤིང་ *stench*).

དཀོན་མཆོག་ *dkon-mcög* (W.: \**kon-čög*, *kon-čög*, C.: *kön-čö*) 1. **the most precious thing**. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, བཀའ་རྒྱུ་མཆོག་ *dkon-mcög ysum*. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet

it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan '*dkon-mcög*' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mcög* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *rai-grub-dkon-mcög* with *Schr.* is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mcög* occurs (as far as I know) never without *ysum*, and combinations such as *dkon-mcög-la mčod-pa*

*byed-pa* or *ṣol-ba* *debs-pa*, as well as *blu-ma* *dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog* *ṣes*, God knows! the mere words *dkon-mčog* *ṣum* are frequently used in the same sense.

དཀོན་པ་ *dkon-pa* C., B., -mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. *ṣes-pa*) *jig-rtén-na* *dkón-no* is exceedingly rare in the world Dzl., *jig-rtén-na* *dkón-par* *bzün-no* it is of a beauty rarely to be met with in the world Dzl.; *kyod dra* *mtón-na* *dkón-rygyu* *med* to see a person like you, is nothing particular Mil.; *l̥e* *bd̥e-mo-la* *l̥hā* *ṣos* *dkon* with a prattler religion is scarce, there is generally not much religion about him Mil. — *dkon-nór* riches, valuables Mil.

དཀོར་ *dkór* 1. wealth, riches. — 2. *mtil-dkor*, *yañ-dkor*, *sa-dkor* are expressions current in C. which I could not get sufficiently explained. — *dkor-nór* = nor. — *dkor-pa* C.s., *dkor-mi* Sch. treasurer. — *dkor-mulzód* frq., treasury. — *dkor-ritzogs* (pronounce \**kor-zog(s)*\*) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar* Z., Ld., a sort of snow-shoes. (Sch.: 'stocking-boots'?)

དཀྱིལ་ *dkyil* the middle, *dkyil-du*, -na in the middle, c. genit. in the midst of, amidst; *dkyil nas* from the middle, from amidst; relative to time: \**yar-ri kyi-la*\* W., in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room Ld.

Comp. *dkyil-dkrūn* v *skyl-dkrūn*. — *dkyil-kor* 1. circle, circumference, frq. 2. figure, e. g. *dkyil-kor gru-bzi-pa* quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, *kör-gyi* *dkyil-kor* the circle of the attendants. 4. the area of a circle, disk, e. g. of the sun; *zál-gyi* *dkyil-kor* *bsan* = he showed his full countenance Pth. 5. sphere, *rtün-gi*

*dkyil-kor* the atmosphere, *m̥e-dkyil-kor* the sphere of fire, and similarly of the other elements, *lhai* *dkyil-kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lūs-kyi* *dkyil-kor* the whole extent or bulk of the body, = the body, *dkyil-kor-gya* *ṣn̥is-su* *ṣñ̥n-ba* to wear on one's body (e. g. an amulet); or instead of *ṣos-kyi* *dkyil-kor* *mtón-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = མཐུན་; perh. merely because *dkyil-kor* is used for མཐུན་པ་? But *m̥an-dal-gyi* *dkyil-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

དཀྱུང་ *dkyūn-ba* 1 to run a race C.s. — 2. to wring out, to filter Sch. — 3. to caper about Ld. *dkyūn-byari* *rtu* race-horse C.s., *dkyūn-su* race-course C.s.

དཀྱུག་པ་ *dkyüg-pa* to lose colour by washing Ld., perh. more correctly *skiyüg-pa*.

དཀྱུས་ *dkyus* 1. length, *dkyūs-su* in length, *dkyus-rin* long C., *spyān-dkyūs* length from one corner of the eye to the other (e. g. in an image) C. (Sch.: bold, insolent?) — 2. untruth, falsehood, lie. Tar. 108. 7. *dkyus-nyid* seems to be used so, whilst 188, 5 is totally obscure.

དཀྱུས་མ་ *dkyūs-ma* common, every-day, e. g. *na-bzu* every-day clothes, *dbu-za* work-day hat; hence *mi* *dkyūs-ma* common people (without office or authority) C.

དཀྱེལ་ *dkyel* seems to be acc. to C.s. a synonym of *kloñ*. I only met with the word *dkyél-po* *ṣe* in a medical work; Sch. explains it by universe, and a native Lex. by *kāñ* *ṣñ̥is-pa* the wide house, which possibly may signify the same.

དཀྱིལ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *Kri-bu*) to wind, to wind up, *grū-gu* a clew or ball of thread, *lūs-la* *gos* (or *gós-*

*kyis*) *dkr.*, to wrap a garment round the body; *rtad-bar* རྩོད་ལོ་ *dkris-pai* རྩོད་པའི་ *Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-smas kün-nas* *dkris* quite ensnared in avarice; *kun-dkris* 'all-ensnaring' = sin. — *dkri-ma* (Glr. 47. where the text has *drima*) means very likely necker-chief, which col. is called \**kog-ti* or *Ka-ti* C. \**og-äri*, *Ku-äri*, *kyä-äri* W. — In the sense of *dkrid-pa* to conduct (Sch.) it never came to my notice.

**དཀྱིལ་པ་** *dkrigs-pa* 1. darkened, obscured, *dim.* = *kri-gs-pa*. — also *dkrigs-pri-g*, term for a very large number, Cs.: a 100 000 billion, acc. to *Zam.* = *ytims-pa*, which Cs. renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

**དཀྱུག་པ་** *dkrug-pa* *pf.* *dkrugs* (W. \**ärug-čē*) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-äin* 1. stirring-stick, twirling-stick. 2. disturber, enemy e.g. of the doctrine Glr. — *dkrugs* Schr.: turning-lathe (?) — *dkrugs-ma* Schr.: quarrel. — *Dzl.* 277. *dkrugs byéd - pa* dubious; a safer reading is *dkü-lto byéd-pa*.

**འཕྱུར་** *dkruu* v. *skyil*.

**དཀྱུར་པ་** *dkrüm-pa* (Cs. & Sch.): broken.

**དཀྱིལ་པ་** *dkróg-pa* (= *akróg-pa*) 1. to stir, churn frq. 2. to rouse, scare up, Glr. — 3. to wag e. g. the tail W.

**དཀྱོལ་པ་** *dkról-ba* v. *król-ba*.

**བཀག་པ་** *bkag-pa* v. *gëgs-pa*; *bkäy-ča byéd-pa* to forbid Sch.

**བཀའ་བ་** *bkäa-ba* v. *gëis-pa* to fill.

**བཀའ་** *bkad?* Lex. quote *tügs-kyi bkad*, which was explained to me by:

the crossing of threads in weaving; similar: *ngó-sputi bkad*, *ngo-bkad* the crossing or entangling of the hair on the head. — *bkad-pa* seems — *kad-pa*.

**བཀའ་རྩེ་** *bkäd-sa* 1. a bake-house, kitchen, cook's shop Lex. — 2. open hall or shed, erected on festive occasions Tib.-Sak. Glossary; Tar. 18, 12.

**བཀའ་པ་** *bkän-pa* to put, to press, *rkän-pa* *rtwig-pa-la* one's foot against a wall, to apply, *yäc-mo* the plane, *lig-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? Sch.)

**བཀའ་བ་** *bkäb-pa* v. *gëbs-pa*.

**བཀའ་** *oka* (resp. for *ytam*, *tsig*, *skad*) word, speech of a respected person (wherefore order, commandment may often be substituted for it), *rgyäl-poi bka* the word of the king, *bkä-la ytsögs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) Glr.; *rgyäl-bai bku* the word of Buddha (this is named as one of the five 'means of grace', so to speak, Glr. fol. 70; the four others are: *mdo-rgyül* the sacred writings (*sutra* and *tantra*), *bstam-béis* doctrinal and scientific writings (*śāstra*), *lun* oral benedictions and instructions of Lamas, *man-näg* admonitions given by them). After quotations *bka* or *bkao* (= *skad* & *skad-do*) means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bköd-pa* to publish, proclaim; publication, proclamation C. — *bka-bkyön* (col. \**kab-kyon*) 'verbal blows' reprimand, rebuke (given by a superior), *bka-bkyön byéd-pa*, *mdzäd-pa* B. C., \**tön-čē*, *pän-čē* W., *bka bkyön-pa*, all of them construed with *dat.*, to rebuke somebody. — *bka-bkris* law, commandment, *rgyäl-poi bka-kris ynyän-pas* by the cruel order of the king *Dzl.* — *bka bgrä-ba* to consult, to deliberate, *nän-blön brü*

*dan bka-zib-tu byrós-pa-la* deliberating carefully with the ten ministers of the interior *Ith.* (*Schr.* gives also, *bka-grós dri-ba* to ask, — *byéd-pa* to give advice), — *bka-ggyur* (\**kā-ggyur*,\* com. \**kan-ggyur*, *kan-dyúr*,\* in Mongolia \**kan-jur*\*) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka grol-ba* to dismiss *Ith.*, *bka-bkrol* leave of absence, *ysol-ba* to ask for, *ynai-ba* to grant leave *Schr.* — *bka-ryga*, *bka-ñog*, resp. for *ryga-ma* and *ñog-bu*, letter or paper from a superior etc., **diploma, missive, communication** etc. *bka-rygyud* 1. = *bka'i* *rygyud* 'thread of the word', the oral tradition of the word of Buddha, which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rygyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dai rgyud* 'word and tantra', oral and written instruction; *bka-rygyud-pa* n. of a Lama-sect *Schl.* 73.; *bka-bgyos* **commandment, precept**. — *bka-sgyúr* order, *bka-sgyúr ynai-ba* to issue an order *C.* — *bka sgyúr-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka agzop-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka yéog-pa* to act against an order, *yab-kyi bka brag-tu med* the order of the father must be obeyed *Glr.* — *bka-čems* resp. for *ka-čems* **testament**. — *bka-mčid* resp. for *mčid*, words or speech of a superior or any person to be honoured. — *bka nyan-pa* *crgp.* 1. *rb.* to obey. 2. *alj.* obedient, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka jnyan* 'the cruel commander', acc. to a *Lex.* = *btsan-pai sa-blag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — \**ka tai-čé* *W.* to permit. — *bka btags-pa* (*Lex.* = *krima bagrayn-*

*pa*) a proclaimed order, cf. *bkar*. — *bka-rtags* *Cs.*: mark, seal, precept, maxim (?) — *bka-stod* *Sch.*: 'a subaltern, agent' (?) — *bka-tai* order, edict. — *bka-drin* resp. for *drin*, favour, grace, kindness, benefit, *bka-drimdzad-pa* to bestow a favour, *mi-lu* upon somebody; *blu-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-drui* secretary (of a high person) *C.* — *bka-ydams*, = *žal-ydams* advice, counsel, instruction; *bka-ydams-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-ñogs-pa* to proclaim; proclamation. — *bka-badli-ba* collection of the doctrine *Tar.* — \**kan-nan*\* instruction *C.* — *bka ynai-ba* 1. *cb.* to order, command; grant, permit; 2. *sbst.* order; permission; *nel bók-k,i rgyul-poi btsun-mo-la bka ynai-bar žu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-jébs* *Sch.* a supreme order. — *bka-jiriü* message. — *bka-bab-pa* the going forth of an order, *bka-bab* order, edict *Schr.* — *bka-büm*, vulg. \**kam-büm*\*, the hundred thousand precepts (title of a book). — *bka stsol-ba*, *jsf. stsal* (*stsal-to*, *stsal-pa*), resp. for *smri-ba* to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bklé* *Lex.*: = *ཐབས་ལེན་* speaking well, eloquently; *Sch.*: *bka-blo-bdé-ba* to acknowledge to be wrong (?); *bka-blön*, (*bka'i blön-po* *Glr.* f. 94) prime minister; any high official. — *bka-ñog* any writing of a superior, decree, diploma, passport, official paper, letter. — *bka jñags* 1. a high official, counsellor. *C.* 2. court of justice, judgment-hall.

*བཀར་ bkar* term. of *bka* in or to the word etc.; *bkar dōga-pa* *Cs.* to legalize, *Dzl. cap. 4:* to proclaim, publish. *bkar-btags-pa* published; publication.

བཀར་བ་ *bkar-ba*བཀྲ་བ་ *bkra-ba*བཀར་བ་ *bkar-ba* v. *dgár-ba*.བཀྲ་བ་ *bkal-ba* v. *kál-ba* and *gel-ba*.བཀྲ་ *bkas* instr. of *bka*; *bkas-pu* v. *gés-pa*.བཀྲ་བ་ *bku-ba* *Lex.*: to extract, to make an extract of a drug by drawing out the juice (*kü-ba byin-pa*); *bkús-te búr-ba id.*; *smán-bku* medicinal extract.བཀྲ་བ་ *bkuḡ* v. *kug*; *bkiḡ-pa* v. *gúḡs-pa*.བཀྲ་མ་ *bhum* v. *kum*; *bküm-pa* v. *güms-pa*.

བཀྲ་བ་ *bkur-ba* I. 1. *vb.* to honour, esteem (synon. *mčód-pa*), *mán-pos bkúr-bai rgyál-po*, བཤམས་པས་, the king honoured by many, frq.; *kún-g* is *bkur-ziñ mčód-pai* as worthy of general honour and respect *Mil.*; *mis bkúr-bar mi gyur* is not esteemed by men *Dzl.* — 2. *subst.* honour; more frq., *bkur sti*, honour, respect, homage, mark of honour, *bkur-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rán-la bkúr-sti byuñ dus* when honour is shown to yourself *Mil.*; *bkur-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of *kúr-ba* to carry; in the term *mán-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོད་བ་ *bkóg-pa* v. *góg-pa*.བཀོད་བ་ *bkón-bu* v. *gón-ba*.བཀོད་བ་ *bkód-pa* v. *gód-pa*.བཀོན་བ་ *bkón-pa* v. *kón-pa*.བཀོབ་ཏུ་ *bkób-lta* (\**kób-ta*\*) the plan of an undertaking *W.* (vulg. pronunciation for *bkod-blta*?)བཀོར་འདྲེ་ *bkór-dré* *Mil.* seems to be a kind of goblins.བཀོལ་བ་ *bkól-ba* v. *kól-ba*.བཀྲ་ལ་བ་ *bkál-ba* (s.: to talk nonsense, v. *kyál-ka*; *bkyál-pai ñug* = *kuñil-ka* *Lex.*བཀྲིག་བ་ *bkyig-pa* v. *kyig-pa*.བཀྲིལ་བ་ *bkyé-bu* v. *gyéñ-pa*.བཀྲེད་བ་ *bkyéñ-pa* to bend back, recline (vb. nt.), *rygañs byéd-de* bending or turning far aside.བཀྲོན་བ་ *bkyón-pa* to beat (= *rdññ-ba*) *Mil. nt.*; *bku bkyon-pa* resp. to chastise with words, to scold, frq. (v. *bka*, phrases); *Schr.* mentions also *bkyon-bkyál* chiding.བཀྲ་བ་ *bkra-ba* (*Lex.*: = བཀྲ་བ་, cf. also *kra-bo*) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); *ša-bkrü* n. of a cutaneous disease.

**Comp.** *bkra-bzññ* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kra-lam-mé*. — *bkra-ñis* *Ssk.* བཀྲ་མཁའ་ 1. happiness, prosperity, blessing, *bñis-rnams-la bkra-ñis dog* happiness to my people! may they prosper! *Glr.*; \**nád-med tsád-med řa-ñi řun-sum-tsóg zu*\* I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-ñis-kyi řu* holy water *Glr.*; *bkra-ñis-kyi mál-kri* nuptial bed (s.); *bkra ñis-kyi tsig* or *smón-lam* blessing, benediction; \**řa-ñi ñig!*\* Good bye! May you be happy! \**Kyól-la řa-ñi řo!*\* I wish you joy! (also ironically) *W.*; *bkra-ñis-ñiñ* being happy, enjoying prosperity *Glr.*; *bkra-ñis srññ-bai gó-řa* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-ñis byéñ-pa* or *mčód-pa* or \**yóg-ře*\* (*W.*, barley being scattered — *řyog-pa* — on that occasion), to perform this ceremony, — *bkra-ñis-pa* propitious, lucky, perh. also: happy; *bkra-ñis-pai ltas* lucky signs; *bkra-ñis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-ñis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-ñis* misfortune, calamity, *bkra-mi-ñis-pa* un-

happy; calamity, *bkra-mi-šis-pa* *tams-čad* all manner of calamities. (The expression *bkra-mi-šis* c. dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-šis* *dog.*) *bkra-šis-čos-rulzon* (\**ta-ši-čö-dzön*\*) 'Tassisudon' in Bhot., *bkra-šis-lhun-po* (\**ta-ši-hlum-po*\*) 'Tashilunpo' in Tsai.

**བྲམ་** *bkrag* 1. brightness, lustre = *mdaṅs*, also *bkrag-mdāṅs*, e. g. of jewels.  
2. beautiful appearance, colour, of the face or skin, also *ša-bkrág*; *ša bkrag-mdāṅs* pure gloss of the skin *Mil.*; *bkrág-čan* bright. *bkrag-čör* without gloss, dim.

**བྲམ་པ་** *bkráb-pa* 1. to select, choose; *mčög-tu bkrab* exquisite, choice *Lex.* — 2 = *kráb-pa*, *skráb-pa* *W.*

**བྲམ་པ་** *bkrám-pa* v. *grém-pa*.

**བྲམ་པ་** *bkrál-ba* 1. *pf.* of *grél-ba* *Cs.*, *Tar.* 124, 14. — 2. to appoint, *lās-la* to a business.

**བྲམ་པ་** *bkrás-pa* 1. *Sch.*: *pf.* of a verb *bkrá-ba*, adorned, decorated (?)  
2. *Cs.*: *bkras* abbreviation for *bkra-šis*, *bkras-btags* for *bkra-šis ka-btags* = *ka-btags*.

**བྲླི་པ་** *bkrí-ba* 1. for *dkrí-ba* to wrap. — 2. for *krid-pa* to conduct. — 3. to try to acquire, to search for *Dzl.* 20 to lay up, = \**šri-še*\* *W.*

**བྲླིས་** *bkris* abbrev. for *bkra-šis*.

**བྲླིས་པ་** *bkris-pa* for *dkris-pa* v. *dkri-ba*.

**བྲུ་**, **བྲུས་** *bkrú*, *bkrus*, v. *krúd-pa*.

**བྲུག་པ་** 1. *Dzl.* 725 1. prob. an incorrect reading. 2. prov. instead of *dkrúg-pa*, v. *ja bkrúg*.

**བྲུན་པ་** *bkrén-pa* 1. *Cs.* poor, indigent, hungry, *sai pyogs bkr.* a poor, barren country *Stg.* — 2. miserly, stingy *C.*

**བྲུས་པ་** *bkrés-pa* *vb.* to be hungry; *adj.* hungry; *subst.* hunger *B.*, *C.* where it is now used as the respectful term; *bkrés-skóm* hunger and thirst; *bkrés-skóm-*

*pa-las čög-par byin-te* leading after hunger and thirst to satiety; *bkrés-rñab-pa* *Sch.*: to have a ravenous appetite.

**བྲློས་** *bkróns* v. *gróns-pa*.

**བྲློཔ་** *bkról-ba* v. *gról-ba*.

**བྲླག་པ་** *bklag-pa* v. *klóg-pa*.

**ྐ་** *rka* 1. a small furrow conveying water from a conduit (*yúr-ba*) to trees or plants; furrow between the beds of a garden; hence: 2. flower-bed.

**ྐ་** *rkañ* (*Ld.* \**skañ*, *xañ*\*) 1. marrow, *rkañ-már* id.; *rkañ-bro-ma* tasting of marrow *Sch.*; *rkañ-gi kón-nas byāms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large marrow-bones of them, *dpūn-rkañ*, *rlá-rkañ* *Med.* — 3. kernel of a nut etc. *W.* — 4. = *rkañ-pa* no. 5, stalk; also quill of a feather. — 5. in compounds for *rkañ-pa*.

**ྐ་པ་** *rkañ-pa* (resp. *žabs*) 1. foot. — 2. *leg.* — 3 (cf. *lag-pa*) hind-foot. —

4. lower part, lower end, e. g. of a letter, *rkañ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ྐ, ྐ etc.) *Glr.* — 5. stem, stalk, esp. leaf-stalk, *lo-rkañ*. —

6 verse, metrical line; *tsig-rkañ*, prop.: *tsigs-su-bčud-pai rkañ-pa*, id., *tsig-rkañ mfar nyis-šad tob* at the close of a verse a double *šad* is placed; hence: verse of the Bible *Chr. Prot.* — 7. base, foundation, *rdzuprúl-gyi rkañ-pa bži* *Dzl.* the four 'pillars' of performing miracles (མཛེས་པ་ལྟ་མཁན་) *Trigl.* fol. 17.

**Comp.** \**kañ-kyóg*\* bandy-legged *C.* — *rkañ-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkañ-küm* *Lex.* w. e., prob. having a foot contracted by disease — *rkañ-kör* bandy-legged *Sch.* *rkañ-mgyóg-s-pa* nimble-footed, *rkañ-mgyóg-s-kyi rdzas lham-la byugs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr.*, *Tar.* 67. — *rkañ-gró* a vassal or subject paying his duty by serving as a messenger or



porter *Ca.* — *rkañ-gros* or *-brós* 1. walking on foot. 2. domestic cattle; breeding-cattle. — *rkañ-rygu* (s.: 'the hollow of the sole'). — *rkañ-yëig-pa* one-footed. — *rkañ-rjën* bare-footed. — *rkañ-rjës* footstep, trace. — *rkañ-nyis-pa* two-footed, a biped, po. for man, mankind. — *rkañ-stiys* foot-stool; trestle. — *rkañ-tüü* on foot, *rkañ-tüü-pa* pedestrian. foot-soldier, *rkañ-tüü-du grül-ba* (Sch. also: *rkañ-tüü-ba*) to walk, to go on foot. — *rkañ-mfil* sole of the foot. — *rkañ-tüü* (erron. also *-tüü*) *Suk.* རྩལ་པ་ 'drinking with the foot' po. for: tree *Mil.* — *rkañ-dlün* trumpet made of a human thigh-bone (*Hoo'*. I 173). — *rkañ-drüg-pa*, *rkañ-drüg-lhan-pa* six-footed; insect, po. — *rkañ-jülüb* foot-ring (ornament). — *rkañ-drén* (v. also *zabs-drén*) disgrace, *rkañ-drén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkañ-rdüm* a maimed foot; lame *Ca.* — *rkañ-snam* trousers, *snám-bui rkañ-snam yëig* one pair of cloth-trousers. *rkañ-pags khui* *S. g.* fol. 9? — *rkañ-pyüü* felt for covering the legs, v. *rkañ-ükrí*. — *rkañ-böl* upper part of the foot. — *rkañ-bám* a disease in the foot, *Sch.*: gout. *rkañ-brós* or *bros* v. *rkañ-gros*. — *rkañ-tséys* v. *tséys*. — *rkañ-mdzrub-dzér-pa* *Sch.*: corn (on the toe). — *rkañ-mdzér* iron pricks fastened to the feet for climbing mountains. — *rkañ-bzi-pa* four-footed; quadruped. — *rkañ-lig* hands and feet, *rkañ-lag bül-ba* *Lt., Schr.*: 'numbness or rheumatic pain in hands and feet'; *rkañ-lig sér-kar ön* hands and feet chap *Sch.* — *rkañ-lám* foot-path, *rkañ-tüü* treadle, of a loom. — *rkañ-üübs* stocking, sock. — *rkañ sör* toe.

ཀྲན *rkan* v. *dkan*.

ཀྲམ་པ་ *rkañ-ma* I. vb. to desire, to long, *nór-la* for money. II. sbst. 1. longing (cf. *Kam* extr.) — 2. v. *skam-pa*.

ཀྲམ་པ་ *rkañ-ma*, pf. (b)rius, ft. *brku*, imp. *rkus*, to steal, to rob, *brkú-bya* to be

stolen, *brkú-byai rdzas* things that may be stolen.

ཀྲམ་པ་ *rkañ-ma* 1. thief frq. 2. theft. *rk. byéd-pa* (*W.*: \**co-dé*\*) to steal; \**kün-ma zos son*\* *W.* it has been carried away by a thief; \**Ku-kün gyáb-dé*\* *W.* 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkún* robber of graves. — *rkañ-tabs-m* *blai-ba* to take away thievishly *Sty.* — *rkun-nor* stolen goods. — *rkañ-po*, fem. *-mo* thief. — *rkañ-dpon* the head of a gang of thieves or robbers *Ca.* — *rkañ-zla* a thief's accomplice.

ཀྲམ་པ་ *rkub* (*Lec.* རུབ་) 1. the anus *B.* — 2. vulva *W., C.* — 3. backside, posterior *C.* — *rkub-stéys* sitting-bench *C.* — *rkub-tsós* buttocks *Ca.*

ཀྲམ་པ་ *rke-ba* (cf. *skempa*) lean, meagre *Ca.*

ཀྲམ་པ་ *rkeñ-pa*, also *sked-pa*, *W.*: \**skét-pa*\* 1. the waist, *sén-ges mčóns-sar* was mčóns *rkeñ-pa* *čäng* if the fox takes a lion's leap, he breaks his neck *Mil.*; \**skyed kug tñi-dé*\* *W.* to bow; \**sked-zér*\* (?) the arms *a-kimbo* *W.*; more particularly that part where the girdle is worn, *loins*; *rkeñ-rygün* ornament of the girdle; *rkeñ-pa-nas gri bton* he took a knife from his girdle *Pth.*; \**ké-pa bhab*\* 'her waist fell', euphem. expression for: she has got her menses *C.* — 2. the middle of a building, of a mountain, \**Kar-skyét*\* *W.* the middle story of a castle; *rkeñ-pa tsam brtsiys tsar nas* when the building was half finished *Gtr.*; *Ti-sei rkeñ-pa-na yar balebs son* he is already half-way up the *Ti-se* *Mil.*

ཀྲམ་པ་ *rko-ba*, pf. (b)rkos, ft. *brko*, imp. *rkos* 1. to dig, dig-out, to hoe, e. g. *sa* earth; *rko-byéd* digger; po. also a spade, mattock; *brkó-byai sa* soil to be turned up. — 2. to engrave (cf. *bür-ba*); *brko-spyüd* a gouge *Sch.*; *brkós ma* sculpture. ཀྲམ་པ་ *rko-ma* n. of a bird *Wdñ.*, prob. — *ko-ma*.

རྒྱུ་མ་ *rkóg-ma*

"

རྒྱུ་ *rkyén*རྒྱུ་མ་ *rkóg-ma* v. *Ukóg-ma*.

རྒྱུ་མ་ *rkón-pa* Cs.: Itch, *za-rkón* id.; Lt.: *rkón-po*. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men C.

རྒྱུ་མ་ *rkód-pa*, = *rkó-ba* Ts.

རྒྱུ་མ་ *rkón-pa*, also *skón-pa* 1. basket; the word is said to be used in Kun.; perh. also the Ladakian word *\*kun-dúm\**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. net, fowler's net *Lex*.

རྒྱུ་མ་(པ་) *rkyag(-pa)*, also *skyag(-pa)*, dirt, excrement; *\*kyág-pa tón-wa\** C., *\*kyág tón-čé\** W. to cack, vulg. — *mig-skyág* the impurity in the eyes Cs.; *\*na-skyág\** ear-wax W.

རྒྱུ་ *rkyan* the wild ass or horse of Central Asia, Chigitai, *po-rkyán* male, *mo-rkyan* female of it; *rkyan dár-ma* a young wild ass, *rkyan-rgan* an old one, Cs. — *rkyan-ču* n. of a lake in the south of *Ld.*, in the neighbourhood of which these animals are particularly numerous.

རྒྱུ་མ་ *rkyan-pa* simple, single; *ras rkyan* a single sheet of cotton cloth *DzL.*, *Mil.*; *\*mi kyan\** a single i. e. free, unemployed man, one that carries no burden C.; *yi-ge rkyán-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyán-pai grans* are called 1, 10, 100 and the further powers of 10; *min rkyán-pa* a word that has no affix-denoting case etc. attached. — *\*kyan, kyan-kyán, kyán-ka, ka-(r)kyán\**, col. (in *B. ša-stag*) only, nothing but, *\*pé-ča nags kár-kyan dug\** the book contains nothing but charms. — *\*kyan-kyán\** also: living by one's self, childless W. — *\*kyan-ttab\** single folded.

རྒྱུ་མ་ *rkyán-ba* v. *rkyón-ba*.

རྒྱུ་མ་ *rkyán-ma* n. of a vein, v. *rtsa*.

རྒྱུ་ *rkyan* (*Ld. \*skyan\**) 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan* id.; *\*o-kyan\** W. milk-pot. — 2. pot-belly, paunch *Sch*.

རྒྱུ་མ་ *rkyál-ka*, sometimes for *kyál-ka*.

རྒྱུ་མ་ *rkyál-pa*, རྒྱུ་མ་, leather bag *frq.*; *pán-po mi-ytsan-rdzas-kyi rkyál-pa* a poetical term for the body *Mil.*; *rkyál-bu* (*\*kyal-lu\**) small bag, pouch; *ra-rkyál* bag of goatskin; *pye-rkyál* (*\*čé-kyal\** C., *\*pie-ky.\** W.) bag for flour.

རྒྱུ་མ་ *rkyál-ba* to swim, *\*kyal gyáb-čé\** W. id.; *rkyal rtatd-pa* to amuse one's self by swimming.

རྒྱུ་ *rkyen*, རྒྱུ་མ་ Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', *rgyu རྒྱུ་*. (The right meaning was given already by *Schr.*, whereas afterwards, by a mistake of Cs., the totally erroneous sense of 'effect, consequence' has become current among philologists.) 1. cause, occasion, *rkyén-gis* c. gen. by, on account of, *čai rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis* id. As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. event, occurrence, accident, case, circumstance, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen nán-pa* unfortunate accident; *rkyen nán-pas das* he has perished by a fatal accident *Glr.*; *tse dir byán-bai rkyen nán-rnams* the adversities of the present life *Mil.*; *rañ mi dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.*; *rkyen dé-la brén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la blás-te* or *brén-te* C. considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen*, *ši-bai rkyen* stands also for: a case of disease, of death; *gal-*

*rkyēn* any circumstance or event adverse to the success of an action, obstacle, hindrance, any thing opposite or hostile to the existence of another thing, *mtun-rkyēn*, a happy, favorable circumstance, furtherance, assistance, supply, *mtun-rkyēn byéd-pa* c. genit. to assist in, to help to; *mtun-rkyēn dzom-po* altogether successful. — 3. misfortune, ill luck, calamity, *rkyen zlog-pa* to avert a misfortune, *tēgs-pa* to endure, *tūb-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་བ *rkyōn-ba* pf. & ft. *brkyan*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *zabs nyis brkyan-bkūm* one leg stretched out, the other drawn in *Pth.*; \**kyan-sād-ē*\* *W.* to stretch one's limbs. — *brkyan-sin* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyan-sin sprād-pa*, *brkyan-sin-la bēug-pa* or *brkyān-ba* 2. cross *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the *σταυρός* of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-ze* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *yal-sin*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of *σταυρός*, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *yal-sin* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists *σταυ-*

*ρός* was the term generally used for cross, whilst in the case of *yal-sin* no Tibetan thinks of anything else but empaling.

རྒྱུ་བཅུ་ *rkyōn-tse W.*, resp. \**zim-kyōn, zim-tin*\*, lamp, candle, (spelling uncertain).

སྐྱམས་པ་ *lkugs-pa* 1. dumb, mute; *Ra lkugs-par byed-pa* to put to silence *Do.*; *lkugs-pa-pa* a dumb man, -ma woman *Cs.* — 2. dull, stupid *Sch.*

སྐྱེ་བ་ *lkog* secrecy, *lkog-gi ſun-ma Cs.*: a wife kept secretly, a private concubine, *lkog-tu* in secret, secretly *frq.*: *lkog-tu gyūr-pa*, *lkog-gyūr*, བརྟེན་པ་, secret, hidden, out of sight *Mil., Tar.*; *lkog-tu glen-ba* to converse secretly; *lk. silod-pa* to keep in retirement. — *lkog-rñan* a reward given secretly, a bribe. — *lkog-čos Sch.*: 'a secret doctrine'; but *lkog-čos byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog jab byéd-pa* to hide one's self in a lurking place: *lkog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zān zā-ba Sch.* to take usury-interest in secret. — *lkog-lāb* backbiting, slander.

སྐྱེ་བ་མ་ *lkog-ma* (vulg. \**og-ma*\*) 1. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. *lkog-mai lha-gōn Sch.*, (acc. to others: *lhar-gór*) the larynx, \**koi lkog-ma*\* or \**og-ma brañ son*\* *W.* his throat is swollen, he has the croup. — *lkog-dkār* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gāgs* hoarseness of voice *Cs.* — *lkog-sāl dew-lap* (of oxen). — *lkog-sog crav.*, maw (of birds) *Cs.*

སྐྱེ་བ་ཆུང་ *lkob* fat, heavy, plump *Sch.*

སྐྱེ་བ་མུད་ *lkol-māud*, also \**ol-māud*, larynx.

སྐྱེ་བ་ཅིག་ *ska-čig* v. *skad čig*, *skad* no. 4.

སྐྱེ་བ་ཅིག་ *ska-čog* n. of a grammarian *Zam.*

སྐྱེ་བ་ཆུང་ *skū-ba* thick (of fluids, cf. *slā-ba*); *skā-slād* (*Ld.*: \**kas-lād*\*) consistence, density. — *W.*: \**skān-te*\*.

## སྐར་རྒྱ་ ska-rāgs

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## སྐར་ ska-ba

སྐར་རྒྱ་ ska-rāgs B. & C., also ska-rāgs, W. \*kya-rāgs\*, resp. sku-rāgs girdle, ska-rāgs *ñin-ba* to put on the girdle, ska-rāgs *baw-ba* Sch.: a girdle with a clasp (?).

སྐར་ skag 1. Cs.: = *kag*, *keg*, mischief; unlucky. — 2. v. *rgyu-skar*.

སྐར་ skān-ba = skōn-ba; skān-yso 1. satisfaction Sch. — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐར་ཁྲ་ skai-ša Sch.: seds cut out.

སྐར་ skad (C.: \*ka\*) 1. voice, sound, cry (cf. *sgra*), *glān-po-ñei skad lta-bui sgra* a sound like the voice of an elephant, \*ka'-la ñig-pa dhon mi-ñig-pa\* C. (words) equal as to sound, but of different sense (= homophone), *sdug-bśān-bai skad byin-pa*, *snyii-ñei skad dōn-pa* to utter lamentable cries; *skad stēr-ba* Sch., \*ke' gyāg-pa\* C., \*skad tān-ñe\* W. to sound; \*ke' tan-wa\* C. \*skad gyab-ñe\* W. cōp. to call to a person; *skad mñun-par* with one voice, with one accord. — 2. speech, words, talk, news, \*ka' ci nai ñug\* what is your pleasure? what did you say, Sir? C.; *zēr-ba de ñi-skad yin* the (words) spoken what speech are they? = what do they mean? *Pth.*; *ñi-skad-(du)* in these words, thus. (before a literally quoted speech), *dē-skad-(ñes)* id. (after it); it is also used in a more general sense instead of *dō-ltar*: *dē-skad ma byed* don't do that *Mil.*; *skad smrā-ba* to give account, to relate *Ld.-Glr. fol. 12. b. Schl.*, acc. to another reading instead of *sra smrās-te*; *skad byēd-pa id.*, *rmi-lām-du byūn-ba skad byās-te* reporting it as having been revealed to him by a dream *Pth.* — 3. language, *bōd-skad* the Tibetan language, *rgya-gār-skad* the Sanskrit language, *bōd-skad-du*, col. -la, into or in the Tib. language, *yul-skad-du* into or in the provincial dialect. — 4. a snap with the fingers, always with *ñig*: *skād-ñig-(ma)*, gen. as a measure of time: a moment; also adv.: for a mo-

ment, *skād-ñig-la* in a moment, instantly, in one moment, *skād-ñig de-nyid-la* in the very same moment. (Some mathematical books compute the *skād-ñig* =  $\frac{1}{1000}$ , others as long as  $\frac{1}{10}$ ).

Comp. and Deriv. *skad-gāgs* hoarseness of the voice, Cs. — *skad-nān* 1. a bad voice. 2. cry, screaming. — *skād-ñan* having a voice, sounding. — *skād-ña* 1. C.: discourse, conversation, \*ka'-ña lab-pa\* or \*jhe'-pa\* to converse, to have a chat. 2. C. talk, rumour, \*mii ka'-ña re\* it is (but) talk of the people. 3. W.: news, tidings, intelligence. — *skad-ñe*, -ñen 1. a loud voice Sch. 2. n. of an animal *Lt.* — *skad-nyā* Sch.: a high voice. — *skad-snyūn sgyūr-ba* *Mil.* to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., *gyūr-skad* a singing or playing of this kind. — *skad-dōd* an equivalent word, *ñūn-mai sk.* another word for wife *Gramm.* — *skād-pa* v. the separate article below. — *skad-gzēr* Cs. = *skad-gāgs*. — *skad-bzān* 1. a good voice. 2. W.: good news. — *skad-lugs* dialect. — *skad-lōg* clamour, screaming. — *skad-ysān* mto Sch.: a loud voice, *skad-ysān nyams-ñūn gyūr* the voice is getting weak *Wdn.*

སྐར་ skad ladder, v. *kās-ka*.

སྐར་པ་ skād-pa I. vb. 1. to say, tell, relate, *ñin-kāms ñig yōd-dō skād-par tos* that a land (of bliss) exists I heard say *Mil.*; more frq. at the end of a sentence *skād-do* or *skad for*: it is said (= *dicitur*), *grags skad id. Mil.* — 2. to name, call, *skād-pa* partic. = *byā-ba* named, called. — 3. *Ld.*: \*skād-ñe, xād-ñe\* to measure, take measure. — II. sbs. interpreter; language-master, teacher.

སྐར་ཅེ་ skān-te, W. instead of *skā-ba* thick, turbid.

སྐར་ ska-ba 1. time, opportunity, case, circumstances; *mñōn-(bai)* ska-ba opportunity of seeing, ska-ba *rnyed-pa* to find an opportunity, ska-ba *su* or ska-ba *skābs-su* now and then, under certain circumstances,

*skabs-su* or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skab-su* in a moment, instantly, *skabs dir* now, here, in this case, in this place (of a book etc.) frq., *skabs-re* once, for a time, *\*skabs-tóg* *Ld. (col.)* now, *bar-skabs* interval, interlapse of time *Tar.*; *dus-skabs*, *tsé-skabs*, *ynás-skabs*, time, state, situation, *skabs dai shyur-ba*, *dus-skabs dai betün-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wdñ.*: *ldüm-bui skabs la-pjug dai skyé-lugs dri-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (*cf. ytam* no. 3), so esp. in *Tar.*; *skabs bcu* the ten sections of Buddhistical theology, also: one that has absolved them.

མཁམ་ skam v. *skám-pa* and *-po*.

མཁམ་པ་ skam-pa I. *vb.* 1. = *rkám-pa* to long for. — 2. = *ském-pa* (*bkam-pa*). — II. *sbt.* 1. = *rkám-pa* longing, 2. a pair of tongs; *skam-čün* small tongs, pincers; also several other instruments of a similar shape. — III. *adj.*, *cqm.* *skám-po* dry, *skam-rlón* 1. dry and wet. — 2. dryness in a relative sense, *\*skam-ši* *Ld.* very lean (like a mummy), *skám-sa* the dry land, the shore, *skam id.*, *skám-sar pyin-pa*, *skam-la sléb-pa* to get ashore, *skam-lam* journey by land *Wñ.*; *\*skam-sani* *Ld.* meat perfectly dried.

མཁར་ skar; this and the compounds *skar-ka* and *skar-tsad* v. under *ska-ba*; *skar-kün* etc. under *skar-ma*.

མཁར་པ་ skar-ba *Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba*, *pf.* *bakar*, *imp.* *skor*, to the following, 1. to hang up, *\*skar-tai-čé*, *čár-la skár-ce id. Ld.* (e. g. clothes). — 2. to weigh, and *\*skar* weight, *\*gau*

*stul gui skar\** a little box weighing 9 rupees (about 4 ounces); *\*skár-ka-or -ka\** weight; *\*skar-tsad\** measure, scale. *W.*, *C.* — 3. *\*skar-tóg 'ai-ni-čé\** to inquire rigorously; to restrict, to bind down, to flog; *\*skar-lédg\** a rigorous inquiring, a flogging *W.*, also *C.*

མཁར་མ་ skār-ma *Sek. མཁར་མ་* 1. star, fixed star, *nyi zla yza skar* sun, moon, planets and stars; sometimes it is used generally: *\*skar-čén\** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-moi skār-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *tsas-skár* constellation of nativity *Med*; *gyani-skár* propitious constellation (such are the *nakṣatras* no. 6 to 7 v. *rgyu-skár*).

*Comp.* *skár-kwi* (the same word as *dkar-kwi*, but of a different etymology) window. — *skar-kóns Cs.*: 'the angular distance between two stars or planets' (ʻ) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1  $\frac{20}{100}$  or  $\frac{1}{10}$  ounce; as money =  $\frac{1}{10}$  rupee. — *skar-čú* 'star-water'; bathing under the constellation *skár-ma riö-čé* (prob. *revati*, the 28th *nakṣatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saïs-rgyis smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *skar-mdü* (*Cs.*: 'ignis fatuus?') a shooting star, *ltuñ or sa-la dril* is coming down, *šans Mil. id.* — *skar-dpyad*, *-rtsis* astrology. — *skar-prán* a small star. — *skar-féds* the starry host. — *skar-dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐལ་བ་ *skál-ba* *Sek.* भाग, *resp. sku-skál* 1. **portion, share**; *bgo-skál* allotted portion; *zas-skál* portion of food, **ration**; *ran-skál* personal share; *nor-skál* or *syal-nór* *Glr.* hereditary portion, **inheritance**; *skál-ba ma čád-par* without being shortened of his portion *Mil.*; *ma mtóu-ba skál-ba ma mčis-pa dra* it does not seem to fall to my lot to see my mother. — *skal-čád* dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, **lot, fate, destiny**, a. relatively: *skál-ba bzán-po*, *nián-pa* good, bad fortune; *tse dñi grogs-a'dl* the matrimonial share of the present life, the connubial fate for which a person is predestinated *Glr.* (The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-lán* means **happy, blessed** as well as **pious, devout**, and *skal-méd* **unhappy, irreligious, impious**. *skal-lán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term **worthy**, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even **venerable, holy** may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommani-padmeñm is called the *čos-skál*, 'the religious treasure', of Tibet *Glr.*

སྐལ་ཀླ་ *skás-ka* *B., C., skás-ka, skás-pa* *C., skrás-ka* (pronounced \*tš-ka *C., śrás-ka, śrē-ka* *W.*), even *skas, skad* ladder, generally consisting of the notched trunk of a tree; *rkyān-skad* *C.* 'single ladder', the same, compared with two or three of them joined together, to make a

sort of staircase with broader steps; \**dó-tá* *C., do-śrás, do-śrē* *W.* a flight of stone-steps; \**gya-śrás, gya-śrē* *W., gya-kē* *C.* (*Schr.*) a regular staircase as in European houses; *gru-skás* *Glr.* prob.: flight of steps at the corner of a building; *gro-skad* *Glr.* fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa* *Cs.* **steps**; \**śra-lān, śral-dān* *W.* **spokes** of a ladder; *skas gram* *Cs.* the two **side-pieces** of a staircase or ladder; *skas dzug-pa* to apply a ladder *Schr., Cs.*

སྐུ *sku, Sek.* काय, sometimes कृत्ति 1. also སྐུ་ལུས་ *sku-lus, sku-yzug, resp. for lus: body*; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-ša* flesh; *sku-mtsül* (for *sku-krag*) blood *Cs.*; *sku-mdóg* colour of the skin, *sku-ná* age; *sku-tse* lifetime, life; *sku-kims* state of health; *sku-skál* portion, share, *sku-čás* goods, stores *Mil.*, *sku-bśód* virtue, happiness *Tar.*; *sku-skyés* a present (given to or received from a respected personage); *sku-bág* image, statue *Glr.*; *sku-mdun-pa* (*C.*: \**kun-dym-pa*) or *-druñ-pa* attendant of a man of rank; \**ku-ṣar-wa* ('adherent', v. *byar-ba*) *id. C.*; *sku-nye* *Sch.* relation, kinsman; *sku-yśegs-pa* dying, death (of a king etc.) *Glr.*; *sku-bśod* praise *Sch.*; *sku-śogs* (acc. to *Cs.* instead of *sku yśogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in *W.* only for clerical dignitaries, in *C.* also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar yśol-ba* to 'administer' whitewash — 2. in a special sense: the person of Buddha, whom philosophers represent in three forms of existence called *sku-ysum* त्रिकाय, viz.: *čos-kyi sku*, धर्मकाय, *lonə-spyód-kyi sku* संज्ञकाय and *sprul-pai sku* विज्ञायाय. These three 'persons', however, have as little as *dkon-məg-yum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *śōs-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *no-bo-nyid-kyi sku* superior to the three, viz. that which is eternal in the essence of a Buddha, even *śōs-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.'s dictionary, p. 305 b. might be corrected thus: adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* reverence, respect, particularly in the special sense of a solemn sacrificial ceremony, performed on public and private occasions, e. g. in cases of disease; *sku-rim byed-pa* to perform such a ceremony. — *sku-rten*, *sku-tsab*, *sku-yzags*, *sku-dra* (W. \**kun-ḡi*\*) image of Buddha etc. — 3. image, statue, of Buddha or other holy persons. *ṣaḥ-sku* a gold image, *nyid-sku* a stone image, *ṣim-sku* an image of clay, *bris-sku* a painted image, *bur-sku* a basso-relievo, *rkōs-sku* an engraved, *blags-* or *ldags-sku* a molten, *ldags-sku* a woven image Cs. —

*sku-bum* 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbūm east of the Kokonor (v. Travels of Huc and Gabet). — *sku ysu'i tugs* 1. (cf *sku* no. 1) resp. f. *lus riag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rten ysum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (*mčod-rten*) as the symbol of his grace. — *sku-lia-rgyal-po* five deities of degenerated Buddhism Schl. 157.

མུ་རུ *skū-ru* a paddle-wheel, without a rim; མུ་རུ་ཁྱེ *skū-ru-khā* such are the water-wheels of all the mills in the Himalaya *skū-ru-khā* the figure of a cross + X. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

མུགས་ *skugs* the stake in a game or wager received by the winner. — *skugs-stōi* Sch. id.?

མུ་བ་ *skui-ba* pf. *bakuin*, ft. *bakuin* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bakuin-sa* lurking-place, hiding-place Mil.

མུད་ *skud* sbst. v. *skud-pa*.

མུད་པ་ *skud-pa* I. sbst. thread, yarn; wire; མུད་པ་ཉོད་པ་ *skud-pa yōd-pa* to cut off the thread, also fig. Cs. to divorce; *ras-skud* cotton thread, *ldags-skud* iron wire; *tsōn-skud* coloured thread; *skud-rō* the thread-ends of a seam; *skud-bris-mk'an* an embroiderer.

II. vb. pf. *bakus*, ft. *baku*, imp. *skus*, col. *kū-ra* C. \**skū-čē* W. to smear \**td-gir-la mar skū-čē* to butter the bread W., \**di-la niig-po ma sku* don't make that dirty W.; to besmear, to daub *myiū-po(-la)* *snūm-gyis* a wick with grease Dzl.; *sgō-la rtsi* to paint a door; *spōs-kyis skud-pa* to anoint; *skud ointment*, \**āra-skūd* pomatum W.

སྐད་པོ་ skúd-po 1. brother-in-law *Cs.* — 2. father-in-law.

སྐུན་བུ་ skún-bu = kón-bu *Lex.*

སྐུམ་པ་ skúm-pa *pf. bakuma, ft. bakum, imp. skum(s) to contract, to draw in, e.g. the leg.*

སྐུར་པ་ skúr-pa, also skur-klán, skur-zús abuse, occasionally blasphemy; skur-debs-pa, byed-pa, smra-ba to abuse, viz.: persons to whom respect is due, esp. holy men or things, e.g. *phags-pa-la* the venerable *Dzl.*; *dkon-médog yuum mi bdén-par ltá-zín skúr-pa* 'debspa to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-skúr v. sgro.*

སྐུར་པ་ skúr-ba I. *pf. skur, at the end of a sentence skúr-ro, sometimes for skúr-pa* *debs-pa Mil.* —

II. *pf. ft. & imp. bskur, pf. at the end of a sentence bskur-to* 1. to send, to transmit, e.g. news, objects, also an army, but not a messenger; *nulún-du skúr-ba* to send on in advance, to have carried before, e.g. a banner; *skur ynañ mdzód-pa* resp.: to be pleased to send. — 2. to give, hand over, deliver, consign, give in charge, commit, e.g. an army to a general; *dbañ skúr-ba* to invest with power, to authorize, *ji dgá-bar gyid-du dbañ skúr čig* give me power, permission, to do what I like *Dzl.*; *rgyál-por dbañ skúrba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bonas dbañ skúr-ba*, and as supernatural powers are supposed to be active during this process, *dbañ skúr-ba* means also: to bless, consecrate, endow with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྐུར་པ་ skúl-ba *pf. bskul, at the end of a sentence bskul-to, Ssk. བཀུར་ to exhort, admonish, enjoin, mi žig las byéd-par* a person to do a thing; to appoint, *mi žig las-la*, in the same sense; to impose,

*mi žig-la las*, work on somebody, — perh. a mere provincialism; *dei tsig-gis bakúl-nas* induced by his words; *rnám-tes las dañ nyon-móns-kyis bakúl-nas* the (departed) soul urged on, influenced, driven, by its former works and sins *S.g.*; *lha-erín mčod skul kyañ* though I tried to determine, to bring round, the gods and the evil spirits by sacrifices *Pth.*; *gliñ sogs drágtu skúl-šin* flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; *'yül skúl-re'* *W.* to remind, admonish; *'šan\** (for *yañ*) *'skúl-čə\** to rouse by shaking. — *bakúl-ba* and more freq. *bakul-ma* exhortation, admonition; *bakul-ma* *debs-pa, C.* also *skul-rgyag-pa, skul-tág byéd-pa Mil. nt.* to admonish, exhort. — *'skúl-Kan W.* overseer.

སྐེ་ ske, vulg. *skye*, seld. *skya*, neck, throat, freq.; neck of a bottle *Cs.*; *'skye tsir tün-čə, 'kyitg-čə, sddm-čə'* *W.* to choke, strangle, *'skyé-la tüg-pa tág-na sdd-čə'* *id.*; *ske yéd-pa, ytiib-pa, brtg-pa* to behead, slaughter; *sker lām-pa* to seize by the throat, to worry *Sch.*; *sker dōgs-pa* to tie round the neck e. g. an amulet; *ske-kör* necklace *Schr.*; *ske-čá* ornament for the neck, necklace *Mil.*; *ske-stón Med., Sch.*: cavity of the throat; *ske-rma Sch.*: a wound of the throat, a jugular gland that has opened.

སྐེ་ཚེ་ ske-tsé *Wdn., Ssk. रायिका Sinapis ramosa, black mustard; mustard seed, a grain of m. s.*

སྐེ་བའི་ཆུ་ skgy-tsós paint, rouge (for the face) *Sch.*

སྐེད་པ་ skéd-pa *v. rkéd-pa.*

སྐེམ་པ་ ském-pa I. *vb. pf. bakams, ft. bakam, imp. skom(s) to make dry, lean, meagre; to dry up; exsiccate.* — II. *adj., also ském-po, dry, dried up; meagre.* — *skem-byéd* a demon that causes drought *Lt.* — *skem-nád Bhar.* consumption.

སྐོར་ skd-ba, *pf. (b)skos, ft. bako, imp. skos* 1. to appoint, nominate, commission, charge a person, *lds-su* with a work *Dzl.*, much more freq.: *rgyál-por,*



*dpón-du* to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-sii* without mandate, unbidden *Gl.* — 2. *lās-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *niél-kyi las-bskós* my destiny, fate, lot *Mil.*

*Note.* The signification: to elect, to choose (*Cs., Sch.*) cannot be proved and was expressly denied by Tibetans.

སྐུ་ཅེ་ 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐྱུ་པ་ skóg-pa v. kóg-pa.

སྐྱོ་ skoi v. under *koñ*.

སྐྱོ་བ་ skón-ba *pf. bskāns, ft. bskān, imp. skoi(s)* 1. to fulfil, e. g. a hope, a vow etc., "nyin" the desire *W.*; *ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai ka-skoi* to fulfil perfectly the laws of virtue, *ka-skón, ka-bskāns, ka-skoi* 1. appendix, supplement, *rdám-du ka-skón-du bñad* will be said, described, below in the appendix *Wñ.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *fugs-dám bskān-rdzas* a certain ceremony v. *Schl* 260. — 2. v. *dpa*.

སྐྱོ་བ་ skón-pa 1. *sbet. v. rkón-pa.* — II. *vb. pf. & ft. bəkon* to dress, to clothe another person (*resp. rdol-ba*).

སྐྱོ་བ་ skob = skabe *Schr., Sch.*

*skom* 1. thirst, *skóm-gyis rdzóns-pa* tormented by thirst *Dzl.* — 2. *resp.*

*žal-skóm, drink; zas (dañ) skom* food and drink. — 3. i. o. *skam* the dry land *Gl.*, provinc. — *skóm-pa* 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, *skóm-pa-dag ni skóm-pa dañ brál-bar gyur* the thirsty will get rid of their thirst *S. O.* — *skom-diul (dul-pa = död-pa)* thirst *Med.* — *skom-tsaid* burning thirst *Mil.* — \**skóm-rä*\* thirst *W.*

སྐྱོར་ skor (*cf. kor*) 1. circle, *mig-skor* eye-ball *W.*; *sha-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skor* writing utensils, *tib-kyi skor* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. section, division, e. g. of a book, similar to *leu*, chapter *Mil., Tar.* — 4. repetition, *skor ldáb-pa* to repeat *Schr.* — 5. theme, subject, *gañ skór-la bri dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skor, skór-zas* food presented to Lamas; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la ltag-gi grām-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐྱོར་བ་ skór-ba I. *vb. pf. & ft. bəkor* 1. to surround, encircle, enclose, besiege *cca & d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Gl.*; *ri nágs-kyis bəkor-ba Sambh.* a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of བཀོད་པ་ transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; *žöb-skor-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skor-du soñ* in the Bon manner, i. e. the opposite direction *Mil.*; *pyag dañ skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.

སྐྱེད་པ་ *skól-ba*

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སྐྱེད་པ་ *skyd-ga*

3. to wander through, traverse, *rgyál-káms*, the countries, *Mil.* — 4. to return, go home *Sch.* — 5. to turn round, twist, *mii ldtg-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba*, *mgo skor byéd-pa* (*W.* "ò-è") to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — \**ka kór-aca C.*, *kór-è* *W.* to make one alter his sentiments, to divert one from a plan etc. — \**lan* or \**dugs skór-è* to take vengeance *W.* — \**si kór-è* (*v. rtsis*) *W.* to count, calculate. — *tsdys-kyi kórlo skór-ba* to arrange the objects of the *maṇḍal* (q.v.) in a circle n.f. — *skor lóg-pa*, *skor lóglá gró-ba* to go round the wrong way *Mil.*; \**pé-ra kor-re-lóg tñ-è* to talk foolishly, to twaddle *W.* — \**tag kór-è* the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-kan* *Glr.*, prob. = *skór-lam*. — *skor-rgyúg* turning the enemy, getting into his rear *Mil.* — *skór-mkan*, *skór-pa* a turner *Cs.* — *skor-spyád*, *skor-ñin* a turner's lathe *Cs.* — *skor-tig* a pair of compasses. — *skor-dbyúg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. the going, moving round, encircling etc. — 2. the way round a thing, = *skor-lám*, in the compounds: *nñ-skór* the inner, *bár-skór* the middle, *pyi-skór* the outer roundway, *pyi-skór ñen-po* the outermost. — *sá-skór* round-about way, by-way.

སྐྱེད་པ་ *skól-ba* pf. & ft. *bakol* to boil (vb. act., cf. *kól-ba*).

སྐྱེད་པ་ *skds-pa* 1. v. *skó-ba*. — 2. *Sch.*: 'to order', but this is *sgó-ba*.

སྐྱེད་པ་ *skya* 1. ear *C.*, *Thgy.*; *skya-léb* id.; *skya-myúg* rudder; *skya rgyáb-pa* to row *Schr.* — 2. spatula *Schr.* — 3. pot-ladle, *C.* — 4. wall of stone or clay, *bár-skya*,

partition-wall, \**bhár-kyā ña'-pa* to make a partition-wall *C.*

སྐྱེད་པ་ *skyd-ka*, *skyd-ga* *Lt.*, n. of a bird, *Cs.*: magpie.

སྐྱེད་པ་ *skyd-ba* I. vb. 1. pf. *bekyas*, ft. *bekya*

1. *Lex.*: = *ñó-ba* to change place, cf. *skyas*. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyéd-pa*. — 3. *Sch.* to swim (?)

II. sbst. 1. kettle *Sch.* — 2. prob. = *skya* 1.

སྐྱེད་པ་ *skya-bo*, *Ssk.* *पाखर* and *पाखु*, whitish gray, yellowish-white; \**skya ñdg-è* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *ñno-skya* light-blue, *ñan-skya* light-green, and so of the other colours; therefore *ser-skya* ought to denote light-yellow, but it is also used as an equivalent of *ཆཔལ*, n. of a saint, (*Ser-skyai-gron* = *Kapilavastu*, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyd* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. \**kyā-ko-ré*, *kyā-te-ré* pale, white *C.* — *skya-skyd* id. *Sch.* — *skya-nár*, *པཱལྱི* n. of a flower, *Bignonia graveolens*; *Skya-nár-gyi-bu* n. of a city of Old-India *Pāṭaliputra*, now *Patna*. — *skya-sndr* acc. to *Stg.* the colour of the skin of the Indians, brown. — *skya-rbab* *Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skya-rbab-skrdñs* *Lex.* — \**skya-mdr* fresh (i. e. not melted) butter *W.* — \**skya 'ód* *W.*, *skya-réns* morning-twilight, dawn. — *skya-lám* = *skya-bo* *Thgy.*, *C.* — *skya-sén* 1. n. of a tree. 2. translation of *Pandu*, *skya-sén-gi bu* a *Pandava*. — *skya-sér* 1. *Sch.*: tawny, cf. *ser-skya*. 2. 'white and yellow' viz.: men, lay-men and priests *Mil.nt.*

སྐྱེད་པ་ *skyd-ru-ra* n. of a drug *Med.*

སྐྱེད་པ་ *skyd-ga* 1. = *rkyd-ga*. — 2. pf. *bekyas*, ft. *bekyag*, imp. *skyog* to

སྒྲུབ་ skyai-nül

སྒྲིབ་ skyin-pa

spend, lay out, expend; *skyag-sgò* expenditure, *skyag-tò* account of expenses. — 3. *W.*: \**skyag tñ-èr*\* to slaughter, to murder.

སྒྲུབ་ skyai-nül pavement, clay-floor, mud-floor *Lex.*, *Cs.*; *skan-nül byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྒྲུབ་ skyabs (*cf.* *skyòb-pa*) *Ssk.* རྒྱལ་ protection, defence, help, assistance; *me-čū-la skyabs* is a protection against water and fire; *skyabs mēd-do* I am (or: he is etc.) lost! *skyabs byéd-pa*, *skyabs-su gyūr-ba* ccgp. to protect, help, save a person, frq. with *srog-gi* added; *skyabs-su grò-ba* eleg. *mčibā*, *W.*: \**skyab čòl-la yòñ-èr*\* to seek help, *mīor mi-la* of some body, *skyabs-gròs* 1. the seeking of help, རྒྱལ་ བཞུག 2. the formula *Saṅs-rgyas-kyi skyabs-su mčio*, *čòs-kyi sky. mčio*, *dge-dün-gyi sky. mčio*, the Buddhistic creed or confession of faith.

*Comp.* *skyabs-mgón* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, *ni f.*; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-gròs* v. above. — *skyabs-yndā* 1. place of refuge, shelter; also of persons, — helper, frq.; *ni-la skyabs-ynds byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyabs-su ynds-pa* client, *nd-yi skyabs-ynas pò-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yül* = *skyabs-ynds*. 1.

སྒྲུབ་གོག་ skyār-gog naked *Pur.*

སྒྲུབ་ skyār-po *Sch.*: snipe, wood-cock; *skyar-čün* *Sch.*: 'a large snipe' (??); *skyār-mo* *Sch.* heron; *skyar-léb* *Sch.* spoon-bill; *ču-skyar* *Cs.* duck, *Sch.*: bittern, but the རྒྱལ་ of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྒྲུབ་ skyār-ba v. *skyòr-ba*.

སྒྲུབ་ skyas a changing of abode; *skyas dēbs-pa* to change one's dwelling-place (*cf.* *skya-ba*), *skyas čén-po dēbs-pa* to die

སྒྲུབ་ skyas-ma 1. v. *skyes*. — 2. *Sik.*: fern.

སྒྲུབ་ skyi *Cs.*: the outward side of a skin or hide (opp. to *ša*); *skyi ryd-ba* to shiver, tremble with fear *Cs.* *Comp.*: *skyi-dkār* *Cs.* dressed leather; hide. — *skyi-lpāgs* *Sch.*: chamois, wash-leather. — *skyi-būn* *Mil.*? — *skyi-būn* prob. an itching of the skin *Mil.*? — *skyi-dā* 1. outward and inward side of a hide. 2. *Sch.*: the anus. སྒྲུབ་ skyi-ba I. sbst. 1. a medicinal plant *Med.* — 2. also \**kyi-u*, *pi-lin kyi-u*, "potato *C.*

II. vb. pf. *bskyis*, ft. *bakyi*, imp. *skyis* to borrow, esp. money or goods (*cf.* *ryār-ba* and *skyin-pa*).

སྒྲུབ་ skyiḡ-pa to hickup; *skuin-bu* the hickup *Med.*

སྒྲུབ་སྒྲུབ་ skyin-sér *Mil.*, eagle, vulture.

འདྲ་ skyid-pa vb., sbst., adj.: to be happy, happiness (*Sak.* རྣམས་), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bde-ziñ skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

*Comp.* *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdug* good and ill luck, happiness and misery; *skyid sdug ji byuñ kyañ* whatever may happen *Glr.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-čū* n. of the tributary of the Ya-ru-tsañ-po, on which Lhasa is situated.

སྒྲུབ་ skyin wild mountain goat, *Capra ibex*.

སྒྲུབ་ལོ་ skyin-gór lizard *Lex.*, = *da-byid*.

སྒྲུབ་ skyin-tāñ *Sch.*: hail, sleet.

སྒྲུབ་ skyin-pa, *W.* \**skyin-po*\*, resp. *kar-skyin* a loan, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *nd-la di skyin-du tsal* he asked me to lend him this *Dzl.*; *skyin-pa lén-pa* *Cs.* to take on credit; *skyin-pa spród-pa*, *jal-ba* to pay back or return a loan *Cs.*; *nór-skyin* a loan of

goods or money, *gós-skyin* of clothes. — *skyin-mi* Schr. debtor. — *skyin-tsub* C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

*skyib* everything giving shelter from above, an overhanging rock, a roof etc.: \**čar skyib*\* shelter from rain; \**dag-skyib*\* under a *pa-boñ* q. v. (*gyam* is much larger, *jüg-pa* deeper) W.; *bka-sky*. *ཐག་པ་*, a covered terrace or small portico before a house.

*ལྷོ་ལྷོ་* *skyil-ba*, pf. & ft. *bkyil* 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: *ču rdzin-du skyil-ba* to collect water into a pond *Gl.*, or *rdzin-bu sky*; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; \**ka kyił-če*\* to keep a person from doing something, to dissuade from W. — *skyil-krün*, also *skyil-mo-krün*, the posture of sitting cross-legged, *skyil-krün byéd-pa* (resp. *mdzad-pa*), *skyil-mo-krün-gis* (or *du*) *düg-pa* (resp. *bzugs-pa*) to assume such a posture; *séms-dpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdor-rjei sky*, the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai sky*, another posture requiring particular practice. (The spelling *dkiyl-krün*, though frequent, is expressly rejected by grammarians.) — \**skyil-dün*\* W. a small hole filled with water. — \**skil-ldin*\* W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

*ལྷོ་ལྷོ་* *skyu-gdñ* Lex. w.e., Sch.: a gulp, draught.

*ལྷོ་ལྷོ་* *skyú-ru* a sour fruit *Med.*; *skyú-ru-ra* *Med.* (Lex.: *ལྷོ་ལྷོ་* wood-sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyú-ru-tin* the olive tree, which in *Sik.* is called *Ka-skyúr-poi tin*.

*ལྷོ་ལྷོ་* *skyu-rám* Cs.: 'condiment, sauce, pickle', acc. to others, at least in W., only the resp. word for *sauce*: 1. sauce, gravy. 2. 'dish, mess.

*ལྷོ་ལྷོ་* *skyüg-pa* pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jüg-pa* to cause to vomit, *skyüg-pa drén-pa* to excite vomiting *Tar.*; *skyügs-pa* (partic. pf.), *nan-skyügs*, the vomit (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, to stain.

Comp. *skyug-ldád* rumination, chewing the cud; Sch. also: eructation. — *skyüg-bro-ba* nausea, *skyüg-bro-bai nad* disease of nausea; *skyüg-bro-bas* from disgust; *skyug-bro* C. also impure with regard to religion, = W. \**tsid-du*\*. — *skyug-smán* an emetic. — *skyüg-log-pa* Sch. to feel disgust.

*ལྷོ་ལྷོ་* *skyün-ka*, also *lün-ka*, jack-daw (black, with a red bill); *skyün-kas* *zós* Lex. eaten or stolen by a jack-daw.

*ལྷོ་ལྷོ་* *skyün-ba* pf. *bakyün*, ft. *bakyün*, imp. *skyün(s)* Cs. to leave behind, to lay aside, e.g. a task *Lex.*, pride *S.g.*

*ལྷོ་ལྷོ་* *skyüd-pa* 1. Cs.: to forget, leave off. 2. Sch.: to comminute; to swallow. (Y)

*ལྷོ་ལྷོ་* *skyúr-ba* I. adj. sour, subst. acidity; more frq.: *skyúr-po* C., -*mo* W. adj.

sour, *Ssk.* *ལྷོ་ལྷོ་*; *skyr jüg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jüg-pu*. — *Ka(-ša)-skyr-po* olive, *Ka(-ša)-skyr-poi tin* olive tree *Sik.* — *skyr-kü* Cs., *ran-skyúr* Cs., *skyr-ru* (*Sik.*), *skür-mo* *Lh.* a sour liquid, vinegar. (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of Cs.'s *skyúr-pa* and *skyr-rtai* for acid in a chemical sense.)

II. vb. pf. & ft. *bakyur* 1. to throw, to cast, *jyir* out, *lhuñ-zéd nám-mka-la bakyur-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyúr-ba* to throw into the water, *rgyáb-tu* behind one's self = to

turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, *lúd-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skyúr-ma* abortion *W.* (?) — *ču skyúr, ryaniskyúr* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

མཉམ་ skyus? *Sch.*: *skyus tóg-pa* altogether; མཉམ་ skyüs-su klóg-pa *Gramm.*: to pronounce jointly, viz two consonants without a vowel between them.

སྐྱེ་ ske 1 *v. ske.* — 2. *v. skyed* and *skyé-ba.*

སྐྱེ་ skyé-ba I. vb. (ལྷན་) pf. *skyes* 1. to be born; *ná-la* (seld. *las*) *bu skyés-pa yín* I have given birth to a son *Gtr.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-či-bai sdug-bend* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyés-nas, má-la skyés-nas B.*, *\*á-ma skyé-a-na\** *W.* from one's birth; *skye čí-* (or *či-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy.*, *Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: to be re-born, *mí-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai čde-la bzód-pa v. bzód-pa.* — *W.*: *\*skyé-če\** 1. as inf. to be born, reborn. 2. as sbst. the being born; birth. 3. as adj. being with child, pregnant; big with young, also *\*skyé-če-ma\**. — 2. to become, to begin to exist, arise, *nad kun mí skye, skyés-paan čí-bai phyir* ut ne morbus ullus nascatur, natus quoque sedet *Med.*; *skye-ba dañ yig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *Kyeu Krós-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *lúni-pa brú skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. to grow (*crasce*) *čer* or *čen-por skyé-*

*ba* to grow up, to grow tall; *ras kyan lús-kyi tsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtúl-pod-par skyés-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, *\*sbúns-te skye čug-ce\** to accelerate the germinating of the seed by maceration *W.*; even — *šél-ba Dzl. ཤེལ་ ?* — 5. some-

times — *skyá-ba* 2. unless in that case *\*kyé-če\** should be spelled *bskyás-čes W.*

II. sbst. (ལྷན་) 1. the being born, the birth, *skyé-ba mto-ba, skye-mtó* or *mton* high birth; of high birth, noble, man, male; *skyé-ba dmú-ba, skye-dmá, -dmán* low birth; of low birth; ignoble, woman, *mí-lus tob kyan skyé-ba dman* born a human being, it is true, but only a female *Mil.*; *skyes-dmán* col. *\*kyer mán\** in *C.* the usual word for woman and wife, *ñe kyer mên* my wife. — In the special Buddhistic sense: re-birth *mir skyé-ba bzén-pa* to take or assume re-birth as a human being; also period of re-birth = existence, life, *skyé-ba čí-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also manner of re-birth, *v. skye-ynás*; in a concrete sense: the re-born individual, *yím-gyi skyé-ba yín* she is the re-birth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. *skye-dgú v. skyé-bo.* — *skye-gró* = *groba* being (q.v.) — *skye-sgó* 1. entrance to re-birth, viz. to one of the six regions of birth, *v. gró-ba* II., *skye-sgó yčód-pa* to lock it up. 2. face, *léga-pa* a handsome, *žan-pa* an ugly face; also *ka-sgó skye-brás léga-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (ལྷན་པ་) the five (or six) seats, i. e. organs, of the senses (the sixth is རྒྱལ་ the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn. I.*, 500. *Was.* (240). — *skye-ynás* 1. birthplace; station or locality of a plant.

2. class or region of birth or re-birth, class of beings (v. *grô-ba*); *byol sôn-gi skye-ba* the being born as an animal 3. manner of birth རྩལ་པ་, *skyé-ba bzi*, also རྩལ་ལོ་ལོ་. the four kinds or ways of being born: *mñā-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-nā-las* out of an egg (birds, some *klu*, some men), *drod-yār-las* out of heat and humidity (insects, some men etc.), *rdzū-las* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-yzūgs* prob. = *byad-yzūgs* stature, figure. — *skye-rābs* series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — *skye-ti* = *skyed-ti* Wān.

སྐལ་ skyé-bo 1. being, (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. human being, man, gen. as a collective noun: mankind, *Krūl-bcas skyé-bo* infatuated men *Pth.*; *skyé-bo mkūs-pa yzān-rnams* other sensible people *Tar.*; *skyé-bo māt-poi yid-du ōn-ba* universally beloved *Dom.*; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-sōi skyé-bo* བྱ་ལ་ལ་ (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skye-bo-rog*, (*skyeo-rog* Cs. is a less accurate pronunciation), *skyé-dgū*, or (less correctly) *rgu*, men, mankind; *skye-dgui-bdag-mo* རྩལ་པ་མོ་ fem. pr. n., the aunt and first governess of Buddha *Glr.*, *Gyatch.*, also a name of *dpāl-lhd-mo*'s q.v.

སྐལ་ཆེ་ skyé-ted = *ake-ted* *Lex.*, mustard.

སྐལ་རྩལ་ skyé-rāgs *W.* for *aka-rāgs* girdle.

སྐལ་ skyeg Cs.: = *kēg*, *kag* misfortune. But *rtāis-kyi skyeg* *Lex.* w.e.?

སྐལ་སྐལ་ skyegs 1. n. of a bird: *ču-sky.* *Lex.* w.e., *Sch.*: coot, water-hen; *ri-skyégs* *Lex.* w.e., Cs.: a large singing-bird,

*Sch.*; grouse, heath-cock. — 2. *rgya-skyégs* shell-lac.

སྐལ་ skyen-ba and *skyenis-pa* to be ashamed, also *ka-skyen-ba*, B. and col. frq.

སྐལ་སྐལ་སྐལ་ skyen-ser-rūn also *skye- or skyaser-lūn* *Mil.*, cold wind.

སྐལ་ skyed and *skye*, 1. growth, increase, *skyed čē-bar gyur-ba* to grow much; *yān-gyi zla-skyed-pas dei žag-skyed čē* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. progress, the getting on, improvement *skyed yon* progress comes, I am making progress *Mil.*; profit, gain *nad-la skyed med* (this) is of no use for that disease, of no benefit *S.g. fol. 10.* — 3. interest C., *diul-skyed* of money, *bru-skyed* of corn C., *skyed-du yton-ba* to give on interest Cs.; *skyed jog pa* Cs.: 'to be the full term of payment', more accurately: *skyed jog* I (you, he etc.) am struck or hit by the term of payment; *skyed-tan* yielding interest, profit Cs.

སྐལ་སྐལ་ skyed-ego *Mil.nt.* prob. = *rgyal-eg* principal door.

སྐལ་ skyed-pa I. vb pf. *bkyed*, act. *te skye-ba*, in *W.* pronounced alike: \**skye-čs\** 1. to generate, procreate; seldom in a physical sense: *bkyed-pai yab ū ysv-rjōas narjē* *Pth.*, (opp. to *bltams-pai yum Pth.*, for which however *skyed-ma* Cs. does not seem to be an appropriate substitute). — 2. to produce, form, cause (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *baod-nams-kyi foogs, sa-bon* (fig.) *Dzl.*, *bras-bu* retribution; to reproduce, *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *sprō-ba bkyed-pas dei pa-mā yan sprō-ba čūn-zad skyé-nas* by his own rejoicing also to his parents a little joy arising *Dzl. 22. 5.*; *tams-čad-kyis brāton-grās bkyed-do* they all created zeal, took great pains *Dzl.*; *čes dām-pa bkyéd-nas* thus they thought. — 3. to cause to germinate or grow, *yūr-bai čū-yis ži* *skyed*

*dra* just as the water of the ditch makes the fields green *Med.*; *ad-bon Dzl.* (v. before, but it may as well be referred to this signification); *yas skyéd-pa* to bring up, to nurse up *Dzl.*; *skyed srin-ba* id. *Glr.* — 4. = *skyá-ba*, to bring on, carry, convey to a place *1th.*

**Comp.** *skyed-mos-tsul* grove, park. — *skyed-rdzogs*, instead of *skyed-rim* and *rdzogs-rim*, འཇམ་མཐོན་པ་ and རྒྱལ་མཐོན་པ་, two kinds or degrees of meditation. — *skyed-tin Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

**II** *sbst.* 1. the generating, producing etc. — 2. = *skyed*, e. g. *skyéd-pa lén-pa* to gain flesh, to thrive *C.* — 3. = *rkéd-pa*.

**ལྷོ་པ་** *skyén-pa* adj. 1. quick, swift *Lex.*, *kró-* or *sdán-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. nimble, dexterous *C. W.*; *pón-skyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; *sbst.* zeal, ardour; adj. strong *Cs.*, *Sch.*??)

**ལྷོ་པ་** *skyém-pa* resp. to be thirsty.

**ལྷོ་པ་** *skyems* resp. 1. thirst. — 2. drink, beverage, esp. 1 r, also *zal-skyéms* or *-skyoms*, *skyems* *drén pa* to offer or set before an honoured person something to drink, *bzés-pa* to accept of it, to take it; *skyems-la ysol-rés byéd-pa* to drink beer in company *Glr.*; *yægs-skyéms* a carousal on the departure of an honoured person; *yser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *yser-skyéms-pa* *sbst.* the priest or dancer who offers it. — *skyems-tün* beer. — *skyems-tü* drinkable water. — *"skyéms-dan"* *W.* (?) brandy. — *skyéms-tsügs* *Sch.*: cup, dish. — *skyéms-sin* small-beer.

**ལྷོ་པ་** *skyér-pa* *Lex.*: ལྷོ་པ་ curcuma, turmeric; in *W.* barberry.

**ལྷོ་པ་** vulgo for *ske-dmān* woman *C.* (v. *skyé-ba* II).

**ལྷོ་པ་** *skyél-ba*, pf. & ft. *bakyel*, imp. *skyol* 1. to conduct, accompany, resp. *γdan-skyél-ba*; *skyól-la* *dog* conduct him hither! *1th.*; *"skyél-la-la"* (for *"skyél-wa-la"*) *soñ* he has gone to accompany (him) *W.* — *bsu-bakyd* going to meet, and accompanying on departing *Dzl.*, *yægs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; to carry off, to take away *C.*: *"sin ma kyal cig"* do not bring any more wood! more accurately *"kyal dog"* bring! *"kyal soñ"* take away! — 3. to send *B.* & *C.* e.g. clothes to somebody *Dzl.* — 4. to risk, to stake, *rai-srog* *Mil.* — 5. *C.*: to use, to employ *"bá-lai lə jhé-pa-la"* an ox for work; to spend, *"lə jhé-pa-la mi-tse"* one's whole life in working, *"lè-lə nán-na"* in idleness. — 6. *"Ka kyél-wa"* *C.* to kiss; *γnód-pa skyél-ba*, *B.* *"kyal-wa"* *C. W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mna skyél-ba B.*, *C. W.*, to swear, take an oath; *"to kyél-če"* *W.* to rely, depend upon, confide in. — *skyél-tün byéd-pa* = *yægs-skyél byéd-pa*, (prop.: to accompany one to a short distance). — *skyél-bdär* *Lex.*, also col., present of the departing person to those that accompany him. — *skyél-ma* an escort, convoy; *skyél-mar yod* he is a guide (to me) *Mil.*; *skyél-ma zu* we ask for a safe-conduct *Glr.*; *dmag dan bdis-pai skyél-ma* a military escort *Glr.*

**ལྷོ་པ་** *skyes*, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *γman-skyés*, a present, *skyes skür-ba* to give or send a present; *byon-skyés*, *jébo-skyes* a present given to or received from somebody on his arrival. — *skyas-tün* a present of beer, *skyes-kür* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

**ལྷོ་པ་** *skyes-sdön* *Sik.* banana, plantain.

**ལྷོ་པ་** *skyes-nág*, also *skye-nág* *C.* widower.

**ལྷོ་པ་** *skyés-pa* 1. pt. pf. of *skyé-ba*. — 2. *sbst.* man, male person, *skyés-pa*





*skyod-na* when the wind agitates the branches *Dzl.*; to shake; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. to go, to walk, (= *yègs-pa*, *byón-pa* *B. C.*) "nán-du skyod" step in, if you please! — 3. *W.*: to go down, to set, of the sun, moon etc., to expire, to pass, to elapse, of time.

མྱུན *skyon* རྟོག 1. fault, defect (opp. to *yon-tan*), *skyon gan yañ med* I have not to complain of anything, I do not want anything *Dzl.*; damage, harm, disadvantage, misfortune, *Krul-pa-la skyon ñi yod* what harm is there in erring? *Thgy.*; *C.*: "mi kyon, kyon me", no harm, no matter (*W.* more freq.: "mi sto"); *γán-gyi skyon* *lós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyón-du mlón-bá* to consider it a loss *Glr.* — 2. bodily defect, fault, as lameness; derangement, disorder in the mixture of the humours *Med.* — 3. spiritual defect, sin, vicious quality, *rdzún-du smrá-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *lar skyon ñe* but that is very bad (of you) *Glr.*; *skyon byéd-pa Cs.* to commit a fault, *sél-ba Lex.* to remove, amend, correct a fault, *spán-ba* to leave off, to quit it; *mi-lá skyon bébs-pa*, *ñágs-pa* (col. "tág-pa, tág-ñe") to charge one with a crime, to calumniate *Glr.*; *γán-gyi skyon glén-ba, rjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-dan* 1. faulty, defective, incorrect, e.g. *dag-yig* the spelling of a word. 2. sinful, subject to vice. — 4. symb. num: 18.

སྒྲུབ་ *skyón-pa* pf. (b) *skyon* to put astride upon a thing, (causative form to *ñón-pa*), *mi ñig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi ñig yed-tin-la* to empeal a man.

སྒྲུབ་ *skyób-pa*, pf. (b) *skyabs*, ft. *bakyab*, imp. *skyób(s)* *Sek.* གྱུ་ to protect, defend, preserve, save frq., *ñiga-pa-las* from fear, *ñig-pa-las* from destruction; *bakyáb-pa* the

protecting power, the preserving cause *Mil.* (ni f.).

མྱུན *skyobs* help, assistance, seldom for *skyabs*; *skyóbs-ma Thgy.* id.; "ñrog-kyób" col. preservation of life, escape; also: he that saves another's life, helper.

སྒྲུབ་ *skyóm-pa*, pf. *bskyoms*, ft. *bskyom*, imp. *skyom(s)* *Cs.*: to shake, agitate, stir up. *Lexr.* give: *ñu skyóm-pa* and *snód skyóm-pa*, to stir the water, to shake a vessel.

སྒྲུབ་ *skyor* = *kyor*, the hollow of the hand filled with a fluid, e.g. *ñu-skyór* a handful of water.

སྒྲུབ་ *skyór-ba* 1. vb. pf. & ft. *bskyar* 1. to hold up, to prop, — 2. to paste. — 2. to repeat, *bakyár-te bñan* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to recite by heart (opp. to *sgróg-pa* to read); *glu de rjes skyór-nas ma bláñs-na* if one does not sing the hymn afterwards repeatedly *Mil.*; "kyor jan jhé-pa" *C.* to practise repeatedly.

II. sbst. enclosure, fence.

སྒྲུབ་ *skyól-ba* sometimes for *skyél-ba*.

སྒྲུབ་ *skyós-ma* v. *skyes*.

སྒྲུབ་ *skra*, resp. *dbu-skrá* (*C.*: "ta, *W.*: ñra") the hair of the head, "ñra-ló" *Ld.* id., used caressingly in speaking to children and women; *skra dan ká-spu* the hair of the head and of the beard; *skra begril ba Cs.*: plaited or curled hair; *skra nyag yñig* a single hair. — *skrá-dan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdúd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb Cs.*: false hair, a peruke. — *skra-ñeni Sch.* thin hair.

སྒྲུབ་ *skrdg-pa*, with instr., to be terrified, frightened by, afraid of something *ñiga-skrag-pa*, *ñiñis-skr.* id. *B., C.*

skran-ba pf. skranis, to swell, 'trans-son' it is swollen, a tumour, a bile, a weal has formed itself W.; skranis-po Sch. a swelling, tumour; skranis-bur Sch. an abscess not yet open.

skran 1. Skt. कृष्ण Cs.: a fleshy etc excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., Sch. also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised under the term *gūlma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In S. g. I found *skran-nā* described as a consequence of great fatigue and want of breath, and *skran-ye* as pain in consequence of suppressed winds. — 2. rdo-skrān, bad-skrān, two sorts of steatite C.

skrab-pa Cs.: 'to beat the ground with one's feet,' to stamp, tread, cf. *krub-pa*; Lex.: brō-skrab-pa, to dance.

skras-ka v. skas-ka.

skri-ba 1. Cs. to conduct (?) 2. W. 'kri-če' f. dkrī-ba.

skru-ba pf. bskrus ft. bskru, Sch.: to wait; the latter would suit well in a passage of Mil., perh. also in *zās-la skru* of the Lexx.; but *kin-skru*-pa Lexx. remains unexplained.

skruin-pa pf. & ft. bskrun fruits Mil., a root of virtue (v. rtad-ba) Stg.

skrum meat, resp. viz. when spoken of as the food of respected persons.

skrog-pa = dkrōg-pa, perh. also f. skrog-pa. Lexx. dā-ru skrog-po to beat the drum: W. 'kopōn skrog-če' to play on the guitar.

skrod-pa pf. & ft. bskrad to expel, drive out, eject, out of the country Dzl., Mil.; to deprive of cast; 'brād-de tai' če to expel a thief publicly out of the village W.

sk...; sk...; words beginning with these letters will in most cases be found arranged under rk.. and sk..

bskan-rdzas a sacrificial ceremony v. Schl. 360.

bskā-ba, Skt. कषाय, astringent, as to taste, Cs. erron.: bitter.

bskal-pa, Skt. कल्प, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. Kō. I. 266, also Will. under kalpa bskāl-pa čen-po the great kalpa; bār-(gyi) bskal-pa the intervening or middle 'kalpa'; bsk. bzān-po the happy, blessed period, viz. in which Buddhas appear; bskāl-pa nān-pa the bad 'kalpa'; bskal-mé conflagration of the universe.

bskü-ba v. sküd-pa II vb.



ka 1. the letter k', aspirated, like c in 'call'. — 2. numerical figure: two, ka-pa the second volume.

ka I. additional syllable, — ka, but less frequent. —

II. in compounds instead of ka-ba bitter and ka-ba snow; for the latter signification it is in W. the only form existing.

III. i. o. Kag part. ka rnyis-su into two parts (e. g. to cleave) Stg.; 'ka-ghān'

one part; in a special sense: the sixth part of a rupee C.; *Ka-ty* part, some, several, frq.

IV. (also *Sak. 𑖀*) resp. *zal*, cf. *Ka-po*  
1. mouth, *Ka Ka* bitter mouth, bitter taste *Med.*; *Ka dūl-po* (soft mouth), manageable, tractable, *Ka gyōn-po* hard-mouthed, refractory; *Ka agyūr-ba* (= *Ka-lo agy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.*; *Ka lēn-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *Ka byed-pa*, *W.*, \**pi-ē* to open one's mouth, *yān-pa* to open it wide, *dzūm-pa*, *W.*, \**čug-ē* to shut it; *Ka brdāb-pa* (or *krāb-pa*?) to smack; \**Ka dab* (or \**tab*) \**zēr-wa* to produce a smacking, snapping sound, col.; *Ka rōg-pa* c. dat. to put one's mouth to a thing, in order to eat or drink it; *Ka juo-pa* c. dat. to interfere, to meddle with; *Ka tāl-ba* 1. col. = *Ka jug-pa*, 2. Ca.: to promise; *Ka ytūga-pa*, *Ka o ytūga-pa*, *Kā-la o byēd-pa*, *Ka abyēr-ba* B., C., \**Ka lān-ē* *W.*, \**Ka kyēl-wa* C. to kiss; \**Ka kyēl-ē* *W.*, to inveigh, to give ill language; *Ka bōrē-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *Ka dzin byēd-pa* c. genit. to receive friendly, to be kind to, assist *Mil.*; *Ka ytdā-pa* *Glr.* 16. 3. was explained: to bring together personally, to confront, = *Ka sprād-pa*; *Ka būb-tu nyal-ba* to lie in that position; *Ka bālān-ba* the contrary of the preceding; *Ka ōg-tu bltās-te bi-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *Kā-nās*, col. also \**Kā-na*, orally, by word of mouth, e. g. to state, report, \**Kā-nē zēr-na* in the colloquial language C.; \**Ka dē-mo niyān sōg-po* *W.* hypocritical; *Kā-la slā-te dōn-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); \**Ka bōr sōi* 'my (his etc.) mouth has run away', \**nor sōi* 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *Kas lēn-pa*, *blān-ē* 1. to anticipate

with the mouth', to promise frq., with direct speech or term. inf., sometimes also with the term. of a sbat. e. g. *bvān-du Kas blān* he promised or engaged himself as a servant, — also: to presume, to arrogate *Mil.* 2. 'to accept, adopt with the mouth', to acknowledge, admit *Tar.*; *Kas ōt-ba* B., *Ka tāl-ba* Ca., to promise; *Ka nān-ba*, *nān-pa* to blurt out, speak out inconsiderately; *Ka čām-pa*, *mūn-pa*, col. \**tig-pa* to agree upon; *Ka sōm-pa*, *mān-pa* to silence, *W.*; \**Ka kag-ē*, *kyil-ē* id.; *Ka skyōr-ba*, *slū-ba* to speak cunningly, to try to persuade etc.; *Ka rōg-pa*, more freq. \**Ka rōg-te* *dūg-pa*, *dād-pa*, to be silent; *Ka pān-ba* *Tar.*, prob. = *Ka Jyam dbyug-pa* C. to divulge ill rumours; *Ka lōg-pa* to reply, contradict; *Ka gān dgar smān-ba* (\**gān tad*, *gān dran zēr-ē* *W.*) to talk at random; *Ka- (la) nyān-pa* to obey, *Ka nyān-po* obedient (resp. *bka* i.o. *Ka*); *yāl-Ka* clear, intelligible language; *Ka nān-du smān-ba*, *W.*: \**Ka sōg-po zēr-ē* to use ill language; also without \**nān-pa* or \**sōg-po*, *Ka zēr-ē* or \**Ka tōn-wa* means the same. — 2. mouth, opening, orifice, of a vessel, cavern, pit etc., *Ka yōd-pa*, *gēba-pa* to cover, shut an opening; *Ka byēd-pa* to open, is also used of a book, a letter etc. (for holy books *zal* is employed i.o. *Ka*); *Ka byē-ba* to open or unclothe itself, to begin to appear, *Ka bū-ba* id., of flowers; *Ka būb-tu* the opening turned downward, *Ka bēldn-du* turned upward; *Ka tūg skōn-ba* to fill to the brim; *Ka skōn-ba* to fill up a void, to make up a deficiency, *yān-nas* or *las* from elsewhere; *Ka nān* the inward brim, *Ka pyi* the outer edge *Glr.* — 3. the front side, face, *Ka lhor stōn-pa* or *ltd-ba* to be directed southwards *Glr.* — 4. surface, *Ka būri-ba*, to be diminished, of a fluid the surface of which is sinking; *Kā pūri-ba* to diminish, to make less, by taking away from the surface; the outside, *Ka dkar ytiā nag* outside white, inside black, fig. *Mil.*; in a special sense: colour, v. *Kā-dōg*; therefore *Kā-ru*, *Kā-na*, *Kā-la*, *Kar* 1. on, upon, above, *stīn-Kar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; ཅུ ཀར on the water; ཕྱོགས བཞི ཀར-ཀུ all round *Glr.* 2. on. at, ཅུ ཀར on the river side, *māo* ཀར གཞེས he came to the lake *Ph.* 3. above, besides, — *stén-du Mil.* 4. towards, in the face of, *māon* ཀར era proof against thrust or blow *Mil.* 5. at the time of, when, *sléb-pai* ཀར, *aléb* ཀར, *byon* ཀར when (he) arrived; *ré-bai* ཀར in the hope of; — *Kā-nas* down from, away from, *rita* ཀā-nas *lobs-pa* to alight from the horse *Glr.*; \**Kā-na, Kā-ne, Kā-la*\* col. for *agó-nas, \*tābs-si Kā-na*\* by way of the opportunity, on occasion, \**yun rin-gi Kā-ne*\* by little and little, gradually. — 5. sharpness, edge, of a knife etc., \**Kā tūg-po son*\* the edge has become blunt, \**log son*\* has become bad; \**Kā mi dug*\* the edge is wanting; *mēi, čui, rin-gi* ཀā nóm-pa to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; \**Kā tón-čé, yin-čé*\* *W.* to grind, to sharpen; *Kā lén-pa* to become sharp *Sch.*

V. yesterday, also: the day before yesterday, *Kāi, nyin* id., cf. *Kā-rtsān*.

Compounds. *Kā-dkri* (C. \**-ti*\*, *W.* \**-iri*\*) neck-cloth, sometimes worn as a protection against cold. — *Kā-skón, Kās-skón* appendix, of a book. — *Kā-skyur-po* olive, olive-tree *Sik.* — *Kā-Kā-sān* or *siā* about two months ago C. — *Kā-Kébs* cover, lid *Sch.* — *Kā-Kór, Kā-Kyér* border *Sch.* — *Kā-Kral* C.: respect, regard, with respect to. — *Kā-Kór* the circumference of the mouth C. — *Kā-gān* (cf. *Kā* III) quadrate, square, *Kā-gān-ba* square adj., *Kā-gān-ma* id., e.g. pieces of cloth so shaped. — *Kā-gāb* *Sch.* cover, lid. — *Kā-gón* snow-ball. — *Kā-grā* corner of the mouth. — *Kā-mgāl* v. *Kā-sé.* — *Kā-rgān* *Mil.* privilege of old age n. f. — *Kā-rgód* *Sch.*: ill language; a slanderer. *Kā-rgyūg* *Glr.* acc. to the context: idle talk, unfounded assertion. — *Kā-rgyūd* or *-gyūn*, resp. *žal-rgyūn*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *Kā-begós* advice, — *Kā-ta*; commandment, cf. *bka-*

*begós.* — *Kā-mādr* bitter and sweet. — *Kā-čig* (v. *Kā* III) same, — *Kā-yčān* clever talking, cf. *Kā sbyān-po* eloquent. (C.: fair words?) — *Kā-yčód* cover, lid; cork. — *Kā-bčól* *Sch.* idle talk, prattle. — *Kā-čag* *Mil.*, was explained: abuse, ill language. — *Kā-čād*, resp. *žal-čād* agreement, convention, covenant, \**E. zām-čé*\* *W.* to conclude a convention. — *Kā-čār* *Mil.* snow and rain; *Kā-mā-čār* both falling simultaneously, sleet. — *Kā-čāis* the appeasing of wild beasts etc. by witchcraft *Mil.* — *Kā-čū* 1. spittle C. 2. snow-water. — *Kā-čé* 1. a large mouth. 2. a person that has to command over much (cf. *Kā-čāy, Kā-čān*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *Kā-čēms* last will, *Kā-čēms jóg-pa* to make a testament. — *Kā-čos* hypocrisy. — *Kā-mču* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *Kā-rjé* 1. great lord, mighty personage C. (?) 2. good luck, good fortune C.; but in C. it is only used for fortune — goods, wealth. — *Kā-nyān* *Sch.* sparing of words, laconic. — *Kā-ta*, also *Kā-lta* good advice, lesson, *byéd-pa* or *jóg-pa* to give, C. *W.* — *Kā-tód-la* (or *-na*) *Ld.* = *Kā-tóg* la, on, upon. — *Kā-tón* C.: 'a reading or saying with a loud voice' (*Lex.* ལྟུགས), better: the saying by heart, *klóg-gam* *Kā-tón-du dón-nas* reading or saying by heart, *Kā-tón-du žés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *Kā-rtām* C. tradition. — *Kā-stón* not yet having eaten anything. — *Kā-tūg* C. to the brim. — *Kā-tóg-la* or *-na*, — *Kā-la*, above, upon, on the top or surface of, *Kā-tóg-tu* id.; *Kā-tóg-nas* down from. — *Kā-tór* *Sch.* pustules in the mouth. — *Kā-dig, Kā-dig-mkan* *W.* stammerer. — *Kā-dóg*, also *Kā* (v. *Kā* IV. 4.) colour *akra mton-mkīn-gi* *Kā-dóg-tu gyār-to* the hair became blue *Dzl.*; *Kā sgyur-ba* to change colour, *Kā sgyur* the colour changes, cf. also *mdog*. — *Kā-drág* 1. mighty. 2. haughty. — *Kā-drāi* *W.* over-against, just before, opposite, straight on. — *Kā-šāms*, — *Kā-ta, yāms-Kā*, advice *W.* — *Kā-dār*

*Cs.*: 'one who speaks too fast', *Sch.*: 'too loud'. — *Ka-dig* cork, bung, stopple. — *Ka-nai* yesterday morning *C.* — *Ka-nar-can* oblong. — *Ka-nia* last year. — *Ka-po* sometimes *f. Ka* 1. mouth, e.g. \**Ka-po dül-mo* *W.*, \**Ka dül-po C.*, tractable. 2. speech *Mil.* 3. bitter *C.* — *Ka-lpags* lip, *gón-ma* upper, *dg-ma* lower lip; *W.*: *Kál-pag* (s) *pág-čé, dáb-čé* to smack. — *Ka-spu* hair of the beard, *skra dan Ka-spu* hair of the head and beard, *frq.* — *Ka-pó* boasting, *Ka-pó-čé* id. — *Ka-pór* = *pór-pa*, a cup. — *Ka-pyis* napkin. — *Ka-ba* v. below. — *Ka-bád* the humidity of the air or the moisture of the earth caused by snow. — *Ka-búb* mouth or face being turned downwards. — *Ka-brág* v. below. — *Ka-rbád* *Cs.*: 'a boast, proud speech'; others: idle talk. — *Ka-sbyán* eloquence *Mil.*, *Ka-sbyán-po* eloquent, cf. *Ka-yétái?* — *Ka-ma-čár* sleet, rain and snow. — *Ka-múr* bit (bridle) *Sch.* — *Ka-rtán, Ka-sán* 1. *B. C.* yesterday forenoon, *Ka-rtán-gi* *lyis-pa* the boy that was here yesterday forenoon *Mil.* 2. *W.* (\**kar-sán*\*) the day before yesterday; some days ago; \**kar-sán za-nyi-ma*\* last sunday: \**Kar-sán* (s) *tón-ka*\* last autumn. — *Ka-fsa* 1. bitter and acrid *Med.* 2. 'hot in the mouth' *a.* a very acrid sort of radish, e.g. horse-radish. *b.* aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. *c.* *Ka-tsú rin-ñe-ba* *Mil. nt.* daily warm food. — *Ka-tsúb* snow-storm. — *Ka-tsó* boasting, *Ka-tsó tin-tu čé-ba* a great swaggerer *Gl.* — *Ku-tsón* v. below. — *Ka-mtsül* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *Ka-tsóg* abuse? \**Ka-tsóg čem-po*\* *C.* a great abuser, reviler. — *Ka-zán* the contrary of *Ka-drág*, low, unimportant, having no authority, *Ka-zán-pai adug-bańal* the misfortune of being of low birth *Mil.* — *Ka-zé* 1. 'mouth and mind', *Ka-zé mi mtsün-pa* hypocrisy, hypocrite *C.* 2. 'mouth-mind', meaning the same as the phrase just mentioned: hypocrisy *Mil.*, *Ka-ze-méd-pa* unfeigned, sincere *Mil.* — *Ka-zéń* breadth, expanse, e.g. of the heavens *Mil.* — *Ka-zas* food, victuals *B. C.* — *Ka-*

*ya* lit.: 'being one's partner or match as to speaking', also *Kai ya*, — gen.: partner; match; \**ká-ya jhé-pa*\* *C.* to assist, \**Kę Kę ya*\* (or \**Ka-ya*) *ñe mi tub*\* I am not his match, not able to compete with him; with regard to things: I am not equal to the task — *Ka-ras* neck-cloth, cf. *Ka-dkri.* — *Ka-ru-fsa* alum *Méd.* — *Ka-rúd* snow-slip, avalanche, — *Ka-ró* taste in the mouth. — *Ka rog* v. *Ka* IV. 1. extr. — *Ka-lán* 'mouth-requital' 1. thanks-giving *Mil.* 2. reply, esp. angry reply. — 3. requital for food received *C.* — *Ka-leb* cover, lid. — *Ka-lo* 1. 'mouth leaves', *sioi Ka-lo* *Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *Ka-đu* 1. v. *Ka-skyúr-po.* — *Ka-sá du-ba* *S.g.*, 'snow-deer', elk *Sch.*; shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however the deer of the neighbouring *Tarai* is called *Ka-đu*, in other parts of the country the spotted deer, — *Ka-đuys* jest, joke, \**Ka-đug 'fáb-čé, tán-čé*\* *W.* to jest. — *Ka-đuys-can, -čéd-can* *W.* eloquent. — *Ka-čes* *Cs.* some. — *Ka-čób* col. lies, falsehoods; obscene talk; idle talk. *Ka-bád* talk, gossip *Mil.* — *Ka-sán* v. *Ka-rtán.* — *Ku-sín* several weeks ago *Cs.* — *Ka-só* mouth and teeth; similar: *Ka-mgúl* mouth and jawbone, \**Ká-só*\* or \**Ka-gál čag yin*\* I shall break your chops *W.* — *Ka-sró?* *Ld.* \**Ka-šró lúm-čé*\* to fry (meat) in butter. — *Ka-slob,* = *Ku-tón*, learnt by heart, (used by children) *W.* — *Ka-lhág* remnant of a meal *Mil.*

ཁྱི Ka (*Kira?*) v. *Kira-ta.*

ཁྱེ་ཁྱེ་ *Ku-ga-po* *Sch.*: difficult (?).

ཁྱེ་ཁྱེ་ *Ku-čul* *W.* col. for *Ka-čé-yul*, Cashmere.

ཁྱེ་ *Ka-čé* Cashmere; amongst other things it produces much saffron, hence *Ka-čé-skyes* saffron; in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: Introduction du Bouddhisme dans le Kashmir

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *Ka-čé* denotes therefore now in C. a mussulman (cf. Huc & Gabet's journey); *Ka-čé dpé-đa* the koran *Schr.*; *Ka-čéi grón-kan* an inn kept by a mussulman *Mil.*

ཁྲ Ká-ta (*Kva-ta?*) *Ssk.* 1. crow. — 2. raven, = *bya-róg, pó-róg.* — 3. *ka-ta Krá-bo* magpie.

ཁྲོ་ཁྲི་ Ká-to-šín is said to be = *ysál-šín*, a pointed stake used for the execution of criminals.

ཁྲོ་གྲུ་ Ká-tván-ga, *Ka-tv.*, gen. pronounced *Ka-tóm-ga Ssk.*, *Will.*: 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཁྲ་བླ་ Ká-btágs handkerchief or scarf of salutation, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey.

ཁྲ་ཤ་ Ká-šá, v. *Kan-da.*

ཁྲ་ Ká-ba I. col. C. \**Ká-po*\*, *W.* \**Kán-te*\*, *Bal.* \**xo*\* bitter. — II. *W.* \**Ka*\* snow, *Ká-ba duñ ltar ysál* bright as snow and shells *Pth.*; *Ká-ba bab*, col. \**Ka yon*\* it snows; \**Ka pán-čé*\* *W.* to remove the snow (with a shovel); *Ká-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *Ká-ba-čan-pai sém-čan-rnams* the Tibetan beings *Gl.* — III. correspondently to the Arabian word قهوة the missionaries in *Lh.* have given to *Ká-ba* the signification of coffee, which is otherwise unknown in Tibet.

ཁྲ་བླ་ Ká-bád 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. v. *ka.*

ཁྲ་བླ་ Ká-brág fork (not generally used in eating); any forked object.

ཁྲ་མོ་ Ká-mo *Cs.* enchantment, irresistible influence.

ཁྲ་ཚར་ Ká-čár fringes, threads, such as the loose threads at the end of a web.

*Ka-tón Sch.* decision; but in the only passage where I met with this word, viz. *Dzl. 250 13*, this meaning is not applicable, but something like surface or width.

ཁུ་ཁྲ་ Ká-čúr *Sch.* water-hen.

ཁུ་ཁྲ་ Ká-zúr (*Ssk.* ཁུ་ཁྲ་, *Hindi* कुर) col. *Ka-zúr-pa-ni-date*, *Ka-zur šindate-tree.*

ཁག་ཟེ་ Ka-yzé 1. *W.*: rake (gardening). — 2. *Sp.*: a carrier's load, \**Ka-zé-pa*\* a cooly.

ཁག་ཡོག་ Ka-yóg a false charge, *C.*: \**ma nyé-pe Ka-yóg jhün*\* he was innocently accused.

ཁར་ Ká-ra 1. *W.* f *ká-ra* sugar. — 2. *Sch.*: trough, manger.

ཁརི་ Ka-ri, or *Ka-rú*, v. *Kál-ri.*

ཁརོག་ Ka-róg, v. *Ka rog-pa*, *Ka* IV. 1. towards the end.

ཁལེ་ Ká-le v. *Kyú-le.*

ཁལོ་ Ká-lo 1. v. *Ka* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *Ka-lo ggyur-ba*, esp. *gru-ryins-kyi*, to turn a ship, to steer, to lead, govern, rule, *Ka-lo ggyur-mkas-pa* skilful in driving, *Ka-lo-ja* a charioteer. — 3. (*Cs.*: the glans penis.

ཁལྱ་ Ká-šya n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཁུ་ཁྲ་ Ká-súr v. *Ka-zur.*

ཁག་ Kag 1. a task; charge, business, duty; responsibility; importance; *Kag Kúr-ba* to be charged with, *kág gól-ba* to lay upon; \**kag tég-pa*\* or \**kyág-pa*\* *C.* to warrant, become responsible; *dér tsó-ba yón-ba kag teg* I warrant you will get something to eat there *Mil.*; \**Kag -té, Kag-Kyág*\* *C.* a bail; *Kág-čan* important. — 2. *W.*: part, *öcu-kág* the tenth part, tithe, \**Kag-nyi-čö-té čád-čé*\* to cut in two; division, section (of a book); place, \**Kág nyi-la yög son*\* I have hurt myself in two places; \**Kag čig-la ráb-čé*\* to press towards one point; in a more general sense: \**Kag čig-la* 'i

*sde-ka* ཅེས་་ finish this work at once! — *gyal-käg* province, district; *rgyal-käg* kingdom. — 3. *W.*: \**Käg*\* or \**Käg-gu tög-ze*\* to hang (by the neck)

ཁག་པོ་ *Käg-po* C. 1. difficult (*W.* \**Käg(s)-po*\*); hard (to bear), \**Käg-po jhwi*\* it proved hard, \**Käg-po jhé-pa*\* to suffer want. — 2. bad, spoiled, rotten, \**mar Käg-po son*\* the butter has become rancid.

ཁག་ལ་ *Käg-la*,  *Md.*: \**Käg-la mar*\* fresh butter, just made.

ཁག་ཀི་ *Käi* C.: vulg. f. *Koi*, sometimes also in books.

ཁག་པ་ *Kän-pa* house, *kän-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *sten-*, *bär-*, *dy-kän* upper story, middle story, ground-floor *Gl.*; *bär-ma*, *dkyil-ma* or *jeän-kwi* means also the usual dwelling-room, opp. to *jugs* and *sgo* (v. *sgo*): *bzö-kän* workshop; *län-kän* store-house, store-room; *sgö-kän* entrance, vestibule; *skör-kän* (*Gl.* 68, 9) seems to be a passage running round a building; \**öy-kwi*\* *W.* the scooping-form or mould used in the manufacture of paper; \**tsis-kän*\* bed (garden).

*Kän-glä* house-rent. — *kän-čün* house or room reserved for decrepit parents; *kän-čün-pa* inhabitant of such; *yañ-kän-čün-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kän-stön* an empty house, which is thought a fit place for sorcery and necromancy. — *kän-bu* 1. little house, cottage. 2. room, *mya-nän-gyi* *R.* room of mourning *Dzl.* — *kän-nig* room. — *kän-rtse* foundation of a house *Sch.* — *kän-zäbe* flooring of a room. — *kän-bzän* residence, chiefly of gods. — *kän-rül* *Sch.* a house in ruins.

ཁག་པུ་ *Kän-bu* *Pth.* n. of a (fabulous) country.

ཁག་ 1. *W.* *ttar*, barrow. — 2. like, as, — *ttar Gl.* — 3. — *Kod*, *Kad-enyams* v. *Kod-enyöms*.

ཁག་པ་ *Käd-pa*, 1. the same as *Käd-pa* to stick fast, to be seized, stopped, im-  
v. *Käd-pa*; hence also *ma-käd* =

*ma-tüg* as soon as: *dbugs čad ma-käd-du* as soon as the breathing ceases *Thgr.*; \**de ma-käd*\* instantly, directly, *bu skyes-ma-käd čig Gl.* a child born just now. — 2. to approach, draw near, with *la*, *nüb-la käd-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs čüd-la käd-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la käd yöd-pa-la* as we were just about to seize him; *käd-du* postpos. c.a.: *rtñi-pa käd-du* as far as the heel *Mil.*; *käd-kyis* adv. by degrees *Mil.*; *käd-la*, *käd-du* id. *Tar.*

ཁག་པ་ *Kün-pa*, also *Kün-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *küm-pa*. — 2. vb. to add (arithm.) *Wdk.*

ཁག་པ་ *Kün-da*, more correctly *kän-đa*, also spelled *kä-đu*, *Sak*, treacle or molasses partially dried, candy; *dé-la Kän-da bčos-pa* the candy made of it *Med.*; *skyer-Kün-da* candied *skyer-pa*.

ཁག་མན་ *Kan-män* (corrupted from *Kadman*?) modest *Lh.*

ཁབ་ 1. court, residence of a prince, *rgyal-poi Káb-tyi mi-rnams* courtiers. — 2. wife, spouse, *Kab čén-ma* the first wife (in rank); *dé-la Kab de-pa ma rnyéd-nas* as there was not found a wife worthy of him *Gl.*; *di nyis nai Káb-tu byün-ba rmtis-so* I dreamt that these two would become my wives *Gl.*; *káb-tu bzès-pa* to take for a wife, to marry. (*Schr.* has even a verb: *čün-mar Káb-pa*.) — 3. needle, *Kab-rtse* point of a needle, *kab-rül*(?) *Sch.* needle-case, *kab-mig* eye of a needle, *káb-mig-tu sküd-pa jüg-pa* or *rgyüd-pa* to thread a needle; *jra-káb* a small needle, *abom-káb*, *mo-káb* *Dzl.*, *ta káb* *W.*, *blo-káb* *W.*, *Kab-rül* *W.* a large, thick needle, packing-needle; *Kab-spü* bristle *Sik.*; *kab-lén* (*rdö*) leadstone,

ཁབ་ཏ་ཀ་ *Kab-tä-ka* col. knapsack, pouch.

ཁབ་ལེ་ *Káb-le* (or *las*?) *W.* difficult.

ཁབ་ས་ *Kabe* n. of a disease *Med.*

**ཀམ་** *Kam* 1. a bit, a small piece of anything, *Kam-ñin* a small bit, *Kam-gñin*, *Kam rñig* a mouthful, *Kam-sad-du yòd-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zan* a mouthful of food *Mil.*; *zas Kam rñig* id. — 3. *W.*, *C.* appetite, \**zá-è-la Kam yon*\* *W.* I get an appetite for eating; \**Kam dig son*\* *W.* I have no appetite; *Kam-lóg* want of appetite, nausea, aversion (*Cs.* also: hatred); \**Kam-lóg-pa*\* inclined to nausea, easily sickened *C.*; \**Kam-lóg-Kan*\* *W.* id.; \**Kam-Kam do dug*, *nyñ Kam-kam do dug*\* (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkam-pa*.

**ཀམ་ཀམ་** *Kam-kam* high and low *Schv.* (?)

**ཀམ་དར་** *Kam-dar* walnut *Sch.*

**ཀམ་པ་** *Kam-pa* 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay. — 3. *Tanacetum tomentosum*, a very aromatic plant, frequent on high mountains.

**ཀམ་ཤོར་** *Kam-shor* a cup made of dough, used as a lamp in sacrificing.

**ཀམ་བིར་** *Kam-bir* (perh the *Ar.-Hd.* خمير leaven) thick bread-cakes leavened with butter-milk *Ld.*

**ཀམ་བུ་** *Kam-bu* 1. apricot *B.*, *C.*, *Kam-bui* 'tsi-gu the stone of an apricot; *Kam-bu-mär* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mia-ris kam-bu* dried apricots, v. *pá-tiñ*. — 2. peach *Sit.* — 3. v. *Kam*.

**ཀམ་ཡལ་པ་** *Kam-yyag Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

**ཀམས་** *Kams* (*Sak* ཀམས་) 1. physical constitution of the body, state of health, *Kams bde ba* healthy constitution, good health; *rje-btsün-gyi Kams bde ldog-sam?* is your Reverence well? asks a layman, and the Lama answers: *ia ñin-tu*

*bde; Kyed Kams bde-am?* I am quite are you well? *Mil.*; *W.* more frq.: \**Kam-zän-po*\*, *C.* also *Kam sün* good health; *Kams-rmyä Med.*, acc. to *Cs.* nausea, feeling sick; *Kams-sós Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *Kams ade-par gyur Mil.*; sometimes it seems to be a synonym of *lus*, body, *Kams düb-pa beñ-ba* to recreate the exhausted body *Mil.nt.* fig.: *gnod-rens-med-pai Kams las* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) empire, realm, territory, domain; *yul-Kams* empire, in a geographical and political sense, e.g. *Nepaul Gtr.*; *rgyal-käms* 1. for *rgyal-poi Kams* kingdom, *Ka-ba-can-gyi rgyal-käms* the kingdom of Tibet. 2. for *rgyal-bai Kams* the empire of Buddha, the world; *rgyal-käms grta-pa* to roam over the kingdoms, the countries *Mil.*; region, dominion, *bar-sndä-gyi Kams* the aerial regions, where the *lha* live *Ph.*; in physiology: *nikris-pai Kams* the dominion of bile *Med.*; *Kams ysum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *ñidd-pai Kams*; above this is the 'region of form', *yzugs-kyi Kams*, and ultimately follows the 'region of formlessness', *yzug-med-pai Kams*. — 3. element (syn. *byän-ba*), *Kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nam-mKa* and *rnam-ñés*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. *Khams*, Great Tibet, the parts between Ü and China; *smad-mdo-Kams-sgön ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *mia-ris*; *Käms-pa* a man from Khams.

**ཀར་རུང་** *Kar-rtün* v. *Kä-rtäñ*.

**ཀར་གོང་** *Kar-gōn* statues, soapstone, *Sch.* prob. = *dkar-gōn*.



ཁར་རྒྱུ་ *Kar-rkyān* v. *Ka-rkyān*.

ཁར་རུ་ *Kar-rtsū* v. *Ka-rtsū*.

ཁ་སྐུ་བའི་ or ཁ་སྐུ་འབྲུ་ *Karsa-pu-ni* or *Ka-sar-pa-na* n. of a deity *Glr.*; *Tur.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁ་ *Kal* 1. (cf. *sgal*) burden, load, *Kal-kyir-ba* to carry a burden; *Kal-gyi ston-du* on the top of the luggage *Glr.*; *Kal-jöl-ba* to load a burden, to put a load upon, *Kal-bags-pa* to take off the burden, to unload; load, freight; as a fixed quantity, *lūg-kal* a sheep-load, *bōn-kal* load of an ass; *brui kal* a load of corn. — 2. bushel, a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in *W.* \**Kal-r̥gig* frq. for *nyi-ku*, also with respect to persons; *jàdōr-kal* a 'measuring-score', 20 bre, actually measured, as is usual with corn; *diḡs-kal* a 'weighing-score', the weight of 20 points on the steel-yard (*ryga-ma*), in weighing wood, hay, butter etc.

ཁ་ལ་ཁ་ *Kal-ku* n. of a Mongol tribe, *Khal-ka*.

ཁ་ལ་ཁི་ *Kal-köl* stunned, insensible *Thgy*.

ཁ་ལ་ཁ་ *Kal-r̥ag* the best sort of wool for manufacturing shawls, coming from Jaag-thang.

ཁ་ལ་ཁ་ *Kāl-pa* 1. wether, castrated ram. — 2. sow-thistle, *Sonchus*.

ཁ་ལ་ཁ་ *Kāl-ma* beast of burden, sumpter-B., *C. Kāl-ma-rnams bzim-la skyel-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.*; *Schr.*; \**mi kal nyis-kyi la* *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁ་ལ་ཁ་; ཁ་ལ་ཁ་ *Kal-ri, Kal-rū,* also *Ka-ri, Ka-rū* twenty bushels.

*Kas* instr. of *Ku*; *Kas-lin-pa* etc. v.

*Ka, 4*; *kas-akōn* = *kā-skōn*, q.v.; *kas-ton* with an empty stomach; *Kas-dmān*, *kas-ḡān*, weak, poor.

ཁི་ *Ki* numerical figure: 32.

ཁིུ་ *Kiu* *C.*: \**Kyiu*\* a cutting-out knife.

ཁུ་ *Ku* 1. numerical figure: 62. — 2. for *kū-lu* (?) *Lil*.

ཁུ་གུ་ *Kū-gu* *Cs.* '1. uncle. 2. an address' (?)

ཁུ་ཏུ་ *Kū-tu* a hut, cottage, constructed of branches *Lh*.

ཁུ་ལུ་ *Kū-nu* p. n. Kunawar, also Bissáhar, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated Kanám, a monastery with a considerable collection of Tibetan books, and Poo, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་བ་ *Kū-ba* 1. fluid, liquid, also (but less frq.) *Ku-čū*; *lhuñ-bzál bkris-puñ* *Kū-ba*, the fluid in which a beggar's bowl has been washed *Tur.*; *Kris-ku* dish-wash, swill *Tur.*; *brás-ku* *Cs.*: rice-soup, *Schr.*: rice-water; *šin-ku, rtsi-ku* the sap of trees, of plants *Cs.*; *śā-ku* broth, gravy; *mür-ku* melted butter. — 2. semen virile, *kū-ba byin-pa* emittere semen; *Ku-krag* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk.* ཁུ་བུ་

ཁུ་བོ་ *Kū-bo* uncle, on the father's side *B.* and *C.*; *pā-kū* father and uncle; *Ku-dbōn* and *Ku-tsān* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུ་ *Ku-byug* *B.*, also *Ku-gyug* and *yug*. cuckoo, called *byū-yi ryāl-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtsā* n. of a medicinal herb.

ཁུ་མག་ *Ku-mag* *Lh.* purse, money-bag, col. for *Kug-ma*.

ཁུ་ཐུ་ *Ku-tsū* *Cs.* the clinched hand, *Ssk.* ཁུ་ཐུ་ *Ku-tsū* *snūn-pa* (*Sch.* also *rgyāb-pa*) to strike with the fist. This signifi-

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have མུཌི fist, others མུཌ་ half-closed fist.

ཀུ *Ku-yü*, in *C.* also \**a-yü\**, hornless, having no horns, used of cattle *Sch.*

ཀུ *Kü-tu* 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, syphilis.

ཀུ *Kü-le Sch.*: steel-yard and its weight; but *Dzl. W*, 17 the word refers to an ordinary pair of scales and denotes that scale of the two which contains the weights.

ཀུ *Kug*, *Kugs* corner, concave angle, nook; of rivers, lakes etc.: creek, bay, gulf, cove, also ཅུ-ཀུ; *Küg-tu* within a recess, on the farther side of a cavity.

ཀུ *Küg-ta* (or *rta*), *a-li-küg-ta*, a kind of swallow *Cs.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཀུ *Kug-rnä* and *kug-snä* fog, mist, haze, during a calm, esp. in spring-time.

ཀུ *Küg-pa* I subst. 1. *Cs.*: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *Kugs-pa*, to call — *güg-pa Mil.* (cf. also *gyan*). — 2. to find; get, earn; nor *Kügs-pa-an srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *nyid Kügs-pa* to get sleep; *sran ysum Kugs*, it drew i.e. weighed three ounces.

ཀུ *Küg-ma* pouch, little bag, *mo-ltägs-kug-ma* tinder-pouch *Mil.*; *äiül-kug* money-bag, purse; \**rdzön-kug\** *Pur.* knapsack; *rtäm-kug*, resp. *zib-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

ཀུ *Kün* hole, pit, hollow, cavity, originally used only of dark holes and cavities; *ma-kün* nostril, *rna-kün* the ear-hole, *mčan-kün* arm-hole, arm-pit; *brag-kün* cleft in a rock, cavern; *byi-kün* mouse-hole; *čab-kün* a sink; *bo-kün* peep-hole; *mda-kün*

loop-hole; in *C.* \**i-kün*, *miy-kün*, *te-kün\** are used of any hole in walls, clothes etc., caused by decay or daily wear. *gyor-kün* a sink, gutter; *kün-dreps* soot of an oven or chimney *Sch.*; *kün-pa*, *kün-po Cs.* a large hole, *kün-bu* a small hole, e.g. *spui kün-bu* pore, passage of perspiration *Dzl.*

ཀུ *Küis* 1. the original meaning perh. is mine, pit *Cs.* — 2. origin, source (fig.), *gyoi Küis snubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *Küis-ran*, and prob. of similar meaning *Küis-btsün*, of noble descent, or when applied to statements etc.: 'well founded'; *Cs.* also fine, excellent; *Küis-möd*, *Küis nän-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth.*, *Glr.*; *ytam-küis Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *ytam-küis čän yin* the source of that speech is beer.

ཀུ *Kud* coat-lap, or any cloth serving in an emergency as a vessel; \**Kü zé\** hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

ཀུ *Küd-pa* pocket, pouch *Sch.*

ཀུ *Küd-ma* side, edge *Cs.*; *Küd-du* aside, apart, secretly; *Küd-du Joy-pa* to put, to lay aside.

ཀུ *Kün-ti*, or \**Kyen-ti\**, is stated to be used in *Pur.* for he, she.

ཀུ *Kün-pa* to grunt (*Sch.*: to groan).

ཀུ *Kün-bu Glr.* 97, 12?

ཀུ *Kum(s)* v. *gum-pa*; *Küms-pa*, crooked.

ཀུ *Kums Sch.*: so it is said; *Mil.*: *lč-tatša-bai snyän-pa rgyän-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཀུ *Kür* 1. burden, load, for men, more fully: *mi-kür*; *Kür-skyed-pas tšö-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely porter, carrier of a load; *Kür-pa* load, burden; *Kür-bu*, col. \**Kür-ru*\* prop. a small load; a load in general; *Kür-pa* carrier, cooly; *Kür-rtad*, *Kür-lam* cooly-station, a day's journey, gen. 10 to 12 English miles; *Kür-rtad-pa* a station-cooly.

ཁུར་བ་, ཁུར་བ་ *Kür-ba*, *Kür-ba* 1. subst. *Cs.*: bread, food, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-Kür*, bread of buckwheat, *rtabs-Kür* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *Kür-ba*.

ཁུར་མ་, ཁུར་མ་(ས) *Kür-ma*, *Kür-min*(s) dandelion *C.*, used as a pot-herb and medicinal plant; as the former it is also called *Kür-tsöd*.

ཁུར་ཚོས་ *Kür-tso* *C.* and *B.* cheek, the ruddy part of the face below the eyes (cf. *gram-pa*); \**Kür-tog* *W.*

ཁུར་ *Kul* 1. *Sch.*: "the soft down of furs", abbreviation of *Kü-lu*; *Kul-mal* small basket for wool *Ts.* — 2. ravine *Kun.* — 3. district, province, domain; *lha-wa Kul* all that belongs to Lhasa *Georgi Alph.* \**dei Kul-la dug*\* is subject to him *C.*

ཁུར་མ་ *Kül-ma* the bottom, or the side of a thing *Cs.*

ཁེ *Ke* numeral, ninety-two, 92.

ཁེ, ཁེ *Ke*, *Kye* (*Sch.*: *Ke-ma*) 1. profit, gain; *Ke-epo*s *B.* and *C.*, \**Ke-béd*\* *W.* id.; *Ke-tso*n *byéd-pa* to trade, to traffic *Pth.*; *tso-Kye* *Ke* gain, advantage obtained by knowledge and attainments; *Ke-pa* tradesman, dealer; *tso*n-dus *Ke-pa* trader in a market *Mil.*; *Ke-nyen* *Sch.*; profit and loss, risk; *Ke-sgrub-pa* *Cs.*, \**Kye-béd töb-če*\* *W.*, to make profit, to gain, *Ke bryab-pa*, to make a good bargain *Sch.*; \**Ke-ru do-wa*\* *C.* to abate, to go down in price; \**Ke-tan*, *Ke-mo*\*, profitable, unprofitable; \**Kye-mo*\* *W.* cheap. — 2. tetter, herpes, ringworm (eruption of the skin) *Sch.*

ཁེག་ *Kege* v. *Kege*.

ཁེས་པ་ *Kéis-pa* 1. partic. of *Kéis-pa*, filled, replete with. — 2. adj. puffed up, proud, haughty, arrogant; abst. pride etc.; *Kéis-séms*, *Kéis-drégs* pride. *Kéis-pa* *Med.* with reference to food: producing flatulence.

ཁེན་པ་ *Kén-pa* 1. *Schr.* worm-wood, prob. erron. for *Kam-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *blén-pa*.

ཁེབ་ *Kebe*, col., *W.*: \**Kyeb*\*, *Cs.*: *Kébs-ma* covering, coverlet: \**Ke*b *adn-pa*\*, to take the covering off *C.*; *Étr-Kebe* a covering against rain, rain-cloak; *stén-Kebe*, *löd-Kebe*, table-cloth *Cs.*; *töl-Kebe* *Lt.* cap, hood; *ydün-Kebe*, a certain beam or board above the capital of a pillar; *yddin-Kebe*, veil, cloth to cover the head; \**dün-Kyeb*\* *W.* apron; \**pa*n-*Kéb*\* *C.* napkin, apron.

ཁེམ་ *Kem* v. *Kyem*.

ཁེར་ཁྱུག་པ་ *Kér-rgyag-pa*, to defraud; to usurp *Sch.*

ཁེལ་ *Kél-ba* prob. for *Kél-ba*, to load upon; *blo Kél-ba* is said to be used in *C.* for *blo skyél-ba* *W.*, v. *skyél-ba* no. 6.

ཁེས་ཉིན་ *Ken-nyen* the day before yesterday *Sch.*

ཁེས་པ་ *Kés-pa* *C.* to hit, *tsams-la* (or *ntams-la*?) to hit the right thing, the exact point or line; *yndd-la* to strike the vital parts, to hit mortally, fatally.

ཁོ *Ko* 1. numeral, 122. — 2. *Bal.* (\**χ'ο*\*) for *ka-ba*, bitter.

ཁོ *Ko* pers. pron. of the third person, he, she, it, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *Koi* his, her; \**Ko-pa*, *Ko-wa*\* plur. they, *W.* and *C.* v. *Georgi Alph.*, in an edict; \**Ko-tag*, *Ko-tso*\* id. *C.*; \**Ko-wa nys*\* *W.*, both of them: *Kor-din* 1. he himself. 2. he, — \**Ko*\* col.; with partic.: *Ko da-ti sion la son-ba de*, *Mil.*, he that just went on in advance, preceded in front.

Note. The word prob. has been originally a subst., denoting essence, substance

(like *nó-bo*); *má-ko*, *gyé-ko*, *rgyá-ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *nia*, *I*, is connected with *nó-bo*; cf. also *kó-na*, *kó-bo*.

ཁོ་ཏི *Ko-ti* *C.* (Chinese?) tea-kettle.

ཁོ་ཏག་པོ་དང་པོ་ *Ko-tág yòd-pa* *v.* termin. to despair of *Mil.*; to resign, to acquiesce in, to reconcile one's self to; also *sems* *Ko-tág yòd pa* *Pth.*

ཁོ་ན *kó-na* adj. and adv. 1. just, exactly, the very, *rgyál-pos* *dod-pa* *kó-na* *yin* that is just what has been wished for by the king *Dal. Lc.* 17. *aid-ma* *kó-na* *bzin-du* just as before; *di* *kó-na* *yin-par* *nia* he is evidently the very same (man) *Mil.*; *arín-bu* *kó-na* *drá-ba* just like a worm *Thgy.*; *tsul* *de* *kó-na* by the very same process *Tar.* 13, 12; *de* *kó-na* *nyid-du* *gyur* *rig* just so may it happen! (at the conclusion of a prayer) *Ghr.*; but *de-kó-na-nyid*, as a philosophical term, is also the translation of the *Ssk. tattva*, essentiality, truth, implying to the Buddhist nothing but vacuity, the *Nirvána Trig.* 20. — 2. only, solely, exclusively, *skád-tyg* *kó-na*, only for a moment *Dzl.* 272, 12. *dod* *kó-na* *brél na*, if taken up merely with lust: *sems-can* *kó-na* *bdé-bar* *dód-ta-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཁོ་བོ *kó-bo* *mas.*, *kó-mo* *fem.* pers. pron. 1st. person, *I*, pl. *kó-bo-dag* *we*, indiscriminately as to the rank of persons, *B.* and *C.*; *mi* *kó-boi* *rnam-ás* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *kó-bo* *na*.

ཁོ་བོ་མངུ་ *Ko-bóm*, the Tibetan name for *Khat-mandu*, the capital of *Nepaul Ghr.*, *Mil.*; sometimes also called *klui* *po-brán*, prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ *Kó-ma*, perh. misprinted for *Kom* | sack, wallet *Mil.*, or else a secondary form of that word.

ཁོ་ཡུ *Ko-yyé*, occurs only in \**Ko-yé skór-de* (perh. col. for *Kor-yyül*) *W.* to thrash, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར *Kó-ra*, *Cs.* also *Kór-sa*, circumference; circumjacent space; also fence, surrounding wall; *kó-ra* *Kor-yüg-tu*, (*Kor-*) *Kor-yüg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *Kor-yüg kán-tu* in the whole circuit, round about.

ཁོ་ལ *Ko-lág* 1. *Cs.*: bigness, robustness (Lex. ཡི་རྒྱ་ལ་), *kó-lág-yán-pa* big, prominent limbs; *Sch.*: *Ko-lág* *üt-ba* a large space. — 2. *Lh.*; dumping, made of *rtám-pa* and beer; *Ld.*: pap of *rtám-pa* and tea, called *space* in *C.*

ཁོ་ག *Kog* 1. frq. for *Kon(-pa)*, the interior, inside; *v.* also *Kog-pa* and *Kog-ma*. — 2. for *Kogs*, *Jogs* *q.v.* — 3. for *gégs-pa*.

ཁོ་ག་པ *Kóg-pa*, sometimes *Kóg-ma*, *Kog*, the trunk of the body, *sa-Kóg* the body of an animal cut up for food; \**sa-Kóg dól-ce*, *tyg-ce* to cut up a carcass; \**Kóg-tu*, *Kog náñ-du* within the body.

ཁོ་ག་མ *Kóg-ma* *C.* pot, earthen vessel = *prü*; *Kog-žen* large pot.

ཁོ་ག་ས *Kogs* cough *Med.*, *Kógs-pa* to cough.

ཁོ་ན *Kon*, rarely *Kñi-pa*, pers. pron. 3d. person, he, she; like *ko* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to Lewin, as pler., — they; *kón-gi* his, her; pl. *kón-rnams*, *kón-dag*, *kón-tho* *kón-dag-rnams*; *Kon-rán* and *Kon-nyid* he himself; *rgyál-po* *Kon-ráni* *yin* *dgóna-nas* the king supposing that he himself was meant *Ghr.*

ཁོ་ན་པ *Kóni-pa* 1. prov. for *Kóni-pa*. — 2. the inside, inward parts, prov. *Kóg-pa* (*Cs.* also: the veins); *kóni-du*, *kóni-na*, *kóni-nas* adv. and postp. in, within, from

within, out of; *Kōi-du* (also *Kōis-su*) *čöd-pa* or *tsöd-pa*, with or without *sems* (resp. *šugs*) being prefixed 1. impressed on, fixed in the mind, thoroughly understood, known. 2. very restless, uneasy, sorry, anxious in one's mind; — *Kōi-thu sdü-ba* to impress on the memory, to learn (by heart) *Glr.*; *Kōi-nas snyin jiyün-ba ltar* as if their heart was torn out, *Pth.*; *snyin Kōi räs-pai dkyil-nas yöl-ba ltah* he prayed from his inmost heart *Thgy.*; *Kōi-nas šes-pa*, *smrā-ba* to know by heart, to say, recite by heart *Cs.* \**Kōg-la yid-thu med*\* *W.* I have no recollection of it; *Kōi-pai dröd-la pan* it helps against internal heat *Med.*; *Kōi-par sön-bai dug bžin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; \**Kōg-paŋkan-pa*\*, a bad character *W.*, \**Kōg-pa čen-mo*\* *W.* generosity, magnanimity (?) —

**Comp.** *Kōi-krag*, the blood contained in the veins *Cs.* — *Kōi-kro (-ba)* wrath, anger; *Kōi-kro spön-ba Mil.* to put away, subdue anger, \**zä-ba*\* *C.* to 'conceive' anger, take a dislike; *Kōi-mi-kro-ba* quiet, calm, mild *Pth.* — \**Kog-füg*\* col. uneasiness, sorrow, anxiety; \**Kog-füg jhē-pa*\* *C.*, \**čö-čē*\* *W.* to be uneasy, anxious. — *Kōi-gün* fall, filled up in the inside, solid, *Kōi-stōi* hollow, tubular. — \**Kog-fén*, *Kog-dén*\*, *W.* grudge, ill-will, hatred. — *Kōi-tail* suet. — \**Kōi-lög*\* *W.* cholera. — \**Kog-šii*\* *W.* 1. the core of a tree, heart-wood. 2. tenon. — \**Kog-šugs*\* a groan, sigh *W.*, \**Kog-šugs tān-čē*\* to sigh, to groan. — \**Kog-šubs-la sil-čē*\* *W.* to read low, softly, whisperingly; \**Kog-sil tān-čē*\* *W.* to read noiselessly, so as not to be heard. — *Kōi-(r)señ* inner caverns, not opening to the daylight; (those of the *Rirab* are the habitations of the *Lhamas-yin* or *Asura*).

**ཁོས་** *Kōis* 1. sbst. (*Kōis-ma Cs.?*) the middle, the midst; *gañs-Kōis-na* in the midst of alpine snows *Mil.*; respecting time: *žag bdün-gyi Kōis-su* within, during, seven days *Pth.*, *Tar.*; respecting money: *de nyid-kyi Kōis-na yids-so*, (this) is contained,

included in that (sum) *Tar.* 22, 15; *Kōis-su yšigs-pa Læ.*, *Cs.*: annexed to, united, incorporated with. — 2. adj. crooked; *W.*: \**Kōis řa dug*\* it is bent, curved, e.g. paper by heat, the limbs by the gout; \**Kōis-kan*\* *W.*, \**Kōi-rit*\* *C.* crippled.

**ཁོ་** *Kōd* I. v. *Kōl-pa* and *gōd-pa*. — II. inst. of *Kōd*.

**ཁོ་པ་** *Kōn-pa* anger, grudge, resentment; *Kōn dzin-pa*, *Kōn-du dzin-pa* to hate, \**Kin-la kūr-čē*\* *W.* id.; \**Kon-güg-ste dād-čē*\* *W.* ("to sit waiting with hatred") id.; \**Kon-bēr*\* *W.*, the sting, the burning of anger or hatred in the soul.

**ཁོ་བ་** *Kob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *Kob*. — 3. v. *špebs-pa*.

**ཁོ་མ་** *Kom* wallet, leather trunk *C.*, *Cs.*: felt or skin bag; *γzims-kōm Cs.* id. (prob. resp.); *Kom-bōg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

**ཁོ་མ་པ་** *Kōm-pa Schr.*; to be able, esp. to be enabled to do a thing by the absence of external impediments; *Kōm-pa min Cs.*, \**Kōm-čē mi rag*\* *W.* I have no time, I cannot do it now; *sdod mi Kom* I cannot sit and wait now *Pth.*; *mīd mi Kōm-par* without your having time to swallow it down *Dzl.* 70, 17. *mi-Kōm-pa brygyal*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

**ཁོ་མོ་ཡུག་** *Kor-mo-yüg Sch.*, *Kor-yüg*, *Kōr-sa* v. *Kū-ra*; *Kor-yüg-tu* continually, incessantly *Mil.*

**ཁོ་བ་** *Kol Cs.* = *Kōl-bu*; *Kōl-du jiyün-ba*, abridgment, epitome *Cs.*

**ཁོ་པ་** *Kōl-pa* 1. *Cs.* boiled. — 2. *Sch.* boiling, bubbling, *zañs kōl-pa* a bubbling kettle *Dzl.*

**ཁོ་པོ་** *Kōl-po*, also *Kōl-brān*, servant, man-servant, *Kōl-por rjes-su bžün-ba* to

take, to hire for a servant *Pth.*; frq. fig. *stms-kyi Köl-por yda* (the body) is a servant of the mind *Mil.*; *jig-rten stid-pai Köl-po* a servant of the world i.e. of mam-mon *Mil.*

ཁོ་བུ *köl-bu* a small piece, *köl-bu nyün-bru tsam zig kyan ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོ་མཁ *köl-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *žu Köl-ma* boiling water; *düg-mfo Köl-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཁོ་མོ *köl-mo* 1. maid-servant *B.* — 2. a coarse sort of blanket usually given to slaves *Schr.* — 3. mowed corn, a swath *C.*

ཁོ་ས *kös* v. *gäs-pa*.

ཁོ་ས་པ *kös-pa* wished for, wanted *Sch.*

ཁྱལ་ *Kyā-le* *Cs.*, *\*Kā-le* *W.*, as much as fills the hollow of the hand, a handful, e.g. of water.

ཁྱད་པ *Kyāg-pa* to lift, v. *Kyog-pa*.

ཁྱད་སྒྲིབ་ *Kyāg(s)-pa* 1. frozen; ice. — 2. the frost, cold, *Kyāg-tog-kar* on the ice *Glr.*; *Kyāg-pa Kyāg-pai bōd-yul* 'Tibet frozen up with frost' *Pth.*; *\*Kyāg-la* *jar* (v. *byōr-ba*) *\*soni* *W.* it has stuck fast by freezing. — *\*Kyag-žu-ko-ko* *Th.* mud caused by a thaw, snow-water. — *\*Kyāg-eran-can* *W.* hardened against the cold. — *Kyag-rüm*, *Kyag-röm* ice, pieces of ice, floating blocks of ice (also *čab-röm*); cf. *Kyag-pa*.

ཁྱད་ *Kyad* 1. difference, distinction *B.*, *C.*, *W.* *\*gañ tñi-na Kyad med* *W.* it is no matter which you give me; *nā-dan-prad-pa dñi Kyad-med-do* it is quite the same as if they came to myself; *stems-la Kyad byun* a difference of opinion arose. — *Kyad-čos* mark of distinction. — 2. something excellent, superior, *bzoi Kyad*, *bzo-Kyād* an excellent work of art *Glr.*; *bsgrüb-pai Kyad yon* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nór* the principal or chief wealth

*Cs.* — *Kyad-dñi* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čos-kyi če-Kyād blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mfo-Kyād height*, *zab-Kyād depth*, *nyug-Kyād wealth*. — 4. part, division, the same as *Kyād-par* 2; *\*sa-Kyād* *W.* place, corresponding exactly to *\*sa-ču* *C.*

*Derivatives.* *\*kye'-tsar-čen* = *nō-mtsar-can* wonderful *C.* — *Kyād-du* adv. especially, particularly, *Kyād-du pāgs-pa* particularly (uncommonly) lofty, sublime *Glr.* *Kyād-par* adv. = *Kyād-du* *Glr.* 50, 7, and more frq. sbst.: 1. difference, dissimilarity *B.* and *C.*, *ia dñi Kyod nyis Kyād-par-čē* I and you — that is a great difference *Glr.*; *de dñi Kyād-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *min-gi Kyād-par yin* it is (only) a difference of name *Glr.* — 2. sort, kind, *brda-bui Kyād-par kun* all sorts of fruit; *ri-dvags-kyi Kyād-par zig* a particular kind of game; perh. also: division, part, *yul-gyi Kyād-par* province *Tar.* 20. 14. — 3. = *Kyad* 2. something of superior qualities, an excellent man *Tur.* 20. 7. *Kyād-par-čan* superior, excellent, capital, *blā-ma Kyād-par-čan zig Mil.* an excellent spiritual teacher; *Kyād-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *Kyād-du ysōd-pa*, *ysād-pa*, c. accus. but also dat., to despise, e.g. *dmd-la* an inferior, *rgyu-brās* the doctrine of retribution, *nyon-mōis-pa* trouble etc.

ཁྱད་ *Kyāb* v. *Kyāb-pa*.

ཁྱད་པ *Kyāb-pa* to fill, penetrate; to embrace, comprise, c. accus., also dat., *mi, tsān-bas Kyāb-pai sa-pyōgs* a place full of dirt *Thgy.*; *brūm-pa mñi-pos* full of, quite covered with pustules, pocks *Med.*; *nikris-*

*pas* filled, impregnated with bile *Med.*; *tus* seems *dga-bdés Kyáb-par gyür-nas* body and soul (filled with) full of joy *Ghr.*; *bar Kyáb-pa* to fill up an intermediate space; to make (a country etc.) full of light, religion, happiness, frq.; *tams-édd-la dringyis* to embrace all creatures with benevolence; *kín-la Kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Ghr.*; *Kyab-ét-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *Kyab-ydál* or *rdól* comprehensive, extensive. — *Kyab* seems also to be a subst. in *Kyab-ét-ba*, and still more so in *ryga bod yóns Kyáb-tu grágs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཐུབ་འཇུག་ *Kyab-jüg* Vishnu, a Brahmanical divinity, appearing, like *Brahma* and *Shiva*, also in Buddhist legends, yet principally known in his quality as *yzasgra-ýan-dzin* (Rāhula), conqueror of the demon that threatens to devour sun and moon; hence *Kyab-jug-yzer Med.*, \**Kyab-jüg-gi nad*\* *W.*, \**ra-hu-lé nē*\* *C.*, epilepsy.

*Kyams* *Cs.*, *Sch.* yard, court-yard, *Cs.*

also gallery. It is, like *tsoms*, a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also *perh. Tar.* 89, 4, reading *Kyams-su* for *Kyams-su*); but in the upper stories such a construction is unknown in European architecture. *Kyams-stód* the upper court-yard, *Kyams-smúd* the lower one; *Kyams-tóns* *Cs.*: 'impluvium'.

ཐུབ་མས་ *Kyams* *Cs.*: p. n. = *kams*, v. *Kams* 3.

ཐུབ་མས་པ་, ཐུབ་པ་, ཐུབ་པ་ *Kyáms-pa, Kyár-pa, Kyál-pa* v. *Kyáms-pa*, etc.

ཁྱི་ *Kyî* dog, *Kyî rmug* *B.* and *C.*; the dog bites, *W.*: barks; \**so tab*\* *W.*: bites;

\**tam*\* *W.* lays hold of; *Kyî bds-nas ma brdün* proverb: if you call the dog, then you must not beat him *Ghr.* — *Kyî rhas-nyis Sch.* 'a bastard dog, a cur' (?) — *Kyî-skád* the barking. — *Kyî-Kán dog-kennel*, — *Kyî-gu* a puppy. — *Kyî-rgán* an old dog. — *Kyî-ráo* the itch of dogs. — *Kyî-dám* 'dog's seal', a mark burnt in; *stigma* *C.*, *W.* — *Kyî-düg* poison of hydrophobia *Sch.* — *Kyî-máúd-pa* the pairing of dogs *Sch.* — *Kyî-pul* dog-kennel, dog-house. — \**Kyî-pal-jórs* *W.* *Blitum virgatum*. — *Kyî-spyán* *W.* jackal. — *Kyî-þo* a male dog. — *Kyî-brú* *Sch.* a vicious, biting dog. — *Kyî-sbrán* dog's fly. — *Kyî-mo* a female dog, bitch. — *Kyî-smýón* canine madness, hydrophobia *C.*, *W.*; also mad dog = *Kyî smýón-pa*. — *Kyî-rdzi* dog-keeper. — *Kyî-ýbón* trough for dogs and other animals, manger. — *Kyî-ýig* flea.

ཁྱི་གུ་ *Kyî-gu* 1. v. *Kyî*. — 2. *W.* bud (of leaves and branches, not of blossoms), eye (of a plant).

ཁྱི་ར་ *Kyî-ra* chase, hunting, esp. of single huntsmen, not of a party; stable-stand, cf. *lins*; \**Kyî-ra-la é-dé*\* *W.* to go a hunting, \**Kyî-ra é-dé*, *gyáb-é, gyüg-é*\* id.; \**Kyî-ra-la é-dé-Kan*\* hunter, sportsman; *Kyî-ra-ba* *B.* and *C.*, \**Kyî-ra-pa*\* *W.* huntsman.

ཁྱི་རོན་ *Kyî-rón* p.n., v. *skyid-grón*.

ཁྱི་ལ་ལ་རི་ *Kyî-la-wa-ri* a sort of treacle made of *sen-ldeñ* *Wdñ*.

ཁྱི་གྲྱ་ *Kyig* v. *Kyig-pa*.

ཁྱི་ *Kyid* breadth of the hand with the thumb extended, a span.

ཁྱི་མ་ *Kyîm* (*Ssk.* ཁྱི་མ་) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in *Sik* they speak of \**ñin-Kyîm, nyüg-Kyîm*\* a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *Kyîm-na* at home, *Kyîm-du* home (to go home); *Kyîm dan Kyîm-na* house for house, each in his house *Tar.* 151. 22; *Kyîm spó-ba* to remove to another place; *Kyîm skyón-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tst* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in house-keeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byd-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la dā-ba*, *γdōn-ba* to get married, to be given in marriage, respecting the female part *Glr.*, *Mil.* — 2. the signs of the Zodiac, which is called *Kyim-gyi kōr-lo*, viz. *lug* ram, *ylan* bull, *Krig-pa* (pairing) twins, *kūrkata* (Ssk.) crab, *sēn-ge* lion, *bū-mo* virgin, *srai* balance, *sdig(-pa)* scorpion, *γzu* (bow) archer, *žu-srin* (sea-monster) capricorn, *būm-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not 7 to 24, but 0 to 22, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skdr.* — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.*: halo, or circle round the sun or moon. — 5. Symbolic numeral: 12.

**Comp. and deriv.** *Kyim-tāb(s)* husband, frq.; also wife; *Kyim-tāb-la γdōn-ba* to give in marriage, to give away a woman for a wife; *Kyim-tāb-mo* wife, housewife, *Cs.* — *Kyim-bddg* master of the house, husband; owner of a house, citizen; *Kyim-bddg-ma* fem. — *Kyim-pa* 1. layman, 2. *Cs.*: surrounded by a halo (*Kyim* 4); *Kyim-pai phyogs-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par dug* or *γnas* he lives as a layman; *phyis Kyim-pai tsul-can-gyi rñat-byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa* a houseowner, peasant, farmer, husband; *Kyim-pa-ma* housewife. — *Kyim bya* domestic fowl, cock, hen, poultry *W.*, *C.* —

*Kyim-mi* family of, a house, household *Cs.* — *Kyim-tān* id. — *Kyim-tār* *Glr.* 51, 10, usually *Kyim-mtāts*, *Kyim-mtāts-pa*, fem. *Kyim-mtāts-ma* neighbour. — *Kyim-bdg*, *Kyim-zld*, *Kyim-lō* 'a zodiacal day, month, year' (?) *Cs.* — *Kyim-sa* earth, dust, dirt (in a house), sweepings *W.*, *\*Kyim-sa dā-če*, *sγūn-če* to sweep (a floor), to sweep together.

**ཡིམ་མོ་** *Kyim-nya* *Sch.*: whale (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

**ཡུ་** *Kyu*, *Kyū-bo* *Cs.*, *Kyū-mo* *Pth.* flock, herd, **ཡུ་ལུ་** *kyu* a flock of sheep, *mdzo-mo-kyu* a herd of bastard cows, *γndg-kyu* of horned cattle; *Kyū skōn-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-kyu* *Cs.* a company of men, *bū-mo-kyu* a bevy of girls, *dmag-kyū* a troop of soldiers; *Kyū-nas būd-pa* to exclude from the company *Pth.*, *C.*; *Kyū-snā drēn-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyū-mčōg* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth.*, *Kyū-mčōg-ma* fem.; *Kyū tsdgs-pa* vb.n., *Sch.* to collect, to gather in flocks.

**ཡུ་ཡུ་** *Kyū* *Sch.* 'ell', prob. incor. for *Kru*.

**ཡུ་བྱུག་** *Kyū-byug* acc. to *Lex.* = *ku-hū*.

**ཡུག་** *Kyug* v. *Kyug-pa*.

**ཡུ་ཁྱུ་** (*Sch.* also *Kyūn-mo*) the Garuda bird, a mythical bird, chief of the feathered race. *Kyūn-dog-can* = *pyag-rdōr*.

**ཡུ་རྩལ་** *Kyūn-dpyad* a small round basket of reed (*s.*; *Kyūn-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-dūm* *Ld.*, v. *rkōn-pa*).

**ཡུ་ཁྱུ་འཕྲུ་** *Kyūn-ādur* ('Garuda claw') *Med.*, (*s.*: n. of a medicinal root, pseudo-zedoary; *Kyūn-rgōd* *Med.* id (?).

**ཡུ་མོ་** *Kyud* v. *Kyūd-pa*.

**ཡུ་མོ་** *Kyūd-mo* rim of a vessel *Sch.*



ཁྱུར་མིང་པ་ *Kyur-mid-pa* to swallow *Med.*; *Kyur-mid-du* sdñ-ste suffering himself to be swallowed (from the story of an Indian idol) *Pth.*

ཁྱུས་ *Kyus* wall-side *Ts.* (?)

ཁྱེ *Kye* 1. for *Kyru* *Mil.* — 2. for *Ku* q.v.; *Kyé-mo* v. *Ke.*

ཁྱེ་མ་ *Kyé-ma* n. of a disease *Med.*

ཁྱེ་བ་ *Kyru* (diminutive of *Kyó-bo?*) 1. male child, infant boy. 2. youth, adolescent *B.*

ཁྱེད་ *Kyed* pers. pron. 2nd. person, thou, and particularly in the plur. you, in *B.* eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *Kyed lü-bui* mārabs such vulgar, mean people, as ye are *Dzl.* — *Kyid-kyi* thy, your. — *Kyed-rññ* (*kyed-nyid* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *Kyéd-ñag*, *Kyéd-rñams*, *Kyed-tso*; *dge-tsul Kyéd nyis* you two Getsuls *Glr.*; *Kyed ysum-po* you three (a mother speaking to her sons) *Glr.*; *Kyéd-ñag* you, when speaking to one person *Glr.*, = *nyid-ñag*.

ཁྱེད་ *Kyed* 1. = *Kyid* *W.* 2. v. *Kyéd-pa.*

ཁྱེན་ཏི་ *Kyén-ti* *Pur.* he, she, v. *Kün-ti.*

ཁྱེབ་ས་ *Kyeb-s* v. *Ke-ba.*

ཁྱེམ་ *Kyem* (*Sch.* also *Kem*) a shovel, *W.*: \**kyem* dan *juñ-ñe*\* to shovel away, to remove with a shovel; *Kyém-gyi* ddö-ma the blade of a shovel, *yü-bu* the handle of it *Cs.* — *gru-Kyém*, *ñu-kyém* *W.* ear, *læags-Kyém* spade; *me-Kyém* fire-shovel; *wa-Kyém* a scoop, hollow gutter-shaped shovel (*Cs.*; *Kyém-bu* spoon *Cs.*

ཁྱེར་ *Kyer* v. *Kyé-ba*; *Kyér-so* v. *Kyer-so.*

ཁྱེ་ *Kyo* *B.* frq., also *Kyó-po* *Pth.* 1. man (seldom). 2. husband, *Kyo byéd-pa* ('to act a husband' cf. *byed-pa* I. 1.) to take a wife; *Kyod nui Kyo mi byéd-na* if you do not marry me *Dzl.* — *Kyo-méd* single, unmarried. — *kyó-mo* wife *Cs.* — *Kyo-ñag* husband and wife, married couple; *Kyo-*

*ñag nyis grigs-nas* soñ these two married people went together; *Kyo-ñag mdzä-ba-rñams* a loving couple; *Kyém-bdag Kyo-ñag nyis* the citizen with his wife; *ñär-lha Kyo-ñag nyis* about the same as: Mr. and Mrs. Serlha; *Kyo-ñag-tu sdü-ba* to join a couple in marriage *Dzl.*

ཁྱེ་ག་ *Kyó-ga* 1. man emphatically, as: *skyés-bu na hör-pa yan kyó-ga yin* we Turks are men, too; hero, *Kyó-ga-po* id. — 3. heroic deed, exploit.

ཁྱེ་ག་པ་ *Kyóg-po* crooked, curved, bent; *Cs.* also cunning.

ཁྱེ་ག་ཏོན་ *Kyog-tón* (v. *Kyó-ga* and *tón*) *W.* young man, youth.

ཁྱེ་ག་ས་ *Kyogs* litter, bier *Pth.*, palanquin *Cs.* also scaffold (?) *Cs.*

ཁྱོན་ *Kyon* v. *Kyon-ba.*

ཁྱོད་ *Kyod* pers. pron. 2nd. person sing. and plur., thou, you; *Kyod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *ñag*: *Kyód-ñag* *Mil.*; occasionally also *Kyód-rñams*, cf. *Kyéd*; *Kyod-rññ* 1. thou thyself, you yourself. 2. thou, you (*W.* \**Kyo-rññ*\*).

ཁྱོན་ *Kyon* size, extension, width, circumference, area, height e.g. of Dzambuling *Dzl.*, of the Sumeru *Glr.*, of the lunar mansions or the zodiac *Glr.*; *Kyon-yóns-pa* a wide extent, *Kyon-yóns sa-yü* all the wide world (earth); *Kyon-sdom* *Cs.* 1. narrow-extent. 2. sum, contents. — *Kyón-nas* thoroughly, *Kyón-nas mi sdig-can* thoroughly a sinner; *Kyón-nas med* not at all *C.*

ཁྱོན་ཁྱོན་ *Kyom-Kyóm* 1. oblique, awry, irregularly shaped. — 2. v. *Kyóm-pu.*

ཁྱོར་ *Kyor* (*Cs.* *Kyór-pa*) as much as fills the hollow of the hand, a handful, cf. *skyor*; *Kyor gan*, *Kyor re* one handful, *Kyor do* two handfuls.

ཁྱོད་པ་ *Kyól-ba* v. *Kyól-ba*; *Kyóe-ma* *C.* — *skyóe-ma*, *skyds-ma.*

ཁྱ་ *Kra* 1. a small bird of prey, sparrowhawk, falcon, used for hunting, also *bya-kra*; *kra-zür* *Sch.*: a species of eagles; *Krá-pa* falconer. — 2. v. the following article.

**ཁྲ་བོ་** *Krá-bo* perh. also *Krá-mo* piebald, two-coloured, (not many-coloured, which is *bkra-ba*); *rgya-stág-kri-bo* the streaked Indian tiger *Mil.*; \**ta-tá*\* *C.* id.; \**ta-ro-pi-wo*, *ta-si-pi-se*\* *W.* id. (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmár-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *kra* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *Kra-čam-mé* *Gl.* is said of a rainbow-tinted meteor, *Kra-lam-mé* *Mil.*, (or *lham-mé*), of a similar phenomenon, *Kra-čém-čém* *Pth.* of a flight of birds; \**ča-čám-se*, \**ča-čém-mé*, \**ča-čém-se*\* *C.*, \**čám-čá-čá-in-né*\* *Ld.*, \**ča-čig-ge*\* *ča-čig-ge*, \**ča-róg-ge*\* *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb. signifying, **together, altogether**, *Kra-me-ré* *Mil.* id.

**ཁྲ་མ་** *Krá-ma* 1. *Cs.* register, index. — 2. *C.* judicial decree. — 3. a species of grain. acc. to *Wdi.* = *mg-yogs-nás* a kind of barley growing and ripening within 60 days; *v. nas*.

**ཁྲ་ག** *Krag* (in *Bal.* still pronounced \**Krag*\* elsewhere \**čag*\*), *Cs.*: resp. *sku-mśal*, **blood**; \**nal-čag*, \**žan-čag*\* *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, \**pañ-čag*\* blood of the childbed is to be distinguished; *yzui-krag* healthy, nourishing blood *Cs.*; *nad-krag* bad blood *Cs.*: *Krag dón-pa*, *W.* \**ton-čé*\*, to bleed a person; *ytár-ba* id.; *Krag řód-pa* to stop, to stanch the blood; *Krag čád-pa* vb. n. to cease to bleed, cessation of bleeding; \**nyin-čag kól-la rag*\* *W.* I feel my blood boiling, e.g. from ascending a steep hill; *Krag džág-pa* menstruation (the plain undisguised expression): *Krag čág-pa* clotted blood, gore *Cs.*; *Krag-žas-čé-ba* plethoric *Med.*

**Comp.** *Krag-křags* *Sch.*: agitation, flutter, orgasm of the blood. — *Krág-čan*

bloody, e.g. *ral-gri*. — *Krag-řód* n. of a medicinal herb *Med.*, *Krag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *Krag-čün* a class of terrifying deities *Thgr.* — \**čag-tui-bu*\* *W.* leech. — *Krag-yžer* *W.* rheumatic pain (?) — *Krag-ró* clotted blood (?) *Med.*

*Krag-tin* a clot of blood. — *Krag-šór* hemorrhage, bloody flux (?) *Med.*

**ཁྲ་ཀྲིག** *Krag-křig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* — འཇུག་པ་ one million, cf. *dkřigs-pa*.

**ཁྲ་ཀྲུག** *Krag-křug* *Cs.* complicate, confused; *Zam.*: like a troop of fighting men, or like the loose leaves of a book, when out of order.

**ཁྲ་ཀྲོག** *Krag-křóg* *Lt.*?

**ཁྲ་ཁྲྱི** *Krañ* v. *mKrañ*.

**ཁྲ་ད་པ་** *Krád-pa* *Cs.* stretched out; *Krád-por* *śód-pa* to sit (with the legs) stretched out (?). *Krád-por skyé-ba* *Wdi.* a botanical term applied to the leaves of plants.

**ཁྲ་བྲ་** *Krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail**; consequently *Kráb-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *Krád-mkan* armourer *Gl.*

**ཁྲ་བྲ་པ་** *Krab-křab* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92. 4?

**ཁྲ་མ་ཁ་** *Krá-m-ka* a cut, a notch (in wood), lines cut into wood so as to cross one another, as an ornament; *Krá-m-šin* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-křám* a notch.

**ཁྲ་མ་པ་** *Krá-m-pa* I. *C.*: a liar, *slu-bar byéd-pai* *Krá-m-pa* *Pth.*; *Krá-m-ma* fem. *Cs.*; *Ka-křám* a lie *Mil.*; *Krá-m-sems-čan* lying, mendacious *Mil.* — II *W.*: 1. lively, brisk, quick, like boys, kids etc. (the contrary of *řlén-pa* slow, indolent, apathetic); \**čim-pa čó*\* *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. modest, attentive to the wishes of others.

**ཁྲལ་** *Kral* (*Lex.* དུཤ་ punishment) 1. punishment, chastisement for sins, visitation; in this sense the word is said to be used still, but much more frq. it signifies 2. tax, tribute, duty, service to be performed to a higher master; *kral adu-ba* to collect taxes, *jal-ba*, *skor-ba* to pay taxes, *bkail-ba* to impose taxes; *diul-kral* money-tax, tax to be paid in money, *bru-kral* corn-tax, tribute paid in corn, *til-mun-kral* tax, tribute to be paid in sesame-oil.

**ཁྲི་** *Kri* (*Cs.* *Kri-ma*), *Kri-krag*, *Kri-tso* ten thousand, a myriad, *Kri jnyed dai nyis* 15 000; *nyi-kri* 20 000; *bzi-kri* 40 000; *brgyad-kri bzi-ston* 84 000, a number frq. occurring in legends.

**ཁྲི་** *Kri*, also *Krin*, seldom *Kri-bo*, resp. *bzugs-kri*, seat, chair; throne; couch; frame, sawing-jack, trestle etc.; \**gya-fi* an Indian (Anglo-Indian, European) chair; *chos-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; \**nyé-fi* (v. *nyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyul-kri*, resp. *yzim-kri*, head-stead; *sen-ge-kri* throne; *kri-la hakó-ba* to raise on the throne; *kri-la krid-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

**Comp. and deriv.** *Kri-ydugs po* the sun. — *Kri-pa Cs.* a chairman; one sitting on a throne. — *Kri-ján* 1. *Cs.*: the height of a chair, a high chair. — 2. *mñod-rtén-gyi kri-ján* the same as *ban-rtm*. — *Kri-min* or *món Pth.*, *Tar.*, prison, dungeon. — \**fi-tin*, *fiu-tin*\*, the common, plain word for chair.

**ཁྲིལ་** *Kri-le-ba* tear (*C.* (?)

*Krig-krig* 1. so *Krig-krig byéd-pa* <sup>1</sup> to gnash, grind the teeth *Mil.*; *zugs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig*.

**ཁྲིགས་** *Krigs* plentiful, abundant *Sch.*; *za-ag krigs-se* silk-fabrics, silks, in abundance *Mil.*; *Krigs-se gan* quite full *Sch.*; *Krigs-se byid-pa* to treat, to entertain plentifully *Sch.*

**ཁྲིད་** *Krid*, *Krid*, instruction, teaching; *Krid stebs-pa* to give instruction, to instruct, *Krid-pas-çog* I am willing to give you instruction, you may have lessons with me *Mil.*; *Krid baid-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *Krid zab-po* thorough instruction; *stu-krid* instruction to an evil purpose, seduction, v. *slu-ba*; *sna-krid Lex.* guide, leader. — *Krid-milan* col. teacher. — *Krid-prig* scholar, pupil. — *Krid-pa* v. *Krid-pa*.

**ཁྲིམས་** *Krims* 1. right, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying custom, usage, duty. Accordingly *rgyil-po*, or *btsin-po krims-méd* means an unjust king, an unprincipled priest or ecclesiastic; *Krims bzin-du*, *Krims dai mtun-par* conscientiously, justly; in conformity with custom, duty, law; *chos-Krims* religious right, coming nearest to our abstract right; when, for instance, in *Gl.* king Sron-btsan-sgam-po says: *rgyil-Krims chos-Krims-si bagyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Gl.* 97, 4: *chos-Krims jig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. law, *dge-ba bu dai ldan-pai Krims* a general law, founded upon the ten virtues *Gl.*; *des chos-Krims dai rgyil-Krims nyis yin-la jlab*, he regulated the spiritual and secular law *Gl.* 97, 1.; *bka-Krims* resp. law, as a collection of precepts, decree, commandment; *Krims cha-ba* to enact a law, to publish a decree, frq.; *Krims sgrög-pa* to pro-

claim an edict; *mlô-ba Krims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *Krims-yig* code of law *C.*; *Krims* also a single precept, rule, commandment *Dzl.*; *Burn.* I, 630. — 3. administration of justice, *žos-kyi Krims* the ecclesiastical, *dpôn-gyi Krims* the secular civil, exercised by the *Krims-dpon*; *lugs rnyis-kyi Krims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *Krims erûn-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *Krims byéd-pa* id. ni f. — *tsül-Krims* a spiritual precept or duty; also a frequent man's name. — 4. action, lawsuit, *W.* also \**řim-šugs*\* or only \**šugs*; *gañ zig řim-si ři-la* *W.* for the sake of some law-suit, \**řim tñ-čē*\* to sit in judgment, to try, to hear causes; \**řim čř-pa* *C.* = \**řim tñ-čē* *W.*, means also to pass sentence, to punish, \**řim dğ-po tñ-wu*\* to inflict a heavy punishment; *mi-lu Krims-bcad jog* he incurs, suffers punishment *Pth.*; \**řim žù-čē* *W.* to go to law, to commence an action; \**řim žù-Kan* *W.* plaintiff; \**řim tñ-Kan* *W.* magistrate, judge; *Krims-dpon B., C., W.*, superior judge, chief-justice; \**řim-kyi dğ-po* *C. id.*; *Krims-pyóg* apparitor, beadle *Ca.*; *Krims-pu* lawyer, advocate *Ca.* (seems to be little used); *Krims-Kan* court, court of justice, tribunal; *Krims-ra* id.; place of execution. — 5. use, custom, usage — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲི་ Kril v. Kril.

ཁྲི་ Kris? Kris-*jug*s peace, v. *jug*s.

ཁྲུ་ Kru (*Krû-ma* *Ca.*) cubit, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. —

*Kru jál-ba* to measure with a cubit measure *Ca.*

ཁྲུ་ Krû-ba sometimes for *Kru-ba*.

ཁྲུ་ཡམ་ Kru-yám a kind of stew-pan *Sch.*

ཁྲུ་ཤྱག་ Kru-shig a pit filled with corn (?) *Sch.*; in *Mil.* *Kru-shig-pa* stands for digging, breaking up the soil, gardening.

ཁྲུ་ཁྲུ་ Kruñ-Kruñ (*Ssk.* कौच) crane, *Grus cinerea*.

ཁྲུ་ Krun height, length, extension *Lex., Ca.*

ཁྲུ་ Krul 1. *Krul yton-ba* to let fall, to drop (several things at intervals), *mči-ma* tears *Mil.* — 2. \**da-řul* *W.* intercalary month.

ཁྲུ་པོ་ Krul-po *C.* 1. cheerful, merry. — 2. fornicator.

ཁྲུ་མ་ Krul-ma 1. *W.* \**Kü-wu řul-ma*\* crooked handle, crank (spelling uncertain). — 2. *C.* a whore.

ཁྲུ་ཁྲུ་ Krum-Krüm, *Sch.*: *Krum-Krüm byéd-pa*, *Lt.*: *Krum-krüm brdñn-ba* to pound in a mortar.

ཁྲུ་ས་མྱེད་ Krum-sstöd, and -smüd, two Nakshatras, v. *rygu-skör* १८.

ཁྲུ་ Kru 1. pf. of *Kru-ba*. — 2. sbst. bath, washing, ablution; *Krûs-Ku*, water for bathing, washing or rinsing; dish-water; *Krus byül-pa* to bathe, to use baths *Dzl.*; *Krûs-la grô-ba* to go to bathe *Dzl.*; *Krus ysöl-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ysöl-ba*) *Glr., Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. baptism, and *Krus ysöl-ba* to baptize *Chr. R. and P.* — *Krûs-kyi rdzñ*, pond, pool for hathing; *Krûs-Kan* bathing-room or house; *Krûs-ulér* basin, washing-bowl *Sch.*; *Krûs-bñm* sacred watering-pot; *Krûs-yžón* bathing-tub *Sch.*; *Krûs-řær* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲི *kre* (Ssk. ཁྲི་ལྷ་) millet, *Kre-ñün* Mur-wa-beer Ssk., v. Hook. *Himal. Journ.*

ཁྲི་ཅེ་ *Kre-tsé* Chinese vermicelli (cf. \**é-tse*\*).

ཁྲེག་པ་ *Krëgs-pa* v. *mkrëgs-pa*.

ཁྲེ་ *Krel*, resp. *tugs-krel* 1. shame, shamefacedness, bashfulness, modesty; \**é-l* *kub-é*\* *W.* v. *gëbs-pa*. — 2. piety, esp. *W.* — 3. *C.* disgust, aversion.

Comp. and deriv. — *Krel-gád* a scornful laughter. — *Krel-čan* *Cs.* bashful, timid; *W.* pious, faithful, conscientious. — *Krel-ltüs*, *Krel-ltos*, dread of wicked actions; *Krel-ydon* (lit. a face capable of shame) id. — \**é-l-dad-čan*, \**é-l-dod-čan*\* *W.* fond of making others ashamed. — *Krel-lán* = *Krel-čan*. — *Krel-bu* vb. to make or to be ashamed, \**é-l son*\* he was ashamed, \**é-l-é mi yon*\* *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *Krel-bu dan nó-tsa-bu med* he has no shame nor dread *Dzl.*, \**é-l-wa yod*\* *W.* it is a shame. — *Krel-méd* (-*pa*), *W.* \**Krel-méd* (*Kan*) shameless, insolent. — \**é-l-é*\* object of disgust, *C.* — *Krel-yod* chastity, modesty, decency, *Krel-yod-pa* chaste etc., *Krel-yod-par byél-pa* to behave chastely etc. — *Krel-àor* = *Krel-méd*.

ཁྲེས་པོ་ *Krés-po* *Thgy.* load, burden, — *Kur*.

ཁྲོ་ *Kro* 1. a kind of bronze, of about the same quality and worth as *Kár-bu*, but inferior to it, q.v.; *Kró-ñu* liquid, melted bronze; *Kró-ñus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. kettle *Schr.*

ཁྲོ་པ་ *Kró-pa* *W.* for *Krod*.

ཁྲོ་བ་ *Kró-bu* 1. anger, wrath, (cf. *Kró-bu* vb.) frq.; *Kón-Kró-bu* inward anger *Thgy.* — 2. angry, wrathful *Cs.*; *Kró-bar byél-pa*, *gyúr-bu* to be, to grow angry *Cs.*; *Kró-bo*, fem. *Kró-mo* angry, fierce, ferocious, e.g. *yañ-yán* a ferocious beast; esp. applied to the 54 (or 60) deities of anger

and terror (ཁྲོ་ལྷ་), e.g. *Kró-ba-ñen-po* — *yañ-rje* the ruler of hades; \**é-o-tüm-po*\* furious with rage, raging with anger *C.*: *Kro-nyer* distortion of the face by anger; *Kró-ba-mu*, *Kró-ba-ñan* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — \**é-o-é*\* *W.* dissatisfaction, grumbling. — *Kro-món* *Sch.* prison (perh. *Krimón*). — *Kro-ñal* an angry, frowning countenance *Glr.*

*Krog*? — *Krog bryáb-pa* to drink hastily, to gulp down *Glr.*; *Krog-Krog* plump! the sound caused by something falling heavily on the ground *W.* — *Krog-snuin* the raw, unprepared substance of a medicine *Sch.*

ཁྲོག་པོ་ *Króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོང་ཁྲོ་ *Kron-ñé* upright, straight, erect, (cf. *kron*.) *Glr.*, *Mil.*

ཁྲོང་པོ་ *Krón-po*, \**tón-po*\* *Ts.* close-fisted, stingy.

ཁྲོང་པ་ *Kród* (-*pa*), *W.* \**tó* (-*pa*)\* crowd, assemblage, mass, multitude; *mi-Kród* a troop, crowd of men, *ri-Kród* an assemblage (mass) of mountains; *rtava-Kród* a heap, stack, rick of hay; *nags-Kród* a dense forest, *mun-Kród* thick darkness; *dur-Kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei Kród-du lha-yéig jóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* \**tó-pas nán-na*\* and \**nán-du*\* c. genit. is the usual expression for among.

ཁྲོན་ *Kron* claw, fang; *Krón-kyis rkó-bai* side the class of the gallinaceous birds *S.g.*

ཁྲོན་པ་ *Krón-pa* 1. well, spring. — 2. *Lh.*: a wooden water kennel; *Krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *Kron-rágs* enclosure of a well *Sch.*

ཁྲོམ་ *Krom* 1. market-place, market-street, bazar; *Krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *yañ-sáds krom-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

a Buddhist). — 2. crowd of people, multitude of persons; *króm-chen* a great crowd; *tsogs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *króm dmar-nág Kyil-ba* a motley crowd, throng of people *Pth.*

**Comp.** — *króm-chen (po) Thyr.* chief market-place, principal street *Cs.* — *króm-dpoh* overseer, police-officer who is charged with the supervision of the market. — *króm-akor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po* *Glr.*, n. of a province (?). *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *króm-mé* sparkling, glittering, *zil-pa* *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམ་པ་ *króms* v. *grém-pa*.

ཁྲོ་ *krol* 1. v. *król-bu* and *gról-bu*. — 2. a sound; *król-gyis son* *Glr.* (the ring) slid sounding (across the azure-floor); *król-dön* is said to denote a large hand-bell, and *król-lóg* the same as *krog-króg* *W.* — Cf. *król-bu*. — 3. kettle (?) v. *lugs*.

ཁྲོ་ཁྲོ་ *krol-krol* adj. 1. bright, shining, = *król-po*. — 2. *król-krol byéd-pu* *Glr.*, \**miḡ t ol-lé t ol-lé tá-wa* *C.* to stare, *la*, at.

ཁྲོ་ཇ་ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོ་པོ་ *król-po* 1. sparkling, glistening, dazzling, e.g. water when the sun shines upon it; \**od t ol-po* \* *W.* brightness, splendour. — 2. distinct, intelligible, \*(s)*pé-ra t ol-po zer mi še(s)* *W.* he cannot speak distinctly.

ཁྲོ་མོ་ *król-mo* *W.* brittle, fragile, opp. to *mnyén-po*.

ཁྲོ་ཁྱེད་མཁའ་ *krol-tságs* *Ler.*, *Cs.* a sieve.

ཁྲོ་པུ་ *króm-pu* v. *król-bu*.

མཁའ་ *mkan*, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.*

277, 7); *lám-mkan* id. *Mil.*; *šin-mkan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *dogs-mkan* *Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo dól-mkan* *Glr.* such as are courting my daughter; *bád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa*: \**dün-ma kyer-kan-ni mi* \* *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: \**sád-kan-ni lug* \* *W.* the slaughtered sheep.

མཁའ་པོ་ *mkán-po* (*Ssk.* བཀའ་པོ་, བཤམ་པོ་) a clerical teacher, professor, doctor of divinity, principal of a great monastery, abbot, who, as such, is endowed with the *mkan-rgyüd*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbai*, *lun*, *krid*; next to him comes the *slob-dpon*, or professor in ordinary. *mkán-po tön-mi sámbo-ta* Dr. Thon-mi Sambhota; *mkán-mo* mistress, instructress *Cs.*: *mkán-bu* pupil, scholar *Tar.*; *mkán-chen* a great Doctor, a head-master; *mkán-slob* for *mkán-po dai slob-dpon*, e.g. *blü-ma mkán-slob-kyi bu* the words of the Lamas, abbots and masters; also for *mkán-po dai slob-ma* *Glr.* 100, 4. — *mkán-rabs* the series or succession of the abbots in the great monasteries *Cs.* — *mkán-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* མཁའ་) 1. heaven, heavens, gen. *nam-mka*; *mka-la* in the heavens, *mka-lu jñur-ba*, *rgyü-ba*, *ldin-ba* to fly, wander, soar, in the air. — 2. ether, as the fifth element. — 3. symb. num.: cipher, naught.

**Comp.** — *mka-klün*, *mka-kyáb*, *mka-dbyin* the whole compass or extent of the

heavens *Cs.* — *mka-grô-ma*, in *Mil.* gen. *mka-pro-ma*, *Ssk.* རྩམ་པོ་, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mka-mnyam* *Lex.* like the heavens, infinite. — *mka-lün* the sky-soarer, the bird Garuda, v. *Kyui*. — *mka-spyöd* wanderings through heaven *Tur.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mka-spyöd-du yätö-pa* to go to heaven, to die *Mil.* **མཁར་** *mkar* 1. resp. *sku-mkär*. *Glr.*, castle, nobleman's seat or mansion, manor-house, frq.; citadel, fort *Pth.*; house in general *Mil.* — 2. termin. case of *mku*.

**Comp.** — *mkar-dpön* governor of a castle, commander of a fortress. — *mkar-lün* *C.* and *B.*, the work of constructing a castle, of raising an edifice; \**kar-lén*\* *W.* id. — *mkar-srün* the guard or garrison of a castle, fortress *Cs.* —

**མཁར་བ་** *mkär-ba* 1. (also *kär-ba*) *B.* and *C.*, staff, stick; *mkar-yail* staff of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkär* resp. for *mkär-ba*. — 2. bronze, bell-metal, v. *kär-ba*.

**མཁར་མ་** *mkäl-ma* kidney, reins, *mkäl mdoγ* 'kidney-colour, dark red' *Cs.*

**མཁས་པ་** *mkäs-pa* *Ssk.* བརྟུ་, (originally like σκωφός) skilled; skilful, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smän-pa mkäs-pa* a skilful, clever physician; experienced, learned, prudent, shrewd, wise; c. accus. or dat., in a thing; *so-tsis-lu* in farming, *čos* in religion; *slöb-ma skyön-ba-lu mkäs-pa* an able tutor, pedagogue *Mil.*; *mkäs-btsun-bzäi* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkäs-btsün* learned clerics, reverends *Glr.*, *mkäs-po* or *-pa* a learned man, a scholar, *siön-gyi mkäs-po-rnam* learned men of former times; *mkäs-grüb* id., *ryya-gür-gyi mkäs-grüb-rnam*

Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.*; *mkäs-mtög* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.*: *tabe mkäs-po* 'by wise means' may be questioned.

**མཁྱེན་པ་** *mkün-pa* *Sch.* v. *kün-pa*.

**མཁྱེན་ཆོས་** *mkur-töde* v. *kur-töde*.

**མཁྱོང་བ་** *mkö-ba* desirable, to be wished for, *mkö-bai yo-byäd*, in *C.* also \**ko-jhe*\*, desirable things, requisits, wants, desiderata; \**hindu-t'n-gyi mt-la kö-wé tsön-zög*\* articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkö-ba* indispensable, most necessary. Cf. *ko*.

**མཁྱོས་པ་** *mkos-pab* *Lex.* v. *kos*.

**མཁྱུད་པ་** *mkýud-pa* *Cs.*: to keep, to hold, to embrace, = *kýud-pa*; *dpe-mkýud* *Lex.* w.e.; *Cs.*: unwillingness to lend books, *dpe-mkýud-čan* unwilling to lend books, *dpe-mkýud byed-pa* to be unwilling to lend books; *mkýul-spyäd* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

**མཁྱེན་པ་** *mkhyen-pa*, resp. for *śe-pa*, *rig-pa*, *gö-ba*, to know, *yab-yüm-gyis mkhyen-par mdzöd-rig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyal-po mkhyen-tam* does the king, does your majesty know the...? (the king himself will answer: *ñus śe-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *beim-pu dag-par mkhyen-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkhyen-par gyür-to* perceived, found out, discovered; to understand, *mkhyen sön-siam* did you understand it? *mkhyen-ryg-čan* possessed of much understanding, very learned *Mil.*; *mkhyen-ldan-yäns-pa* profoundly learned; *mkhyen-brtsé* *Glr.* prob.: omniscient-merciful; *tams-čad-mkhyen* all-knowing, a later opi-

thet of Buddha: *ye-mkyén, mñon-mkyén* = *ye-èts, mñon-èts*. — *tugs-mkyén* is known to me only as a sbst. abstr.: the knowing, knowledge, prophetic sight, *rje-btsün-gyis tugs-mkyén-gyis rzig-pa lags-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén, ysun-mkyén* and *tugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blā-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our *pray, or please*, but sometimes it is construed with the inf.: *mdzād-pa(r) mkyen-mkyén*, please to do.

མཁྲ་(བ་) *mkrañ(-ba)*, also *krañ* hard, solid, compact; *srā-mkrañ-can gyur-méd* *Thgy.* firm, hearty, sound, of a strong and robust constitution. — *mkrañ-pa* denotes the fourth stage of the development of the foetus *Thgy.*

ཁྲ་ *mkriḡ-ma* the wrist of the hand.

མཁྲིས་པ་ *\*iḡs-pa\** col. *W.* (also *Bunan*) for:

མཁྲིས་པ་ *mkris-pa* *B. and C. (Ssk. घित्त)* bile, gall. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally; the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkris-nād* bilious disease; *mkris-tsād* prob. bilious fever; *grāñ-mkris* a feverish shivering, a chill.

མཁྲིས་མ་ *mkris-ma* *Lex.* w.e., perh. = *\*kris*.

ཁྲ་ *mkreḡs-pa*, *W.* *\*iḡ-mo\** (*Ssk. स्तर*) hard, firm, e.g. snow; *\*go-iḡ-can\** *W.* obstinate, stiffnecked, stubborn. *ཁྲ་-བ་* *kāñ-ba* (not: to put a fault or crime on another (*Cs.*, but:)) to hurt or offend, to annoy, to vex, *tsūr-la* *Kāñ*

we cause vexation to ourselves (by mind-ing too much the affairs of others): *Kāñ animosity, Kāñ māñ* there occur many collisions, quarrels *Mil.*, *dpon-slōb re Kāñ byun* there arise mutual differences, animosities, between masters and scholars *Mil.* *ཁྲ་-པ་* *kād-pa* esp. *W.* 1. to sit, to sit firm, *rtai kā-ru* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *rnyiañ*, in a snare: *rkāñ-pa kād-de gyēl-ba* to get entangled with the foot so as to fall: *ngo kād dug* the door sticks. Cf. also *kād-pa* and *bkad-pa*.

ཁྲ་མ་ *kām-pa* 1. to faint away, to swoon. — 2. *Sch.* Also: to take into one's mouth.

ཁྲ་-བ་ *kār-ba* I. sbst. 1. staff v. *mkār-ba*. — 2. bronze, bell-metal, *kār-ba (bat)* *čū* molten, liquid bronze, *kār-bai mé-loñ* a metallic mirror; *kār-riñ* gong, used in India and China instead of bells: *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kār-yžōñ* a dish or basin of metal: *kār-zāñ* a metallic kettle. — II. vb., in *C.* the same as *kād-pa*. — 2. in *W.* intrs. to *dgar-ba*.

ཁྲ་ཁྲ་བ་ *kār-kū-bu* to resist *Sch.*

ཁྲ་མ་བ་ *kāl-ba*, pf. and fut. (imp. *kāl?*), *W.* *\*kāl-čē\** 1. *B., C., W.*: to spin, *bal*, wool, *skūd-pa* a thread, *srād-bu* yarn. — 2. *W.* to send, to forward, things.

ཁྲ་བ་ *kū-ba* to offend, insult, *Bhar. (Lex. = 𑖦𑖜𑖦 injury)*; *kū-kriḡ*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness: *kāñ-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

ཁྲ་པ་ *kūn-pa* to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kūn-ugras kāñ-pa* *Kēñs* he filled the house with



groanings *Pth.*; *adān-bas dgrā-la rgyag ltar* *kun* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

**འཁྲུང་པ་** *kūm-pa* pf. *kums* (cf. *skūm-pa*) to shrink, to be contracted, e.g. of the limbs, by gout; \**yār-ra ran-zin kūm-če yin*\* *W.* the ditch will get narrower of itself; *kūms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

**འཁྲུངས་པ་** *kūms-pa* *Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

**འཁུར་པ་** *kūr-ba* I. sbst. = *kūr-ba*, pastry.  
II. vb., pf. and fut. *kur*, rarely *bkur* (v. *bkūr-ba*) 1. to carry, convey, *kur(-ru)* *kūr-ba* to carry a load; *mi tēg-par kūr-ba Med.* to carry too heavy loads, prop to carry what one cannot carry; \**kur dog*\* *C.*, \**kur kyon*\* *W.* bring! fetch! \**kur son*\* *C.*, \**kur kyer*\* *W.* take away! carry off! *kūr-du tōgs-te* taking up in order to carry, taking on one's back *Dzl.*; \**lāg-par kūr-če*\* *W.* to hold in one's hand. — 2. to carry away or off, *ro kūr-ba Pth.*, to carry away a corpse; to take along with, in *W.* even: to pocket, \**sēm-la kūr-če*\* *W.* to take to heart; \**ā-ne kūr-če*\* to take a wife, to marry. — *kūr-tag* carrying-girth, rope or strap *Thgy.* Cf. *kur*, *kūr-ba* etc.

**འཁུར་ཅོས་** *kur-tso* v. *kur-tso*s.

**འཁུར་པ་** *kūr-ba* to subdue, to subject *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *ryōg-tu kūr-ba*; v. also *kul* 3. *Zam.*; *kral kūr-ba* perh. to force a tax, a rate, on a person.

**འཁེགས་པ་** *kēgs-pa* pf. *kēgs* to hinder, stop, shut off, *debar*, *lam* the way *Mil.*; *ji-ltar bkag run* *ka kēgs-pas Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyal-bai phyōg-gis kyan mi kēgs-pa Mil.* not being hindered even by Buddha's power.

**འཁོངས་པ་** *kēns-pa*, pf. *kēns*, to be full, *čus kēns yod-pa Glr.*; *blo-grōs ma kēns-te* his mind not being satiated *Tar.* 135, 13.

**འཁོབ་པ་** *kēb-pa* pf. *kēbs*, to cover, to spread over, *yōns-su kēbs-te* being covered all over *Stg.*; *ku tams-čad kēbs-te* over the whole face *Stg.*; to overshadow *Dzl.* 52, 17.

**འཁོབ་པ་** *kēl-ba* pf. *kēl* 1. to put on, to load, to pack on, = *gēl-ba*; *bēu-tōg kēl-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. to spin, = *kāl-ba C.*, *Glr.*

**འཁོབ་པ་** *kō-ba* (vb. to *mkō-ba*), to wish, to want, to think useful, serviceable, necessary, to have occasion for *Mil.*; *kō-ste on* he will be able to make use of it *Mil.*; \**kōa mi kō*\* or \**kō-če med*\* *W.* I do not want it, I do not like it; *kō-bjed* fit for use, useful.

**འཁོགས་པ་** *kōgs-pa* weak from old age, decrepit, decayed; *rgan* or *rgas kōgs id.*; *sio - kōg, skya - kōg* (sic) *Thgy.* with a complexion blue or pale from old age.

**འཁོང་པ་** *kōn-ba* (cf. *sgōn-ba*) to contract one's limbs, to sit in a cowering position, to squat; to hide one's self; *dpa kōn-ba* to become discouraged, disheartened *Thgy.*

**འཁོང་པ་** *kod, kod* 1. surface, superficies; *sai kod snyōms-pa* to remove inequalities of the surface, to level, to plane, *kōd - snyōms - pa* levelled, made even, plain; also fig.: *bār-gyi kod snyōms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. a mill-stone, \**yā - kō*\* the upper stone, \**mā - kō*\* the nether stone *C.*

**འཁོབ་པ་** *kōd-pa* to sit down, to sit; *bar-mān - la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-wrid-la* to have been raised to the throne *Tar.*; to live, to dwell *Dzl.*; gen. used like a passive to *gōd-pa* to be put, placed, established (in virtue, in a doctrine, = to be converted to); *glegs-bām-du* to be put down in writing, to be recorded *Tar.* Cf. *kūd-pa*.

འཕྲིན་པ་ *kón-pa* (Lexx. have a pf. *bkon*)

1. c.c. *dai*, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; *kón-nas* when they (the states) were at war with one another (opp. to *mtún-nas* in peaceful relations) *Glr.*; *kón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *čos dai kón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *kón-zugs-pa*, *kón-du dzin-pa* = *kón-pa*; *kón ren byéd-pa* *Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *kón-po dis-sension*, discord *Sch.* Cf. *kón-pa*. — 2. C. =: *kur-ba* II.

འཕྲིན་ *kób* *Sch.* barbarous, rough, rude, gen. combined with *mta*, *mta-kób*, with or without *yul*, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mta-kób kú-ba-čan*. The rarely occurring *yañ-kób* seems to indicate a still more distant and barbarous country.

འཕྲིན་པ་ *kóbs-pa* to be startled, agitated, alarmed, in one Lex. however, it is explained by *kyáb-pa*.

འཕྲིན་ *kór* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lti-ba dai dai kór-rnams* the navel and the circumjacent parts *Med.*; \**de-kór-la*\* *W.* thereabout; *nye-kór* v. *nye*; more esp. retinue, attendants. *kór dai bcas-pa* (མཐའ་ཁྲིམས་པ་) with attendants, suite: *kór rnám-pa bzī Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slón*, *dge-slón-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-tás*, *rañ-sans-rgyis*, *byañ-čub-séms-dpa*, and *so-soi skyé-bo-rnams* q.v.) *kór dgru-biñm-pas bakór-te* surrounded by the retinue of the Arhants (v. *dgru-biñm-pa*); *kór-du badis-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences

etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*čā* has *kór-po* or *kór-pa* male attendant, and *kór-ma* female attendant), *kór yrig Mil.*; *kór ynyis* two attendants *Glr.*, hence *kór-rnams* sometimes for domestics, household servants; but if *kór* with a numeral is preceded by *rtád-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *rtád-bo kór lia* should be translated: the master and four attendants (not five). — 2. instead of *kór-ba*, or *kór-lo*, esp. in compound words; *lo-kór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *kór-mkan* attendants *Glr.* — *kór-bāns* subjects *Čā*. — *kór-yyóg* = *kór* retinue, servants etc. — \**llhwi-kór*\* (*Č.* waiting man, valet de chamber, = *sku-mdün-pa* which is the respectful word for it. — *nan-kór* household servants, domestics. — \**kór-gyag*\* *W.* latch. — *kór-dās* v. sub *kór-ba* II.

འཕྲིན་པ་ *kór-ba* I.vb. (cf. *skór-ba*), to turn round, to turn about, to go round in a circle: *kór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II: *mgo kór* my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, *Kyéd-kyi ka-sbyāñ-gyis ned mgo mi kór* we are not to be taken in by the volubility of your tongue *Mil.*; to pass away, to grow full, to be completed, *lo-dās kór-ba-na* when one year was past *Glr.*; *srās-kyis lo kór-te* when the prince had completed one year, was one year old; \**da bú-lon kór*\* *W.* now the debt is entirely paid off, cleared: \**kór mi tub*\* it cannot be paid off; \**mi kór*\*, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble *W.*; to return from a journey, to come home; \**rāñ-la kór-ba*\* to come or fall back (on the head of the author, originator); to come together, to contract, to gather, e.g.

clouds, frq. water, \**Koi Kā-žu Kor*\* *W.* it makes his mouth water; *dgrā-bo Kor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: \**Kor son*\* it has become cloudy; *nyam Kor* the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, *zil-pa Kor* dew is produced, *gyā*, rust, even: *lus-la aras Kor* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. the orb or round of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *Kōr-ba* with all its consequences should be nothing but a product of human imagination. — *Kōr-bar Kōr-ba* to turn round, to wander about in the orb of transmigration; *Kōr-bai bādn-ra, dam, mso* the dungeon, the swamp, the sea of the *Kōr-ba*; *Kōr-ba-las dās-pa* to escape from the *Kōr-ba*, = to enter into the Nirwana *Kōr - das* 1. abbreviation of the foregoing. 2. for *Kōr-ba dan dās-pa* the stay in the *Kōr-ba* and the escape from it; *Kōr das nyie-su nias ma mōn* I have not seen that there is a difference between these two *Mil.*

འཕྲིན་ཡུག་ *Kor-yug* a wall, rampart *Cs.*, v. *kō-ra*.

འཕྲིན་ལུས་ *Kōr-nyā C. latch.*

འཕྲིན་ལོ་ *Kōr-lo* (*Ssk. चक्र. मण्डल*) 1. circle, *tsōgs-kyi Kōr-lo* offerings arranged in a circle, v. *tsōgs: Kōr-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bču-nyum-Kōr-lo* the column on the *mōd-rten* consisting apparently of thirteen circular disks; *Kōr-lo brtib-brygā* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkân-gyi*

*Kōr-lo* potter's wheel; *ḍōs-kyi Kōr-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *prul-gyi Kōr(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *ḍū-tsod-Kōr-lo* a clock; *ñi-rtā-Kōr-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdt-ba dan sdug-bānāi-gyi Kōr-lo*, vicissitude of fortune; *dūs-kyi Kōr-lo* (ལྡན་ལོ་) acc. to *Cs.*'s Chronological Table (*Cs.*'s *Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyā*, *Mālatantra*, in which the Adibudha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *Kōr-lo agyār-ba*, or *skōr-ba*, with *ḍōs-kyi*, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); \**ḍḍ-kyi Kōr-lo lēn-mor bē-pa*\* *C.* to devote one's self to the preaching of religion. On the other hand: *Kōr-los agyār-bai rgyāl-po* (འཕྲིན་ལོ་པོ་) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *ḍa-kra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འཕྲིན་ལོ་པོ་ \**Kōr-lōg*\* is said to be used in col. language instead of *kā-lo* 3. *W.*

འཕྲིན་ས་ *Kōr-sa* = *skōr-lam* v. *skōr-ba* I. extr.; *Kōr-sa bār-pa, ḍen-po Gtr.*

འཕྲིན་ལུས་ *Kōr-yum*, lit. three circles, *Ssk. trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

**འཁོལ་བ་** *Köl-ba* I. pf. *Köl*, cf. *sköl-ba*, to boil, to be boiling, *ču Köl* the water is boiling; *Köl jüg-pa* to make boil, to set to the fire for boiling, = *sköl-ba*; to ferment (dough), to effervesce, to sparkle (beer) *W.* — II. pf. *bköl*, imp. *Köl* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *gyóg-tu*, *Köl-ba*; therefore *bran-Köl*, *Köl-po* servant, man-servant: *bköl-spyód-kyi sdug-benül* the calamity of servitude, current expression for designating the lot of animals; *γžán-dag-gis dbái-med-par bköl-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai läs-la bköl-ba* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zúr-du* . . . *bköl-ba Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in *Med.*

**འཁོས་** *Kos* 1. *C.* also *Kós-ka* (cognate to *Kó-ba*), worth, value, importance *Cs.*; *Kós-ran* important, mighty, of great influence, *Kós-med* the opposite of it. — 2. *Kós-su-pab-pa clyster Sch.*; one *Lex.* has *mkos-páb*, w.e.

**འཁྲུང་བ་** *Kyág(s)-pa* 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, *Kyágs-nu gós gyon* if you feel cold, put on clothes *Glr.*, *\*Kyag jhuñ\* C.*, *\*Kyágs-su rag\* W.* I feel cold; *Kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; *\*Kyágs-đu\* W.* id., the cold fit of the ague. — *Kyágs-rám*, *Kyágs-róm* ice *Glr.*; *Kyágs-thám* snow-shoe *Sch.*

**འཁྲུང་བ་** *Kyám-pu* to run about, to wander, e.g. *čá-med yül-du* in an unknown country *Glr.*; *Kór-bar* in the orb or round of transmigration, v. *Kór-ba*; *Kyám-ste nor ni bdóg-pu žig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rnám-par Kyámpao* they are mistaken, on the wrong track *Wdn.*; *Kyám-đu jüg-pu* to cause to ramble or rove about, to scatter; *Kyáms-pu* strayed, lost, wandering, vagrant; erroneous, erring

*Tar.* 153, 15. — *Kyám-kyi* a vagrant dog. — *Kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču Kyám-pa* inundation, flood *Ma.*

**འཁྲུང་བ་** *Kyár-ba* to err, to go astray, to deviate from, *\*yan Kyár-la ma ča\** *Ld.* do not step out of your rank! do not absent yourself! *Kyár dogs yod* one should be afraid of going astray *Thgy.*; *dpe Kyár-po* a defective simile; *tsig Kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe Kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

**འཁྲུང་བ་** *Kyül-ba* = *kyal-ku* q.v.

**འཁྲི་བ་** *Kyi-ba* *Sch.*, prob. an incorrect reading for *Kyil-ba*.

**འཁྲིག་པ་** *Kyig-pa*, pf. *bkyigs*, fut. *bkyig*, to bind (a prisoner, a bundle of straw etc.); *\*kye\** (v. *ške*) *\*Kyig-pa\* C.* to strangle, suffocate.

**འཁྲིགས་པ་** *Kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

**འཁྲིད་པ་** *Kyid-pa*, *Sch.*: *mig Kyid-pa* to turn or roll one's eyes.

**འཁྲིས་པ་** *Kyims-pa* 1. to be encircled with a halo, as the sun and moon sometimes are *Cs.*; *og-Kyims Lex.* = འཁྲིས་པ་ halo; also *ja-ól Kyims* a rainbow-coloured halo appears *Pth.* — 2.: *\*na-bün\** or *\*mug-pa Kyims*, *dúd-pa Kyims\**, fog, smoke, comes floating on.

**འཁྲིར་བ་** *Kyir-ba* to turn round in a circular course *Cs.*, *Lex.*: *γdugs Kyir-ba* to turn a parasol round (?).

**འཁྲིལ་བ་** *Kyil-ba* vb. n. 1. to wind, to twist; *đuñ γyás-su Kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-lu Kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-smád \*brül-du Kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); *ól-du Kyil-žin*, the body enveloping itself in light *Mil.*; to roll: *nya γser-mtg Kyil-*

*ba yod* the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* ༩༩, 13; ༡༤, 2; *krom dmar-nāg Kyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 33, 12. — 2. to flow (whirling) together, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi min-po dé-ru Kyil-bar gyur-te Pth.*; \**Kyil-ču*,\* and \**ču-Kyil*\* col. puddle.

འཕྱུང་ *Kyū-ba*, pf. *Kyus* to run *Lex.*

འཕྱུག་པ་ *Kyug-pa*, pf. *Kyuy* 1. (s. to run; *Kyug-po* a runner; *Kyug-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *Kyug-po Kyū-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. to dart or sweep rapidly along, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains: of the light: to flash, to shoot rays of light, *Kra-Kyug-Kyug-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-Kyug-gy-ba* glittering in yellow lustre *Mil.*: to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — \**Kyuy-šar-čan*\* *W.* hasty, hurrying, careless.

འཕྱུང་པ་ *Kyūd-pa* 1. to embrace frq., *myūl-nas Kyūd-pa* to clasp round the neck, to hug; to encompass by spanning *Pth.* and elsewhere, cf. *Kyigs-pa*. — 2. to glide in or into (as serpents), *miñl-du Kyūg-pa* of the soul in the new conception, like the synonym *kril-ba*, for *jūg-pa*. — 3. to be able, \**nād-pa māl-sa-na lān-nā*\* (instead of *lan-bar*) \**mi Kyul*\* the sick man is not able to rise from his bed. — *blos mi Kyūl-pa byéd-pa Thgy.* (not clear).

འཕྱུར་ *Kyūr-ba* (s. to be separated, divorced; *Lex.*: *bukūr-has kyūr-ba*,

therefore prob. the vb. n. to *skyūr-ba*, to be deserted, cast off.

འབྲེང་ *Kyén-ba* seems to be = *géis-pa C.* col.

འབྲིང་ *Kyéd-pa* (1. cf. *gyed-pa*) (s. to be distributed, e.g. food, *Dzl.* — 2. *C.* and *W.* to be sufficient, to suffice, to be enough, to hold out, \**mi Kyéd*\* there is not enough. — 3. *C.* to gain (a law-suit), to be acquitted. — 4. *pyir Kyéd-pa* to bow without uncovering one's head, as a less humble way of saluting *Mil.nt.*

འབྲིར་ *Kyér-ba* pf. *Kyer* (Northern *Ld.* \**Kyers*\*), at the end of a sentence *Kyér-ro Tar.* and others, (*Cs. Kyer-to?*), nearly the same as *Kur-ba*; (the འབྲི of the *Lexx.*: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. to carry away, to take away; *čus* to be carried or swept away by water; fig.: *lê-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig Kyer* take the key with you! — 2. to carry, to bring, in a more general sense, *C.* and *B.*: *Kyer šog bring! Kyer šon carry off! take away!* (in a like manner as *Kūr-ba*); *des ču blān-nas Kyer ōn-bai lām-kā-na* he having fetched water, being on his way to bring it *Pth.*; *Kyer-lu šog bring me (word), let me know (the result of your investigation)* *Mil.* — *Kyér-so* 1. appearance, esp. a neat, handsome appearance of persons or things. 2. advantage, superiority, pleasantness, *Mil., C.*

འབྲིབ་ *Kyol-bu Ld.* to hit, to strike.

འབྲིབ་པ་ *Kyóg-pa*, pf. *Kyag*, imp. *Kyog*, to lift, lift up, = *tógs-pa, tégs-pa Glr.*; to carry, bring, \**sól-jha Kyog*\* bring in the tea *C.*, cf. sub *Kag*.

(འབྲིབ་པ་) *Kyóg-po* or *Kyog-po* crooked, bent; *Kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas par Kyog tsur Kyog byās-ñiñ* the fish winding its body, writhing *Pth.*; *Kyog-čan, Kyog-Kyog* tortuous; *Kyog-bād* a crooked, out of the way construction or explanation. — *Kyog stōn-pa* to fly into a passion (?) *Sch.*

(འཕྲིན་པ་) *Kyogs* or *Kyogs palanquin, sedan-chair, litter* *Pth.*; *kyogs-dpyān* id.; a lath or pole for carrying burdens *Sch.*

འཕྲིན་པ་ *kyōi-bu* pf. and imp. *kyōi* to bring *W.*

འཕྲིན་པ་ *kyōm-pa* pf. *kyōms* 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); *\*kyōm-kyōm do-ba\** *C.* to reel, stagger, *\*čān-ghī Kyom-pa dug\** he is staggering under the influence of beer; to be dizzy *Med.*; *misso-kyōm* dizziness, vertigo, ni. f.; *lug-glāl ingo-kōr Kyōm-pa* yao the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཕྲིན་པ་ *kyōr-ba* 1. to miss, fail, not to hit *Cs.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

འཕྲིན་པ་ *kyōl-ba*, pf. *kyol*, cf. *skyel-ba*, to be carried, to be brought (somewhere) *Pth.*; with *ynōd-pa* to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tse mtā-ru* the end of life.

འཕྲིན་པ་, (འཕྲུས་པ་) *kyōs-pa* (*synōs-pa*) *Sch.*, *kyōs-ma* *Mil.*, a present, gift, = *kyōis ma*, *skyās-ma*.

འཕྲིན་པ་ *kyā-ba* I. vb., pf. prob. *kyas* to lean to, to incline towards *Cs.*; *kyā-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = *krān-ba*, *mkran-ba* *Sch.*

འཕྲིན་པ་ *krāb-pa*, pf. *bkrab* (?), cf. also *skrāb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bro krab-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Stg.*, col. *\*tāb-pa\**. — 3. *\*miy fab fab\** (or *\*fab-fab\**) *\*jhe'-pa\** *C.*, *\*čō-čē\** *W.*, to blink, twinkle, wink with the eyes. — 4. *\*ka-šāy fab-čē\** *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

འཕྲིན་པ་འཕྲིན་པ་ *krāl-krāl* confusion, disorder.

འཕྲིན་པ་ *kyi-ba*, pf. *kyis*, cf. *dkri-ba*, cognate to *kril-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) *Dzl.*; *kyim-tāb-kyi kyi-ba* conjugal embrace *Pth.*; *\*ōg-ma fī-se\** (for *kyi-ste*) *\*rag\** *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kān-la kyis-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; *kyi-šii* = *kril-šii*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čūgs-pa*): *rai-dōn-gyi*, to one's own advantage, *bu-smād-kyi* to wife and children *Mil.*; fondness, attachment; *žen-kyis* id. — 3. *krāl kyī-ba* to impose a tax *C.*, *Lex.*

འཕྲིན་པ་ *krig-pa* I. sbst. 1. (*Ssk.* མཁུག) coitus (of the two sexes), copulation, the usual, not exactly obscene, yet not euphemistic term for it; *krig-pa spyōd-pa*, also *krig-čāgs spyōd-pa* *B.* and *C.*, *\*fīg-pa čō-čē\** *W.*, to lie with etc.; *krig-pai čōs-la rtēn-pa* to indulge in lust, to be given to voluptuousness; *krig-skād* *Sch.*, *krig-tsig* *Lex.*, obscene words, unchaste language; *krig-pa byin-pa* to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Cs.* — 2. to be clouded (of the sky), *ynam krig* the sky is getting overcast; also *\*fīgs son\** *W.* without a sbst., it has become cloudy, dull; *ōd-zēr dan ja-ōd krig-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *tañ tams-čād mes krig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa*.

འཕྲིན་པ་ *kyid* v. *kyid*.

འཕྲིན་པ་ *kyid-pa*, pf. *kyid*, fut. *bkyi?*, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *kyid-de ma ōns-so* he has not brought (his wife) with him *Dzl.*; therefore *kyid* equivalent to 'with': *bū-tsa kyid byun-nas* coming out with their children

*Glr.* — *blo* *krüd-pa* perh. a mistake for *brid-pa*.

འབྲིས་མ་ *Krims*, *bréd(-nas)-Krim*s *Lex.* w.e.

འབྲིས་པ་ *Krül-ba* 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; *ma byams bú-la* *Krül* a loving mother clasping her child *Pth.*; *Krül-mkan* a plant furnished with tendrils or claspers *W.*; *Krül-shin* *Wdn.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *Kyüd-pa*. — 3. *ka* *Krül-ba* *W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba*, *agril-ba*.

འབྲིས་ *Kris* 1. syn. with *gram*, bank, shore, coast, *rmá-dzui* *Kris-na* *yód-pai* *mKar*, a castle on the banks of the Hoangho *Glr.*; \**kyo'-rán-gi* *fi-na* *yo'* C. it lies just before you, under your nose; *blá-mai* *sku-kris-su* = *blá-mui* *pyógs-lu* *Mil.nt.* — 2. v. *Kri-ba*.

འབྲུ་བ་ *Krú-ba* -1. *Cs.* to wash, to bathe, — *Krud-pa*, cf. *Krus*. — 2. diarrhoea, looseness; dysentery (?); *Kru-nád*, *Kru-sbyóns* (འབྲུ་སྒྲུ་འབྲུ་) id.

འབྲུག་པ་ *Krüg-pa* 1. vb., pf. *Krugs*, cf. *dkrug-pa*, *bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *Krüg-par* *gyúr-ba* to get disordered; of the blood: *rtsa tams-čád* *Krüg-tu* *bčug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *Kog-Krugs*; to quarrel, fight, contend, *de* *nyis* *Krugs-nas*, the two quarrelling; *bod* *ce nan* *Krüg-go*, the nobles of Tibet are contending among one another, have internal feuds; *mči-ma* *Krüg-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy.*, *Mil.*, *Tar.* — 2. abst. disorder, tumult, war, also single combat, duel, *Krüg-pa* *šor* disorder arises; *Krüg-dús* *byas* he appointed the time of the duel *Glr.*; *Krüg-dpon* = *dmag-dpon*; *Krüg-pa* *byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *Krüg-*

*pa* *byéd-pai* *dús-su* in times of war *Glr.*; *dmag-Krüg*, *tab-Krüg* war. — *mi-Krugs-pa* n. of a Buddha (not = *mi-skyód-pa*). — *Krüg-lón* is the explanation given by *Lex.* for *skyo-ndogs*, hence prob.: contest, strife. — \**fügs-mk'an* *W.* having small cracks, flaws, of potter's ware.

འབྲུ་བ་ *Krún-ba* or *Krúns-pa* 1. resp. for *skyé-bu* to be born, *bdom-ldan-dás* *Krúns-pa* *duñ dus-mnyid-mdu* at the same time when Buddha was born *Glr.*; *nyis-la* *sras ma* *Krúns-par* as by neither of the two (queens) a son was born *Glr.*; *Krúns-dkái* *skyé-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *Krúns-rábs* legend of the origin . . .; *kyed-rán-gi* *fügs-la* *Krúns-pai* *tsig* words as they may just arise in your honour's mind *Mil.*; *snayin-rje* *fügs-la* *Krúns-pas* compassion arose in the soul of his reverence *Mil.*; *tiñ-ñe-dzin* *Krúns-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འབྲུ་བ་ *Krúd-pa*, pf. *bkrus*, fut. *bkru* to wash, to bathe, *gos* clothes, *ka-láy* face and hands *Dzl.*; to wash off, *dri-ma* dirt; fig. *sa nan-gyis* *Krud Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འབྲུས་མ་ *Krums* carcass, carrion, game torn by beasts of prey, *Sch.*, (the word seems to be very little known).

འབྲུག་པ་ *Krül-ba* (*Lex.*: *Ssk.* འབྲུ་པ་ to turn out of the way: to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, \**tsig* *ful* *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf tense, *Krül-pu* mistaken, deceived, *na miy* *Krül-pa* *yin-nam* does my eye deceive me? *Mil.*; *rnai-ba* *Krül* dogs *tár-re* *gyis* take care not to hear wrong *Mil.*; *nyis* *yiig-tu* *Krül-bar* *byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *gti dge-slón-mur* *dód-pa* *Krül-pa* *yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba* *Krül-pu* the deceived creature *Glr.*;

frq. with *snai*: *rañ-snāñ krul-par dug* I have been mistaken, it was a deception of the senses *Mil.*; *snai-krul*, and *krul-snāñ* illusion, delusion; *krul-snāñ-can* delusive *Glr.*; to err, as a syn. of *nór-ba*: *Kyód-cag krul-pai jig-rten-pa ye* deluded children of the world! *Mil.*; *žen dūn-pa-rnams krul* they who pronounce (read) in this manner, are mistaken; *a dogs krul* the adding of *a* is a mistake; *nor-krul* mistake, *nor-krul sel-ba Schr.*, *\*tón-čé, sál-po gyáb-čé\**, *W.* to remove mistakes, to correct. — 3. to be insane, deranged, syn. of *amyós-pa Dzl.* and others. — *krul-pu* 1. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness: *krul-yèi* mistake, error; *krul-so* (*errandi locus*) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. *gól-sa*; *krul-kór* artifice *Sch.*, (*čs.*: machine, contrivance: but this is spelled more correctly *ñprul-kór*).

འཁྲིན་པ་ *krén-pa* 1. to wish, to long for, *zax-akóm Med.*, *Kytm-la Lex.* — 2. *W.* to look upon with envy, jealousy.

འཁྲོ་བ་ *kró-ba*, pf. *krós*, to be angry, *la at*.

འཁྲོག་པ་ *króg-pa* to roar, rush, buzz, hum, *rná-ba kúr-la krog Med.*, a tinkling noise is caused in the ear; *rgyu-lón króg-čín* a rumbling in the bowels *Med.*; *sbo-króy* in the belly; *króg-króg* roaring, rushing, buzzing.

འཁྲོའ་བ་ *król-ba* pf. and fut. *dkrol*, imp. *krol* 1. to cause to sound, to make a noise, to play, *ról-mo* on an instrument, to ring (a bell), to beat (a gong, cymbal); *ma dkrol-bar* without being played on. — 2. to sound, resound, *\*tód-pa tól-la rag\** *W.* my bowels croak; *król-po* a player, performer, bell-ringer etc., cf. *król-po*: *\*trol-lo-lo-tse\** *W.* a tinkling of bells.

## ག

ག *ga* 1. the letter g, originally, and in the border countries still at the present time, as initial letter = the English hard g, as final letter = ck; in *čs.* as initial deep-toned and aspirated (gh), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *ɣ* or *χ*: v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*čs.* *\*gha\**) 1. : *ga* (*čs.* *\*gá\**). — 2. = *gañ*.

གཞུག་ *ga-král čs.* (pron. *\*gha-tal\**) tax, duty (on cattle and butter).

གག་ *ga-gá W.* a title of honour: the old gentleman, the old squire e.g. *\*ga-gá ta-ra-čá\** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *čs.*: *\*a-ñho-lág\**.

གགཞིལ་ *ga-ga tsil*, tickling *čs.*; *ga-ga-tsil byéd-pa* to tickle.

གགཞིན་ *ga-gé-mo* such a one, such a thing *čs.*; such and such; v. *če-ge-mo*.

གགཞིན་ *ga-gón* a melon *čs.* (some *Lexx.* have: cucumber, others: barley).

གཞན་, གཞོན་ *ga-čén, ga-čén* some (people). a good many; a good deal *W.*, *čs.*

གཞན་ *ga-čád* without cause, involuntarily, e.g. to weep *Med.*

གད་ *gá-ta Ssk.*, *ga-tai sde-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa Glr.*

གད་ *gá-da* (མད་), club, mace.



གདུར *ga-dúr* medicinal herb of an astringent taste.

གདོར་ *ga-dór* *Lex. w.e.*: *áa-bai ga-dór*: *Sch.* explains: the growth of a new branch on a stag's horn.

གཤམ་ *ga-drás* (. (pronounced \**ghandé*\*) how?

གན *gá-na* = *gañ-na*, where, used interr. and correl., frq.; *gü-nu-ba* and *güi-na-ba* the same as a subst., the whereabouts of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-bu der*, *gá-na dóg-par*, *gá-na bzúgs-par*) *soñ* he went where the king was *Dzl.*, frq. — \**ga-na-méd*\* *W.* absolutely, at all events, \**ga-na-méd kal gos*\* it must be sent by all means; \**ga-na-méd lóg-te tai yin*\* I shall give it back at all events (*B. éis-kyan*).

གཤུར *ga-pur* camphor *Med.*

གབ་ *ga-bra* n. of a medicine *Med.*

གཅུ་ *ga-tám* how, how much, how many how long, interr. and correl.; as much as, e.g. as much as you like (you may take) col.

གཅུ་ *ga-btsón* an eruption of the skin *W.*

གཅོད་ *ga-tsód* *C.* how much, \**rin gha-tsó*\* what is the price?

གཞ, གཞཞ, གཞཞ *gá-za, gá-yza, gá-za* a jest, joke, laughter, *gá-za dan rtséd-mo rtse Pth.* they jest and play; also adj.: inclined to jesting, \**di-rin gá-za mi dug*\* he is not in a good humour, in good spirits, to-day *W.*

གཞུག *gá-zug* *W.* how, interr. and correl.

གཞུ་ *ga-yzi* *W.* squinting.

གཞི, དགཞི *ga-ri; dga-ris* = *gá zu W.*; \**ga-ri mi rag*\* I am in low spirits, dejected.

གཞུ *gá-ru* = *gan-du* 1. whither, which way, to which place, whereto. — 2. where, interr. and correl.

གཞུ་ *ga-ru-da* the Garuda-bird. v. *Kyün*.

གཞེ *ga-ré* 1. where is? *B.* and col. — 2. *Ld.* a species of *Lathyrus*.

གཞུ *gá-lu* for *gáñ-lu, éi-la* *C.*: \**ghá-la tén-ne né jhun*\* owing to what, or from what cause did the disease arise? \**ghá-lu jén*\* to what does this serve, of what use is this? *Sch.*; whither, to what place? \**ghá-la dóg-ghi yim-pa*\* *Ü.* where are you going to? — *gá-la-ba* = *gá-na-ba*.

གཞེ *gá-le* *C.* slowly, softly, gently, gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: \**o-ná ghá-le ku zu nan*\* (perh. to be spelled *sku bzugs snui*) says the person that has paid a visit, \**o-ná ghá-le péb*\* he that received the visit, when taking leave of each other, both phrases implying about the same as our farewell! good-bye! *Cf. snan-ba.*

གཞེག *ga-lög* *W.* squinting.

གཞུ *gá-áa* 1. v. *ga-za*. — 2. girth or rope slung across breast and shoulder in order to draw or carry anything; also dog-harness; also the bandoleer or shoulder-belt, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-tóg*.

གཞུ *ga-ás, C.* \**gha-é*\*, some, part; \**bhú-mo yan gha-é éo jhé-pa yin*\* even girls, in part, take to religion (become nuns).

གཞེ *ga-éd* v. *éd*.

གཞེ *ga-èl* glass-beads, glass-pearls *Sch.*

གཞི *ga-sir*, instead of *تعزير* punishment *Ld.*

གཞ *gag* 1. silver in bars, ingots, small pieces etc., uncoined *W.* — 2 wad, wadding (for loading muskets) *W.* — 3, *Cs.* = *bya-gáy, gag-tsé* a water-fowl.

གཞུ *gáy-pu* *Med.*, a swelling in the throat (*Cs.*; *gag-lhóg* id. (?)

གད *gañ* I. interr. pron. 1. who? which? *B., C., W.*; when used adjectively, it generally follows its subst. (so at least in good language), and if preceding it, it stands in the genit. case: *gyogs gañ* which

ཁ་ *gañ*ཁ་ག་ *gañ-ga*

region or part of the world? *gañ-gi dus* which time? in the latter case it may also mean *whose*: *gañ-gi lam* whose way? *ñyi nañ ñyis* *ñös luğa gañ bzañ* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *ñyogs gañ-nas oñ, no mi ñes-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gañ yin bu ni gañ yin bye-bräg ñyes* decide which is the mother and which the child *Dzl.*; *gañ ñé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gañ-na* where? *gañ-la* whither? *gañ-nas, gañ-las* whence? *gañ-du* where? whither? *gañ-na-ba = ga-na-ba* v. above; *gañ-pa, yul gañ-pa*, col. \**gañ-yul-pa*\*, from what country? — 2. *!* for *èi* what? \**ghañ zér-ra(m)*\* what shall I say? \**Kyi*\*-*kyi mìn-la ghañ zér-ghyi yü*-*dham*\* what is your name? \**ghañ-lu yon*\* what are you coming for? what do you want? — 2. rel., or rather correl. pron., *who, which, he who, she who, whoever, whichever, whatever*, *öçus*: *gañ ñyir ñón-ba de ni* she who follows *Dzl.*; *gañ gos död-pa-la gos hyuñ* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gañ rnd-ba ñig-lu stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *Kyód-kyi dpá-bu gañ yin-pa-la ñö-bo myu* the bravery which you have shown pleases me *Tar*. 21, 13; *rgyál-bu gañ-du tse ñös-pai ñnas-su són-no* they went to the place where the prince had changed life *Dzl.*; *gañ-gi lam snón-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-cäd* or a plural-sign accompanies the partic.: *gañ mi ñes-pa-tlag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: \**gañ tán-na Kyad med*\* which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gañ* is joined with *yin*, *yod*, or *dug*, so that such sentences in

their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de ñyis-kyi srid gañ yöd-rnams* the claims to government which both of these maintained *Glr.*; *gañ-tse — déi-tse* when — then; *gañ ñig* whoever, if any body etc. frq.; vulgo in *W.* often pleon. = any or some, \**gañ ñig tims-si ñi-la*\* on account of some law-suit, instead of *tims ñig-gi ñyir*; *gañ lu-lá ñig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yañ* being added to *gañ* or to the verb: *dnös-po gañ mton yañ Mil.* whatever he sets his eyes upon; *gañ ltär-na yañ, gañ yin kyan* whatsoever it may be, however that may be, be that as it may, at all events, esp. *!*; *gañ-yañ-rün-ba, gañ-rün, gañ-èi-yañ-rün* whosoever he may be, whatsoever it may be, *quicunque*; *ñnas gañ-yañ-rün-ba-na* wherewith; *gañ-nas gañ-du skyes kyan* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, each, every, any, all, when followed by a negation = not any, none, no: *zo dar zu sogz gañ yañ Ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sans-rgyás gañ-gis kyan ma bçags-pa* not yet trodden by any Buddha *Glr.*; *ñan gañ togs gyis* be as useful as ever possible *Mil.*; *gañ-dag* all *Glr.* and elsewhere; *dé-dag mi byuñ gañ yañ med* these are to be found everywhere; *gañ-lu gai-dul* converting each in the manner best suited to him; *gañ-gis kyan = èis-kyan* by all means; *gañ-gis kyan dgös-pa md-pa* altogether useless *Mil.*; *gañ dan gañ* *!*s., *Sch.* (more frq. *gañ dan èi*) every thing whatsoever *Glr.*

ཁ་ག་རྩ་ *gañ-ga-ñuñ* an officinal plant *Med.*

ཁ་ག་ *gañ-ga Ssk.* the river Ganges.

གད་བ *gán-ba*, sometimes *gán-po*, also *gani*

1. full, *rin-po-dés ban-mdzód gán-ba* *big* a treasury full of jewels *Dzl.*; *tál-ču kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yaer-pýi bre gán-po*, *yaer yádn-pa gani* a measure filled with gold-dust, a basin full of gold; *óbs-kyi nda-na sbrul yádg-pas gán-no* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyúr-to* the progeny increased *Glr.*; *mód-rten kru gán-pa Glr.* a pyramid, a full cubit in height. — 2. *W.* also heaped (measure), opp. to *\*gani-dád\** (lit. *béad*) smoothed (measure).

གད་བ *gán-bu* pod, shell, husk (*Sch.* also also flower-bud?) *od-zér-gyi gán-bur dril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gón-por* in a lump, in one mass) *Glr.*; *gani-ló* an empty pod, freed from the kernels *W.*

གད་བ *gani-zág* 1. man, as an intellectual being, a person; *gani-zág yádn-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the I or self, *ཡུལ་ Was.*; *betan-béds-la mkás-pai gani-zág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *dos pýi-béól byéd-pai gani-zág Mil.*, men who postpone religion, not troubling themselves about it: *págs-pai gani-zág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-ta-can-gyi gani-zág* heretical people; *gani-zág pól-pa, ta-mál-pa* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus pýis-kyi gani-zág Glr.*, *ma-dnis-pai gani-zág skál-ba dan ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. layman, one that has not taken orders *Dzl.* २३०, 5 and elsewhere. — 3. (resp. *kal-zág*) tobacco-pipe, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gani-mgó* bowl of a tobacco-pipe; *gani-mýúg* mouth-piece or tip of it *C.*

གད་བ *gani* 1. glacier-ice, glacier; *gáns-can* adj. abounding in snow, in glaciers, also as a subst. a glacier; *gáns-can-las byún-bai* *ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gáns-can-gyi skad* the Tibetan language; *gáns-béóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (*v. Huc Voyage II. 421*). — *gani-rgyud* a chain of snow-mountains. — *gani-zen-mzod-lid* 'the five receptacles of the vast glacier-ice', or *gáns-zen-rýé-lid* 'the five kings of the same', pronounced *\*ghani-zen-dzo'-níd\**, or *\*je-níd\**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gáns-zen-mté-rgyud* name of a deity (?) *Glr.* — *gani-tigs Med.* perh. stalactite. — *gáns-ri* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. ice in general; *\*gani-son\** it has frozen *W.* — 3. snow in general, *\*ghani bab\** it snows *Ts.*; *\*ghai-ma-car\** sleet. — 4. the sclerotic of the eye *Sch.*

གད་བ *gád-pa* 1. a bluff; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: conglomerate; *gád-púg* a cavern in such a bank; *gád-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གད་བ *gád-mo* laughing, laughter, *jig-rén-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *nas gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos débs-pa* to laugh at a person *Tar.* 15.

གན *gan* *B.* and *W.*, *gám C.*, nearness, proximity, used only in such connections as *gan-du to*, towards, up to, *nas gán-du dog* come to me; *rgyál-poi gán-du* he went to the king; *Rán-pai gán-du son* he went

གན་ཀྱལ་ *gan-kyal*གར་ཞ་ *gar-za*

towards the house; *rgyál-poi gán-nas pyin* he came from the king; in col. language also c. accus.: \**ddg-po gán-du*\* W. close by the brook, and c. termin. case, \**zur gán-te*\* W. hard by the water: *rir-gán-pa* one living close to a mountain or hill.

གན་ཀྱལ་ *gan-kyál*, and *rkyal*, supine, lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *gyel-ba* to fall backward; *sgyel-ba* to make one fall on his back; \**ghan-kyál lóg-pa*\* to perform a somerset, to tumble over head and heels C.

གན་བྱ་ *gan-rgyá* C., \**gam-rgya*\* W., a written contract, an agreement.

གན་དར་ *gan-dár* Sch.: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*.

གན་མཚོན་ *gan-mdzod* store-room, storehouse Sch.

གཤོ་ལ་ *gándho-la* n. of a famous temple in *rdo-rye-ydán* (Vajrāsana near Gaya in Bengal) Tar. 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pyi gándho-la nán-du lha-Kaṅ byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ysug-lag-Kaṅ*; more correctly perh. = *dri-ytsaṅ-kaṅ*, i.e. — གཤོ་ལ་. Cf. also *ghándhola*.

གཤི་ར་ *gánji-ra* *Glr.* 65, 8 obviously a *Sak.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གཤ་སྒྲ་ *gab-sgra* W. a belch (vulgar).

གཤ་པ་ *gab-pa* to hide, to conceal one's self *Dzl.* and elsewhere frq.; *gab-yig*, writing in secret characters, cryptography W., C.; *gab-sa* a place of concealment, hiding-place.

གཤ་སྒྲ་མ་ *gab-spás* *Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གཤ་ཅེ་, གཤ་ཅོ་ *gab-tse, gáb-tse* a tableau containing numerous my-

thological and astrological figures, and used for fortune-telling.

གཤ་ཚོན་, གཤ་པའི་ཚ་བ་ *gab-tsad, gáb-pai tsá-ba* a disease Med.; acc. to *Schr.* a hectic, consumptive fever.

གཤ་ *gam* v: *gan*.

གཤ་བྱར་ *gám-bu-ra* W. citron, lemon.

གཤུ་ *gau* 1. a chest, box *Pth.*; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound W., \**gau zér-če*\* to squeak.

གར་ *gar* I. (Cs. *gár-ma*) a dance, *gar byed-pa*, W. \**gár se-če*\*, to dance; *glu gar rtséd-mo byéd-pa* *Glr.* to sing, to dance and play; *gár-mkan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god Tar. 11, 17, acc. to *Schr.*, *Siwa*; *gar-stabs* a dancing gesture or motion. — II. = *gá-ru, gán-du*, whither, whereto, where; *gar yan* anywhere, *gár yan skyé-ba* growing everywhere *Wdn.*; *gar yan mi gró-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — \**gar-méd*\* W. at all events, by all means, = \**ga-na-med*\* — *gar-báb* at random, hit or miss, at hap-hazard Sch.

གར་མག་ *gar-ndg* n. of a medicine *Lt.*

གར་བ་ *gár-ba* strong, *gar-čan* strong beer.

གར་བྱ་ *gár-bu* solid, not hollow Sch.

གར་མོ་ *gár-mo* thick, e.g. soup, = *ská-ba*; *gar-slá* Sch.: thick and thin; thickness.

གར་ཞ་ *gár-za*, native name of the district called by the Hindoos *Lāhul* or *Lāhōl* (acc. to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of *Kyelang*, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

གང་ལོག gar-lóg, *Tar.* 91, 7. 10. Transl. p.

317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka'. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as ngo-lóg, or lán-mo-mgo-lóg, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly gar-lóg is the older and more correct form; cf. *dar-rgyas-glin*.

གང་ག gar-gá the muscles of the thumb (?) *Med.*

གཤ་ gál 1. importance, gál-du dzin-pa to consider of importance, to esteem highly *Mil.*; gál-dan Cs., more frq. gal-čé-ba important, *de ni ān-tu gál-čé-bar yód-do Ghr.*, bsld-b-byu gal-čé-ba *Ghr.* important precepts; gal-čün unimportant, insignificant; undervalued, slighted *Mil.*; gál-po prob. = gal, *Schr.*; gal-po-čé-yi bzā-dpon the important, indispensable master of the house *Mil.* — 2. constraint, compulsion, \*ña-la ghal jhūn\* C. I have been compelled. — 3. trap, snare C, W., also *Mil.*; \*gal-lém\* W. id.; gal dzug-pa to set a trap or snare.

གཤ་འགག་ gál-gág *Med.* ?

གཤ་དྲ་ gál-tu W. crow-bar, handspike.

གཤ་དྲེ gál-te I. sbst., gál-te mčān-kūn brug *Pth.* ? — II. conj. If, in case, serves to introduce a conditional sentence, ending with na (which is the essential word, whereas gal-te may be left out as well): gál-te...ān-na if... comes (fāv...འོད་ཀྱི་); also followed by yañ (kyān), although black snow fell *Dzl.* (nas instead of na, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — gál-te-na as one word, and with the signification of perhaps, or the Greek ἄν (not 'if', C.) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* as gál-te, which makes no sense. gál-srid W. = gal-te. In Lewin's Manual it often occurs in the sense of but, however.

གཤ་མོད་ gál-mdo n. of a disease *Med.*

གཤ་བ་ gál-ba to force, to press something on a person (cf. gal 2), mi-la btson gal in-door confinement is forced on men *Mil.*

གཤ་རོ gal-ró W. refuse, rubbish.

གས་ gas v. gās-pu.

གི gi 1. num. for 33. — 2. affix instead of kyī, after g and ñ; for the signification v. kyī.

གི་གུ gi-gu the vowel-sign གི, i.

གི་གུ་ཤེད་, གི་གུ་ཤི་ gi-gu-šél, gi-gu-ši *Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་བླ་ gi-wán, *Ghr.*, gi-bám *Lt.*, also giu, or giu-wán, Cs.: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Ghr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man for instance, is said to have gi-wán in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

གི་ཁི་ gi-lin a strong-bodied, durable horse *Sch.*

གི་ཁི་ཁྱི་ gi-lin Wts. a fabulous animal.

གི་དྲ་ giñ *Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གི་ནྱ་ gin affix, v. kyin.

གི་རྩ་ gir-mo *Ld.* the Indian rupee, = 5 jau.

གི་སྤ་ giś instead of kyis after g and ñ, v. kyis.

ག་ gu 1. num. for 63. — 2. sign of diminutive, e.g. kyī-gu puppy, little dog. — 3. extension, extent, room, space rñas-na gu-dōg, lün-pu gu-dōg, lam gu-dōg a nar-

row place, valley, road; *gu-yáns (-pa)* spacious, roomy, wide, *gu yáns-pa* *dag* there is much room here.

གུ་གུ་པ་ *gú-gu-pa* *Ts.* plate, flat dish.

གུ་གུ་ལ་ *gú-gul* (གུ་གུ་ལ་) *Amyris Agallocha*, a costly incense, one kind is white, another black.

གུ་ཤེ་ *gú-ye* n. of a province in the south-western part of Tibet.

གུ་ཏི་ *gú-ti* *W.* deaf (?).

གུ་རུ་ *gú-ru* *Ssk.*, spiritual teacher, father-confessor.

གུ་རུ་ག་ *gu-rug* *Ld.* colt or foal of an ass.

གུ་ལང་ *gu-lán* n. of a deity, resorted to by mothers for being blessed with children; acc. to *Sch.*: *Siva*.

གུ་ལེ་ *gú-le* *W.* for *gú-le* q.v.; *gú-le-lu* id., slowly, softly, gently, without noise, \**go gú-le-la cug*\* shut the door gently! *gu-yár* *Sch.* apparently the same.

གུ་སུ་ *gú-su* *Wdk.* garment, dress (?).

གུ་གུ་གེ་བ་ *gúy-ge-ba* bent, bent downwards (?), of leaves *Wdk.*; *gúy pa* id.

གུ་གུ་པ་ *gúy-pa* *W.* to rub or scratch gently, to tickle.

གུ་ *gün* *I. Sch.*: 'the broad-headed tiger of Central Asia, Charachula' (*Mon-gol.*) it is said to differ from *stag*, and is not found in Tibet. — II. also *dgün* (f's. *gün-ma*) 1. the middle, *gün-lu* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gün (-nas)* *ton* taken out of the middle of the upper part *Mil.*; *gün - du byéd - pa* *Thgy.* prob. to divide through the middle, to dissect (anatomically); *gün sgrig-pa* *Sch.* 'to unite'; with respect to time: *dbýár-gyi gün-la* *W.* in the middle of summer; *nyin-gün*, and *mitsün-gün* mid-day, mid-night *Cs.*; *gün-rnyis*, the two middle times, mid-day and mid-night; *nám-gyi gün-tún-lu* at the hour of mid-night. — 2. mid-day, *gün báb-pa* to take a noon-rest on a journey; *gün-tsigs* dinner *Schr.*; *gün sáns-lu gró-ba* (*W.* \**čá-čé*\*) to take a walk about the middle of the day,

at noon; perh. also generally: to take a walk; *gün-lón* *Sch.*: 'at noon', more prob.: afternoon. — 3. mid-night, *gün-la* at mid-night *Gbr.*; *dgün-yčig* one night (?) *Sch.* — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dgün*.  
གུ་སྐྱུ་ *gün-stag* prob. = *stag* *Ld.-Gbr.* *Schl.* fol. 13, 6.

གུ་སྐྱུ་ *gün-tán* n. of a monastery in *Máni-yul* *Mil.*

གུ་མོ་ *gün-mo* the middle finger; \**gün-dzúg*\* *C.* id.

གུ་དམར་ལ་ཐུག་ *gün-dmár-la-jug* *C.* carrot.

གུ་ལ་ཐུག་ *gün-la-jug* *C.* radish.

གུ་ *gud* 1. slope, declivity *Cs.* — 2. separation, solitude, seclusion *Sch.*; *gúd-du bór-ba* to place obliquely *Cs.*; *gúd-du jégs-pa* *Dzl.* 222, 18 to separate, to disperse (?) *Sch.* — 3. *C.*: loss, damage = *gun*, *god*. — 4. *Ld.*: heavy or thick of hearing, \**gud-nág*\* quite deaf, deaf as a post. — 5. *gúd-du jug pa* v. *gúd-pa*.

གུ་པ་ *gúd-pa* v. *gúd-pa*.

གུ་ *gun* (f's. *gün-pa*) loss, damage, \**nü-la* *gun jog*\* *W.* I have suffered a loss (prop. damage has come over me).

གུ་པོ་ *gün-po* *Lh.* expensive, dear.

གུ་དུམ་ *gün-düm* a bottle-shaped or cylindrical basket to put fruit in, *Ld.* (perh. akin to *rkón-pa*).

གུ་པུ་ *güm-pu* v. *güm-pa*.

གུ་ *gur*, resp. *bzugs-gür*, *yzim-gür* *Cs.*, also *dbu-gür* *C.*, tent, *gos-gür* *Cs.* a tent of silk, *pyin-gür* of felt, *sbra* and *re-gür* of coarse yak's hair felt, *ras-gür* of cotton cloth; *rgyal-gür* *Cs.* 'a king's pavilion', *dmag-gür* a military tent. — *gur-métog* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-tóg* the tent-ropes, \**gur-bés*\* *W.*, or *gur-tün* *Cs.* the tent-poles. — *gur-tóg* *Cs.*: 'the upper covering or outer fly of a tent'. — *gur-γzól* *Cs.*: 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

*gram* lattice in the side of it, and *gur-lam* stakes supporting the roof *Sch.*, — peculiar expressions relating to the felts of the Mongol nomads.

གུར་ཁུམ་, གུར་གུམ་ *gur-kim, gur-gum* 1. saffron, Crocus *Gl.*, *Lt.* — 2. marigold, Calendula, and similar yellow flowers *C.*

གུར་གུར་ *gur-gur* *Ld.* a small churn used for preparing tea.

གུར་ཁྲ་ཁྲ་ *gur-lpāgs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gul* *Bal.* slowly, for *gü-le*.

གུལ་ཁྲ་ *gul-nāg* *Lt.* n. of a medicine.

གུས་པ་ *güs-pa* subst. respect, reverence, devotion; also adj. respectful, devout; *dge-dün-la güs-pas pyag tsāl-lo* the priesthood I respect with devotion; *ma-güs-pa* unbelieving, undevout *Thgy.*; \**güs-zāb cō-čē* *W.* to show a respectful willingness to serve; humble, *güs-par gyir-ba* *Cs.*: 'to humble one's self'; in modern letters = *iran*, your most humble servant.

གུས་པོ་ *güs-po* *C., W.*, expensive, costly, dear.

གོ་ *ge* num. for 93.

གོ་འ་ *ge-dā* a kerchief for the head hanging down behind.

གོ་སར་ *ge-sār* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = གེ་སར་; it is said to grow in Nepal, and to be called also *pād-ma ge-sār*. — 2. *Sch.*: pistil, but, like *ze-brū*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sār-dan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmāg-giurgyāl-po* *Gl.* and elsewhere; *ge-sār-gyi syruñ* the fabulous history of the same.

གེ་མཚུང་ *gegs* hindrance, impediment, obstacle, *gegs-med-par* without hindrance, unimpeded, *te-tsom dan gegs sāl-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-māzād yōns-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sanis-rygas mi tōb-pai gegs bzi* four obstacles to attaining the Buddhahip *Thgy.*; also without a negation: *tōb-pai grogs grō-am gegs-su gro* will you help me or hinder me in obtaining . . . ? *Mil.*; *grub-pai gegs* impediment to perfection.

གོ་པ་འ་ *gel-pa* branch of a tree, *ñi-gel-pa*.

གོ་ *go* 1. numerical sign for 123. — 2. num. inst. of *dgu-biñ*, in the abbreviated numbers *go-yig* etc., 91—99 — 3 for *gō-ča*. — 4. for *gō-bo*.

གོ་ *gō* 1. place, room, space (prob. = *gu*); in this sense it is used in *go-mtsams-med-par* without intermediate spaces, continuous; *bru sna tsogs go-mtsams-med-par slyes* grain of every kind grew densely, luxuriantly; *go-mtsams-med-par gāñ-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i. e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; \**gho čō son*\* or \**jhun*\* *C.*, \**go čod-kan yon*\* *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyāl-bat gō mi čod* by this the victory has not yet been fully decided *Mil.*; *tos beam sgom jām-gyi go čod* (by only once looking at the Ommanipadmehūm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Gl.*; *Kyéd-la go mi čod-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab ña spyugs čē pyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. the proper place of a person or thing among other persons or things, position, rank, condition of life, so in many of the following compounds, the word being seldom used alone: *pai gōr dn* the place, office, dignity of his father *Dzl.*; *gō-na* according to, in proportion to *Gl.*; *go rgās-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *rái-gi go dúy* that is my place, my business, like *ča*; also place, space, spot in a still more general sense: '*á-mai gó-na* at the place of my mother, with my mother *Glr.*; *rañ-tág-gi gó-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa*, *ldg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *spring-gyi go-bar jnyé-nas ons*, we came parting the space between the clouds *Mil.*; *spring dkar ldin-gi go-čog Mil.*? — 3. armour, gen. *gó-ča*. —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bde-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-kán arsenal Schr.* — *go-kráb* coat of mail with helmet, armour. — *go-grál rank, dignity Cs.* — *go-grás* id. *Cs.* — *go-rgás v. go 2.* — *gó-ča 1.* armour; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-jigs-go-ča* the harness of intrepidity. 2. gear, implements, tools in general, *bkra-bis orúni-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-tém* degree of dignity or rank *Cs.* — *go-dún = sna-dún*, of different sorts, various *Lex.* — *go-ldóg* (cf. *go-ldóg-pa*) the contrary, reverse, opposite; wrong, perverse, *dé-las go-ldóg* the contrary of it *Med.*: '*go jug go-ldg-la*' *W.* head foremost; '*go-ldg dé-če*' *W.* to go to work in the wrong way, '*go-ldg qit-če*' to write wrong. — *go-pán(s) 1.* degree, rank, dignity, *blón-poi go-pán-la bkód-par gyúr-ba Pth.* to be installed into the dignity of a minister; *go-pán spár-ba Lex.* to raise the dignity. 2. model, pattern, standard of perfection (?) *Cs.* — *go-mtsáms v. go no. 1.* — '*go-mtsón* harness and weapons. — *go-rim 1.* order

of rank *Glr.* — 2. succession, successive order, turn.

གོ་ཀ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. to understand, comprehend, *W.* '*há-go-ré*'; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; '*gho-dé-wa yon*' *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *go-zin rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul*, *gó-byai yul* a subject intelligible to all *Schr.* — 2. to mean, to imagine, par that. *Glr.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. perception, comprehension, *gó-ba blán-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai nyál-ba Lex.*: '*nyál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large eagle or vulture, *C., W.* and *B.*; *go-sér* the common black-

bearded vulture of the Himalayn, with a yellow neck; *go-brún* excrements of it *Med.*

གོ་བྱི་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yu Med.*, n. of a flower *Cs.*

གོ་ར་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོ་ *gó-re-lón* a waiting-servant, *page Cs.*

གོ་ལ་ *gó-la Ssk.* ball, bullet.

གོ་ལོ་ག་ *go-lóg v. go-ldóg* sub *go* Comp.

གོ་ཤེན་ *go-shén v. go-čen.*

གོ་ས་ *go-sá rank, dignity*, '*go-sá čen-po, lón po*' *W.* high in rank.

གོ་ཏ་མ་, གཤུ་ཏ་མ་, གོ་ཏུ་ཏ་མ་ *Gó - ta - ma, Gau - ta - ma, Gou-ta-mu*, the Gotamids, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-



sophy in India (Banerjee Dialogues on Hindoo Philosophy p. 56f); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

བོག་ *gog* *W.* for *gón-po* a lump.

བོག་པ་ *gog-tál ashes, \*gog-tál yim-če, yóy-če, tin-če\* W. to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).*

བོག་པ་ *góg-pa* 1. to crawl (of little children).  
- 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

བོག་པ་ *góg-po dilapidated, ruinous, Kán(-pa) góg(-po) a house in ruins; mkar-góg a dilapidated castle; of clothes: out of repair, ragged; zia-góg a field lying waste; dpe-góg an antiquated, worthless book; gog-góg (s.): 'the sound of a somewhat broken vessel'.*

བོག་ *gón* 1. price, value, also *gón-tán Gtr.*, frq.; *gón dpyád-pa* (often also *bád-pa*, inconsistent with etymology) to appraise, to fix a price; *gón brygáb-pa C.* (*gón grig-pa Schr.*, *Sch.*) id. — 2. the above, in space as well as in time, (in *Kham* e.g. it is used as a subst., signifying: elevated, alpine pasture-grounds): the above said, the former, referring to a preceding part or passage of a book, *gón dan mtun, gón dan drá-bar, gón-bzin, gón-mtshin* as above (mentioned); *prin gón .og dzól-ba* to confuse a message, to make a medley of it *Gtr.*; *gón-du, gón-na, gón-nas, gón-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, ago *gón-du* over the door; *yáb-kyi gón-du das*, he died before his father *Gtr.*; *déi gón-du* before this time *Gtr.*; *ma tsogs gón-du* before they are assembled; *gón-gi* the former, the above mentioned; *gón-gi dé-rnams* those preceding; *gón-du bád-pa ltar* as

has been said, explained above; *gón-du smds-pa* the above mentioned; *gón-gi...* *zes smds-pa* the above statement that...; *sia gón bód-kyi rgyál-po* the former (ancient) Tibetan kings; *gón* and *.og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gón* and *ba-og* Volume XV Section 1 and 2; the face and the back of a leaf: *bzi-gón folio 4, a.* — *gón-sku-yzogs*, a title, like our: his highness, excellence, eminence *Sch. v. sku.*

བོག་པ་, བོག་པ་ *gón-po, gón-bu, W. \*gog\*, lump, mass, heap, clot, da-gón-po a lump of flesh Dzl.; krag-gón a clot of blood Gtr.; \*bol-gón\* C., \*sa-góg\* W., clod, glebe; \*ka-góg\* W snow-ball.*

བོག་པ་ *gón-ba, W. \*gón-na\*, gón-kyi gón-ba, collar, gón-bu-nas dzin-pa to seize by the collar.*

བོག་པ་ *gón-ma* a higher one, a superior; the former, the first named, *gón-ma bzin-du* like the former; *rgyal-ba gón-ma* the most high, the divine Buddha *Mil.*; *gón-ma če, gón-ma chen-po* the most high, applied to worldly sovereigns, as: *rgyan-nag gón-ma* the emperor of China *C.*; *gón-ma-rnams Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

བོག་པ་ *gón-mo ptarmigan, white grouse, lha-bya gón-mo B. and C., \*ri-bya gón-mo\* W., gón-sreg id. (?); gón-yag Sch.: wood-grouse, cock of the wood, Tetrao urogallus.*

བོག་པ་ *gón-zu C. paper lantern.*

བོག་ *god, W. \*gód-ka\* Dzl. gód-pa, Cs. gód-ma* 1. loss, damage, *god gyir-ba Thgy.*; \*gho'-la gló-wa' C., \*god-la čá-če' W., to suffer loss, e.g. *nór-la* or *nor*, a loss of money and property; *gód-pa* vb. id., \*nor gód-da' W. have you had a loss? 2. C. punishment.

བོག་ *gon* the common gourd, pumpkin *W.*

བོག་ *gón-pa* I. vb. to put on (clothes, shoes), *mgó-la zu gón-pa* to put on a cap.

— II. sbst. *coat, clothing* Sch.; \**gón-čé\** Lh., Ld.; \**gón-ma\** Bal. id.

གོབ་ནོན་ *gob-nón* (spelling uncertain), \**gob-nón čó-čé, táń-čé, gyáb-čé\** W. to tease, vex, irritate.

གོམ་པ་ *góm-pa* 1. a pace, step, *góm-pa bór-ba* to make a step, to pace; *góm-pa bdun bór-ba* Glr. 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa dór-ba* prob. = *đór-ba*; *góm-pa dēba-pa* and *skýl-ba* Lt. ?? — *góm-pai* stabs the (peculiar) manner of stepping Zam.; \**prú-gu-la góm-tán láb-čé\** W. to teach a little child to walk; \**gom čág-čé\** to stride solemnly along; \**gom-jór\** col. a veranda (?). — 2. the 'pas' in dancing.

གོམ་པ་ *goms-pa* accustomed, wonted, wont c. dat.; *klog-pa-la goms-tiń* practising (the art of) reading Dzl.; *goms-par byéd-pa*, and *gyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; \**mi dan góm-te\** W. accustomed to man, tame, domesticated: \**ghom-kyé\** C. a habit, custom.

གོར་མ་ *gór-ma* Cs.: a general name for stone; Sch.: stones, rubble, howlder-stones.

གོར་མ་ཆུག་ *gor-ma-čág*, eleg. *gor-ma-bkám*, certain, sure, indubitable; *de byiriń-ba gor-ma-čág-go* his coming is quite sure Wdn.; *dé yın gor-ma-čág-go* that it is this, is quite certain Stg. frq; *gor-ma-čág-par* adv. certainly.

གོར་མོ་ *gór-mo* 1. round, circular Sch.; *gor-gór* Med. id. — 2. W. a rupee.

གོར་མི་ཤ་ *gór-ti-ša* v. *tsán-da-na*.

གོར་པ་ *gól-ba* v. *gól-ba*.

གོས་ *gos* 1. resp. *nd-bza*, garment, dress. — 2. in some compounds silk. — *rgyán-gos* fine clothes Glr.; *rgyún-gos* C., W., an every day coat; *čos-gos* clerical garb or garments Schl. 170, Burn. I. 306, Köpp. I. 339, II. 266; *mláni-gos* a sort of petti-

coat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *phó-gos* man's dress, *bló-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *zdb-gos* holiday clothes, opp. to *rgyün-gos* C., W. — *gos gón-pa*, *gyón-pa* to put on, *bud-pa* to take off, *bye-ba* to change clothes; *brtségs-pa* Sch.: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spú-ma* a coat of napped cloth.

Comp. *gos-skúd* silk-thread. — *gos-sgáb* skirt or flap of a coat. — *gos-sgám* box, chest, or press for clothes, wardrobe. — *gos-čén*, col. *go-tén*, silk fabrics, silks. — *gos-rnyin* an old coat or dress. — *gos-túń* trousers Glr., C. — *gos-mđ* = *gos-sgáb*. — *gos-nág* a black garment, a female dress. — *gos-bzdń* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in W. also pronounced \**goi-lág*, *go-lág* in C. \**gho-lág*\*) dress, clothes, body-linen; \**gos-lág tú-čé\** W. to wash linen.

གོས་པ་ *gós-pa*, pf. of *bgó-ba*.

གྱ་ *gya* num. instead of *brgyál-tu*, in the abbreviated numbers *gya-yéig* etc. 81—89.

གྱ་ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyú* (Cs.: crookedness?) intrigue, secret machinations C., W.; *ynód-sems dan bslú-bai gya-gyú* sogs malice, deceitful tricks and the like; *gya-gyü-čan* crafty, deceitful, fraudulent, e.g. *sems*; *gya-gyú byéd-pa* to intrigue, to plot. — *gya-ma-gyú* 1. of rivers etc.: quiet, calm, gently flowing along Mil. 2. of a man: cautious, close, reserved, so that one does not know what to think of him, ni f. — *gya-nyés* Mil. was explained: marvelous, inexplicable, of men, occurrences etc. — *gya-nóm-pa* Cs.: 'contentment, joy'; yet the context in several passages of Mil. suggests the signification: abundance, sufficiency. — *gya-ruóm*, *gya-tám* haste, hurry, rashness Cs.

གྲ་ *gyá-ba* deformed, disfigured, having lost his or her former beauty *Cs.*

གྲ་པ་ *gyág-pa* diminished *Cs.*; v. *gyág-pa*.

གྲ་, གྲ་ *gyan, gyén* pisé, earth or clay stamped into moulds, and frequently used as building-material in *Sp., Ld.*, and other parts of Tibet; *gyan-sgróm* pisé-mould; *gyan-akór* pisé-wall round an estate or village *Gl.*; *gyan-ra* cattle-yard constructed of pisé; *gyan-tse* terrace wall of pisé *Ld.*; *gyan-rím* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyan-ris* fresco or wall-painting.

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མགྲ 1. a champion, a man of great physical strength, an athlete, frq.; *da-dün gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྲ་གྲྱ་ *gyan-rgyu Med., gyan-rgyui bu-ga, གྲ་གྲྱ་ལྷ་* *gyan-rgyui mñu?*

གྲ་ *gyam* a shelter, a grotto large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *pon-gyám* (for *pa-bon-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.*

གྲ་གྲོད་ *gyar-gyód* prob. = *gyod-ka, god-pa* loss, damage.

གྲྱ་ *gyi* for *gyi*, after *n, m, r, l*; v. *kyi*.

གྲྱ་(པ་) *gyi-na(-ba)* 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; *gyi-na tsó-ba* a miserable, starving life *Pth.* — 2. unsteady, fickle *Schr.*

གྲྱ་ལིན་ *gyi-lin Gl.* n. of an excellent breed of horses.

གྲྱ་གྲྱ་ *gyig caoutchouc, India rubber, gyig-tin, gyig-sdon* caoutchouc-tree *Sik.*

གྲྱ་ *gyin* n. of a deity *Pth.*, perh. = *kti-kán.*

གྲྱ་མོ་ *gyin-mo W.* gently sloping, gradually descending or subsiding.

གྲྱ་ *gyin* v. *kyin*

གྲྱ་བཟུ་ *gyim-bág amalgam; gyim-bág-gis byüg-pa* to gild in the fire *Schr.*

གྲྱ་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bggid-pa*.

གྲྱ་ *gyu Cs.* = *gya-gyü*; cf. also *sgyu*. — གྲྱ་པ་ v. *gyü-ba*.

གྲྱ་རོ་ *gyün-ro v. gyón-ro; gyur v. gyür-ba*.

གྲྱ་གྲྱ་ *gyé-gu* crookedness, curve; hunch, hump, crookback, crooked; *gyé-gu-čan* of a camel, *gyé-gur, dñg-pa* being crooked, of trees, opp. to *dran-po, Stg.*

གྲྱ་གོང་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲྱ་ *gyén* v. *gyan*.

གྲྱ་པ་ *gyéd-pa v. gyéd-pa*.

གྲྱ་ *gyen* (opp. to *tur*) up, upward, up-hill, mostly followed by *du* or *la*, *gyén-du dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lüs-pa* to keep above (water) *Gl.* \**gyen-la dñn-po\** *W.* perpendicular, vertical; *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pü-rig gyen-čád* Upper Purig, *Ld.-Gl.* *Schl.* 26, b. also subst.: *gyen rzar-po* a steep ascent *C.*

གྲྱ་ *gyer v. dgyér-ba*.

གྲྱ་ *gyes v. gyé-ba*.

གྲྱ་མོ་ *gyó-mo* 1. gravel, grit *Dzl., Stg.* — 2. potsherd *Cs.*; *gyo-düm* id. — 3. tile, brick *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyó* *rdza Med.?* *gyo-rtsi Wñ.*?

གྲྱ་པ་ *gyóg-pa* curved, crooked *Cs.*; *gyóg-po* left-handed, awkward *Sch.*

གྲྱ་མ་ *gyogs C.* pronounced \**ghyog, ghyo\**, for *sgyogs* cannon, large gun.

གྲྱ་ *gyón* want, need, indigence, *lto-gós-kyi gyón tég-pa* to be able to endure want of food and clothes *Mil.*; *kur-ba* to be

གྱོད *gyod*

གྲམ་པ་ *grags-pa*

reduced to want. — *gyón-po* (cf. *kyón-po*) hard, harsh, rough, rude, impolite, (strab-) *ka-gyón-po* hard-mouthed; *gyón-ró* a dried up body, a mummy *Sch.*; metaph. *dyra-gyón* a hard, cruel, dangerous enemy; *ka-gyón-ñé* very rude, impudent *Mil.*

གྱོད *gyod* v. *gyód-pa*.

གྱོད་ཀ་ *gyód-ka* loss; quarrel, law-suit *Sch.*

གྱོན་པ་ *gyón-pa* to put on, to wear = *yón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyón-ryu* materials for clothing. *Mil.*

གྱོས་པ་ *gyos-po* father-in-law, *gyós-mo* mother-in-law, *gyos-sgyug* parents-in-law *Dzl., Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

གྱ་ *grva* 1. angle; corner *Dzl. 22e, 13*; lap, lappet, extremity, *gós-kyi grva* coat-tail *Tar. 98, 10* (seldom used). — 2. school, *klóy-grva* a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *siágs-grva* a school for mystical theology *Cs.*; *dül-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. a cell *Cs. (?)* — 4. sometimes for *gróv-pa*.

Comp. *gróv-kañ* school-house, school-room; \**láb-da-kañ* *W. id.* — *gróv-pa* scholar, disciple, generally; monk, the lowest ecclesiastical grade; *gróv-pa byéd-pa* to become or to be a monk. — *gróv-dpon* school-master *Cs.* — *grva-prug* school-boy. — *gróv-tsán* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — \**qa-šáy\** cell *C., W.* — *grva-sa* monastery, *grva-sa chen-po* a great monastery; a school attached to such a one; *mtsan-nyid-kyi grvá-sa zig* a school of the Tsannyidpa sect; *dei stón-pa-rname* the teachers of such a school *Mil.*

གྲ་ཏི *grá-ti* plate, dish *Ld.*

གྲ་པ་ *grá-ba* 1. sbst., also *gra-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་མ་ *grá-ma* 1. a beard of corn, awn, *bru grá-ma-ñan* bearded, awned plants, such as corn etc. (opp. to *bru gán-bu-ñan* leguminous plants) *S.g.*; the bones of fish v. *nya*. — *Zam.*: a tree or shrub, prob. the Tibetan furze, *Caraguna versicolor*. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med*

གྲུག་པ་ *grág-pa* I. sbst. 1. noise, rumour, talk, *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *grág-pa*, *miñ yan mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲུག་པ་ *grágs-pa* I. vb. 1. to bind *Thgy., C., W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also *grágs-pa, grógs-pa* q.v. — 2. pf. of *grág-pa*. — II. sbst. 1. fame, reputation, character by report, *grágs-pa nán-pa* ill name, bad repute *Pth.*; rumour, report, *dei grágs-pa chen-po byun* the report of it spread, was circulated; in most cases it signifies good name, renown, *snýán-pa dan grágs-pas sai steñ tams-ñad Kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snýan-grágs* id. (*Cs.*: good tidings); *grágs-pa-ñan, snýán-grags-ñan* illustrious, renowned; *rgyáñ-nas grágs-pa che-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, *rnyéd-pa dan grágs-pa-la chags-pas* *Dzl.*, greedy of gain and fame; *grágs-pa-chen-po* is also the name of a goddess = *dpal-lhá-mo*. — *grags* = *grágs-pa*: *grágs-dod-ñan* desirous of glory *Mil.*; *grágs-ñan* *W.* (pronounced \**rág-ñan*\*) famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for *drágs-pa-ñan*). — *grágs-dzin-ma, Sak. ཡཤེག་ཡཤེག་པུ་*, the second wife of Buddha, acc. to others the second name of his first wife. — 2. cry, outcry, clamour (perh. better

written *grág-pa*), *dga-grágs* འཇུག་པ་ to raise shouts of joy.

གྲན་བླ་ *grán-ba*, *W.* \**dán-mo*\*, I. adj. cold, cool, *grán-bai* རྩ་ a cool place; \**dán-mo rag*\* *W.*, \**dhdán-ghi* འདྲུག་\* *C.* I am cold.

II. abstr. coldness, cold, *grán-ba ni dró-bar gyur* the cold changed into warmth *Dzl.*: \**mén-tog dán-mo jog*\* *W.* the cold has struck, killed, the flowers. — *grán-nád* the cold fit of the ague, \**dhan-fi*\* (lit. *mkris*) *C.* id. — \**dán-nád*\* *W.* synonym with *grám-bu*, gout, rheumatism, arthritic pain; *grán-dro* cold and warmth, *grán-dro-méd-pai rás-kyán* འདི་ this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa*; also warmth in a relative sense, *temperature*. — *grán-súm* *Lt.*, *grán-súm byéd-pa* to shiver with cold *Schr.*

III. vb., also *gráns-pa* 1. to get or grow cold, *gráns-su* འདྲུག་པ་ *Lex.* to let grow cold; *gráns gró-bar* འདྲུག་ it will grow cold *Mil.*; *grán mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. to count, judge, consider, v. *bgrán-ba*; also *Zam.*: *des grán-naa* though such may be supposed; *Cs.* and *Schr.* have also *grán* perhaps, yin *grán* perhaps it may be so.

གྲན་པ་ *gráns*, col. also \**dán-ka*\*, *Ssk.* བུ་མཚུ་ number, frq., *lan gráns-dú-mar* a number of times *Mil.*; *gráns-méd-pa*, eleg. *gráns-ma-mčis-ph* innumerable; *gráns-can* numerous (?) *Cs.*; *gráns-can-pa* the atheistic Sankhya sect of the Brahmans (*Ban. p.* 66); \**dd-dán zág-dan gyáb-čé*\* *W.* to date (lit. to write down the number of month and day); *gráns* འདེས་པ་ or *rtsi-ba* to count *Cs.* — *gráns-brdá* (*Cs.* *Gram.* § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲན་པ་ *gráns-pa* to grow cold, v. *grán-ba* III.

གྲན་རྒྱལ་ *gráb-rgyag* pride, boasting *Sch.*

གྲུབ་པ་ *grabs* 1. preparation, arrangements, measures; a contrivance, *grabs byéd-pa* to make preparations for, to be on the

point of, frq., *gró-bai grabs byéd-pa*, to make preparations for departing, *yód-grabs yód-pai tsé-na* just as preparations were made for slaughtering them *Mil.*; \**ko kyug dhab jhe*\* *C.* he is getting sick, is going to vomit; *káb-grabs*, *dziin-grabs* the making one's self ready for combat. — 2. col. also for *gros*, deliberation, \**ne čir dhab jhe dug*\* *C.* they are deliberating about me; \**nan-nán-ni dabs tün-ne*\* *W.* on mutual agreement.

གྲུབ་པ་ *grám-pa* 1. swamp, marsh, fen *Lex.* — 2. *grém-pa* *Mig.*

གྲུབ་ *gral*, *Ssk.* བརྒྱུ 1. row, series, class, esp. a row of persons, *gral(-du) sgrig-pa* to order, to dispose in rows, in rank and file; *grál-gyi tóg-ma*, *llag, goi*, more frq. *gral-ngó* the upper end of a row, the uppermost place, the seat at the head of the table; *tá-ma*, *og* or *gral-mjuy(-yug)* the lower end; *gral ngó-ma* the first, the head person *Mil.*; *gyas-grál* the right-hand end, *gyon-grál* the left-hand end; *gral-rim* *C.* claim, title, *rgan-yéon-gral-rim* the right of seniority; *grál-pa* a beer-house customer; *gral-ytám* tap-house talk *Mil.*; *dban-grál* the row of supplicants for a benediction; *mčed-grógs dan dban-grál mtun dús-su* *Mil.* if you sit with your fellow-believers in one row, on one mat; \**ze-dál-la čud son*\* *W.* he has entered into the row, the class, of adults. — 2. bench. — 3. proportionality (?), \**žen-rtsi dal-méd dan*\* *W.* with his disproportioned length and breadth, his unwieldiness. — 4. \**mi zig-la dal zig d'ig-čé*\* *W.* (lit. *sgrig-pa*) *W.* to play a trick to a person.

གྲུབ་པ་ *grál-ma* a small beam, rafter, *Cs.*; *grál-bu*, *gral-pyám* *S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲུབ་ *gras* class, order, series; rank, dignity; tribe *Cs.*

གྲུབ་པ་ *grás-pa* 1. for *drás-pa*. — 2. to blind, v. *grágs-pa*.

གྲི gri (so pronounced in *Pur.*) 1. knife, *gris yéd-pa*, \**di dan čad-čé*\* *W.*, to cut with a knife, but also *grir nám-pa*, *yéd-pa*, *gum-pa* *Ma*: to kill with a knife;

*gri-só*, *gri-dnó*, *gri-ká* the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-güg* *Pth.* a short, crooked sabre or sword, falchion, cimeter; *gri-áa* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai gri?*

གྲིམ་མག་ *gri-mág* v. *grib-ma*.

གྲིན་པ་ *grin-pa* *Mil.*, prob. = *agrin-po* skillful, clever.

གྲིབ་ *grib* 1. shade, *grib - kyi* *pu* *Glr.* the shady part of a valley on the north side of a mountain range, cf. *arib*; *grib-pyogs* the side not exposed to the sun, north side, col., *grib-lhags* the coolness of the shade, the cool shade *Sch.*; *grib - ma* \**di-mág*\* *W.* shadow (cast by an object); *dei grib-ma güi-la jóg-pa* on whom his shadow falls; *grib - tsód* a dial *Cs.* — 2. spot, filth, defilement, contamination, mostly in a religious sense: *grib yon* pollution arises; *ro-grib* defilement by a corpse; *grib-sél* name of a Buddha; *grib-(kyis) nön-gyi ydon* a demon that defiles and poisons the food, a harpy; \**kó-la* *lib* *jog son*\* *W. C.* he is crack-brained, not in his right mind; \**lib - can*\* stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ་ *grim-pa* to hasten, to hurry *Sch.*

གྲིམ་ཙེ་ *grim-tse* *Sik.* a pair of scissors.

གྲིམ་སྒ་ *grims* *Med.?* (*Lex.* བུར་སྒ་ quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

གྲིལ་ *gril* (cf. *gril-ba*) a roll, ñog-gril rolled paper, a paper-roll; *gos - gril* a garment folded up *Cs.*; *gril-ka byéd-pa* to make up a parcel *Sch.*

གུ་ *gru* 1. boat, ferry, ship, vessel, also a hide blown up with air, used for crossing rivers = \**ko-thú*\* *C.*; *gru-án* id.; *gru-án-pa* ferry-man; *gru-la zón-pa* to go on a ferry. *Comp.* *gru-ka*, *gru-án-ka*, *gru-btai-sa* *C.* starting- or landing-place of a ferry. — *gru-glá*, *gru-btás* fare, passage-money, a boat-man's fee. — *gru-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *gru - bo*, gen. *gru - yzins*, ship. — *gru-*

*dzin* (འོ་ཏུན་) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shukya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs. grú-ma*) angle, corner, convex or concave, also edge, border, brim; *gru-yum*, *gru-bèi* etc. triangle, quadrangle; *gru-yum-pa* triangular; *dkyil - for gru-bèi-pa* *zig bri-ba* to draw a quadrangular figure, a square; *dom-gán gru-bèi*, a surface six feet square; *dbyibs gru-bèir yod* *S.g.*; \**lu-nar-can*\* *W.* rhomboidal; *gru-yon*, *Cs. gru-gyel*, oblique angled; *gru-drán* right-angled *Cs.*; *gru-kün* v. *mto-gon*. — *yül-gru* place, village, town, country. — 3. lustre, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གུ་མ་ *gru-gú* 1. clow, hank. — 2. n. of a country.

གུ་རྩ་ *gru-dár* 'a fine, fertile rain' *Sch.*

གུ་མོ་, བྲེམ་མོ་ *gru-mo*, *grè-mo* elbow, *grú-mor ka-tvím-ka bzúu-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi pul-rdèy cig byás-nas* pushing him with his elbow *Mil.*; *gru-süg byéd-pa* id.; *grú-moi kug*, the hollow of the elbow-joint *Glr.*

གུ་ཤ་ *gru-shá*, or *gru-shá*, n. of a country *Pth.*

གུ་ཤ་པ་ *grug-pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grug-pai* *bras* bruised rice *Schr.*; *rús-pa* *ñag-grugs* fracture of a bone *Med.*; *grugs-bu* something broken.

གུ་ད་, གུ་པོ་ *grúu-ba*, *grúu-po*, fem. *grúu-mo* 1. wise, prudent *Mil.*; also: *grúu-sa* *lags* very learned Sir! *Thgr.* — 2. meek, mild, gentle *Cs.*

གུ་པ་ *grub* *Ld.* all, \**lub* *ai son*\* all are dead; \**lub zas son*\* it has all been eaten up, (v. the next word).

གུ་པ་པ་ *grub-pa*, pf. of *grub - pa* 1. made ready, complete; perfect; (*ma grub-pa* also: not existing); *grub-pai ran-byón spyan-ras-yzigs* *Glr.* the perfect, by himself originated, *Awalokiteswara* = *lún-gyis grub-pa*; *don tam-ñád grub-pa*, *don-grub*, བཞུགས་པའི་བཞུགས་པ་ *thibab* 'the fulfilment of every wish' n. of Buddha, also of a spell or

magic formula. — *gráb-pa* *lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *jñi-pa* *líd-las gráb-pai* *lus Med.*, v. *jñi-po*. — 2. the state of perfection, *grub-pa* *tób-pa* to attain to this state, *grub-tób* *ཐོབ་ཅིང་* one that has attained to it, a saint; *grub-brnyés*, *grub-métog* id.; *grub mlá* (*C.col.* \**dhum-tá*\*) *Sak.* *ཐོབ་ཅིང་ལས་ཀྱི་ཐོབ་ཅིང་ལས་* opinion, the theory *Zam.*; *jñi-ndi-gi grub-mlá ma* *ñáma-par Gtr.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Was.* 262. — *ma-grúb-pa*, *grub-pa-méd-pa*?

*गुम्पा* *grím-pa* 1. *S.g.* n. of a burrowing animal, *Sch.*: badger. — 2. pf. of *grím-pa* lamed, crippled, *grím-po* a maimed person, a cripple; *grím-bu*, *grum-nád* gout, rheumatism, = *tsig-nád*; *drag-grím* gout, podagra; \**ša-dúm*\* *W.*, a feeling of lameness in the limbs.

*गुम्पा* *grím-tse* a thick woolen blanket *Mil.nt.*

*गुम्पा* *grul-büm* a class of demons, *grul-büm-mo* female demons; there are also horned demons of this kind.

*गुम्पा* *grús-po* *C.* a yak two or three years old.

*ग्रे* *gre* a Naksatra, v. *rgyu-skár*.

*ग्रेपा* *gré-ga* *C.* a sheet of paper (*W.* \**dog-gán*\*)

*ग्रेपा* *gré-ba* the fore-part of the neck, the throat, both the wind-pipe and the gullet; \**qé-wa dé-mo*\*; or \**nyén-pa dug*\* *W.* he has a good voice, sings well; *gre* (-*ba*) *gáge* (-*pa*) *Med.* hoarseness; \**qé-wa tán-té*\* *Ld.* to join in singing or shouting; *gré-ba* *dár-ba* a snoring or rattling in the throat; \**qé-bad tán-té*\* *W.* to hawk, to hem, to clear the throat.

*ग्रेपा* *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *gré-mo*.

*ग्रेम्पा* *qé-mdg*, vulg. for *gré-ma* awn.

*ग्रेम्पा* *gré-mog-bu* *W.* ant, emmet.

*ग्रेपा* *greu-pa*, *paese*, *món-iran-greu* acc. to *Wdn.* = *ग्रेपा*.

*ग्रेम्पा* *grés-ma* the flashing, lightening, shining *Schr.*

*ग्रे* *gro* 1. wheat, *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. breakfast, taken late in the forenoon or about noon, *gro* *dégs-pa* *Gtr.*, also \**qho* *bóg-pa*\* *C.* to take breakfast, = *tád-ma zá-ba*. — \**qo zig*\* *W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'clock a.m.

*ग्रेपा* *gró-ga*, *W.* also \**qó-wa*\*, the thin bark of the birch-tree, frq. used to write on (esp. letters), or for ornamenting bows etc. *Mil.*

*ग्रेपा*, *ग्रेपा* *gró-bo*, *gró-mo* reddish gray.

*ग्रेपा* *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb *Wdn.* — 3. \**qho-ma*, *gya-ylho*\* *C.* potato.

*ग्रेपा* *gróg-po* (*Lex.* *འགྲོག་པོ་*) 1. a deep dell, ravine, lateral valley *C.*; *gróg-ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2, *W.* = *gróg-ža*.

*ग्रेपा*, *ग्रेपा* *gróg-ma*, *gróg-mo* ant, emmet; *grog-tsán*, *grog-mkár* ant-hill; *grog-spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

*ग्रेपा* *grog-tín* n. of a medicine *Wdn.*

*ग्रेपा* *grogs*, col. \**rog*\* 1. friend; the more definite form is *grógs-po*, fem. *grógs-mo*; *ka-grógs* a seeming friend, a false friend; *ytín-grogs* a true friend; *sdig-pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *mytín-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r)* *byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-móni-ma-jréd-pai grógs-po byas*, they joined in friendship without knowing each other *Gtr.* — *kys grógs-po* ho, friend! *Pth.* — 2. associate, companion, comrade, *grógs-podag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

ཁྱེ་ *gron*

གྲུ་, འགྲུ་ *glag, bya-glag*

gentlemen! *Stg.*; fellow, *grōgs - kyeu* play-fellow, play-mate *Dzl.*; *dpūn-grōgs* fellow-combatant, brother in arms; *diug - grogs*, resp. *bzūgs-grogs* inmate, fellow-lodger *Mil.*, \**qda-rog*\* *W.*, (v. *bran-sa*) id.; also neighbour *W.*; *C.*; *dga-grogs*, *ytan-grogs*, *grogs*, companion in life, spouse, husband, wife, *grogs mi rnyed* she cannot get a husband *Mil.*; *tsa dāi grogs-skāl* a man's destination as to marriage, the matrimonial lot assigned by fate *Gltr.*; *dōd-grogs*, *mdza-grogs*, *bzān-grogs* *C.* one beloved, lover, sweet-heart, *māl-grogs* resp. *yzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmdg-grogs* ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, *lās-grogs* journeyman, under-workman; *grogs byed - pa* to help; *rgān-mo mčōd-rten skūd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtaig-grogs byed - pa* to help in building a house; at present in *C.* a word of courteousness in making requests: \**ten rog nan* (*ynan*) be so kind as to show me; \**nan rog dzē*\* would you kindly give me; \**dha na toñ rog dzo*\* now please let me go! cf. *rogs*.

ཁྱེ་ *gron* an inhabited place, a human habitation, house, village, town, *brgyā-gron*, *stōn-gron* a place of a hundred, of a thousand houses or house-holds (*mikyim*). —

Comp. *gron-kyer* 1. a large town, city, *B.* and *C.*, *gron-kyer* (*gye*) *mčog* chief city, capital *Tar.* 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions *Mil.*) — *gron-grān* the number of houses in a village or town. — *gron-mčog* *Mil.*, *gron-mčog dritm-pa*, *grō-ba*, *rgyūg-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ytām* prob. = *gron-tsig* — *gron - rdāl* (*Lez.* རྒྱལ་པོ་ 'an extension of houses') a large town, also a suburb. — *gron-pa* 1. *W.* a villager, peasant. 2. *C.* = *gron*. — *grōn-po* = *gron* *Mil.* — *grōn-dpon* village-chief, *Sch.* — *grōn-mi* peasant. — *gron - tsig* *Lea.* provincialism. — *grōn - tso*

village, borough. — *gron-bāts* farm *Sch.* — *grōn-yul* village *Mil.*

ཁྱེ་བ་ *gron-ba* *C.* col. for *grān-ba* cold, in *Gltr.* occasionally.

ཁྱེ་པ་ *grōd-pa* 1. belly, *grōd-tsil* *sust.* — 2. col. stomach; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Gltr.*

ཁྱེ་ཅན་ *grōn-čan* disadvantageous, injurious, *gron-čē* very noxious, *gron-med* harmless, innoxious *Lez.*

ཁྱེ་བ་ *grōl-ba* pf. of *grōl-ba*, as sbst. = ལུས་ the having been delivered, deliverance (from the pain of existence).

ཁྱེ་ས་ *grōs* 1. advice, counsel, *grōs dēbs-pa* *B.* to give advice; *grōs byed-pa* *B.*, \**qda gyāb-čē*\* *W.*, to consider, to deliberate, to resolve, decide; *grōs dri-ba* to ask (a person's) advice, to consult (with one); *grōs-dri-sa* the place where advice may be asked, an oracle *Gltr.*; *grōs-pa* adviser, counsellor, senator; *grōs-mi* id., head-man of a village; *grōs mtūn-par* by unanimous decree, unanimously *Dzl.* — 2. speech, talk, = གྲུ་ *Mil. nt.* — 3. council (?). — 4. *Cs.*: care, heed, caution, *grōs-čan* careful, cautious, *grōs-med* careless, heedless.

ཁྱེ་ *glā* pay, wages, fee, *glā zd-ba* to live on wages, to work for daily wages *Dzl.*; *glā-lō* food and wages; *glā-pa*, *glā-bo* (*col.*), *glā-mi* a day-labourer, hired workman, *glā-mo* (*Cs.* *glā-pa-mo*) fem.

ཁྱེ་བ་ *glā-ba* 1. the musk-deer, *Moschus moschiferus*, *glā-mo* the female of it, *glā-prūg* the young of it; *glā-bai lū-ba* musk-bag (lit. navel); *glā-rtai* (*W.* \**lar-si*\*), *Skt.* अलुङ्गी musk, *glā-rtai-mo-tog* *Pedicularis megalantha*, \**glā-dā-ra*\* *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *glā-egān* n. of a medicinal root *Cs.*; *glā-glād* v. *glān-glād*. — 2. n. of a pretty large tree, similar to, or the same as *stār-bu* *Gltr.*

ཁྱེ་པ་, འགྲུ་ *glag, bya-glāg* eagle, vulture; *glag krā-mo* *Sch.*, \**lag-kyā*\* *W.* (an eagle which is said to bark like



a dog), *rgyab-glág* perh. different species of eagles.

**ཁྲུང་པ་** *glág-pa* often used erroneously instead of *rlag-pa*.

**ཁྲུང་པ་** *glags* opportunity, occasion, possibility, *glags tsöl-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Glr.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi ggyur*, he will not be able to get at you, to do you harm; *yasó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

**ཁྲུང་** *glañ* (Bal. \**χlan*\*) 1. ox, bullock. — 2. elephant. — 3. *Taurus*, the Bull, in the zodiac.

**Comp.** *glañ glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (*Schr. gla-glad*). — *glán*-to the Indian bison, *Bos taurus indicus*, *Lh.* — *glán-fug*, *glán 'ag-can* a bull. — *glán-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glán-dór* a team of bullocks. — *glán-sní* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glán-po* = *glán*. — *glán-po-té*, *glán-tén*, elephant, *glán-mo* a female elephant, *glán-prug* the young of an elephant. — *glán-bu* a young bullock, *glán-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (*Hook. II.*, 235). — *pa-glán* = *glán-fug*.

**ཁྲུང་, ཁྲུང་ཐབས་** *glañ, glán-tábs Med.*, *yzerglán W.*, colic, gripes, spasms in the stomach, and similar affections; *glán-tú Med.*?

**ཁྲུང་མ་** *glán-ma* a large kind of alpine willow.

**ཁྲུང་** *glád* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Glr.*; as postposition used in a general

sense: close over, *tsui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*. **ཁྲུང་པ་** *glád-pa* to thin *Sch.* Cf. *lhád, slád-pa*.

**ཁྲུང་པ་** *glín-pa* 1. = *glén-pa*, to patch, botch, mend; *glán brygáb-pa Sch.*, *glán-par byéd-pa Lt. id.*; *thán-pa glán-pa* to sew on a patch *Lex.* — 2. to return, *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col for *glén-pa*; so also occasionally in books.

**ཁྲུང་བ་** *glál-ba* to yawn.

**ཁྲི་** *gliñ*, *ཁྲི་པ་*, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-gliñ* in the south, triangular; *ba-glañ-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *zi-ba* tranquil; that of the second as being *rgyás-pu* rich; that of the third as being *ibaiñ-lán* strong, and that of the fourth as being *drag-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rin-po-téi gliñ* the country of jewels and treasures, *Urgyan mka-groi gliñ* the country of the Dakini, as is also Lahoul, in local chronicles; *byai gliñ* region or country of birds *Glr.*; the word is also not unfrequently a component part of the names of towns and villages. — *gliñ-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *gliñ-ka* a small uncultivated river-island, or low-land *C.*

**ཁྲི་བུ་** *gliñ-bu* (*Sak. ལྷ་པུ་*) fife, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-gliñ* flute, piccolo-flute, mostly of metal; *dge-gliñ* a larger musical

ལྷ་ *glu*

instrument like a *hautboy*, used in sacred ceremonies; *rkan-glin* lit. a fife made of the human femoral bone, but sometimes also of metal.

ལྷ་ *glu* (Skt. *गीति*) song, tune, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyāns*, *glu-sgrā*, id.; the word is also used of the singing of birds; *glu-čän* a little song, ditty, hummed by a person *Glr.*; *glu-rés* alternate song; *glu-gar-rtsād-po* rejoicings of every kind *Glr.*; *glu lén-pa* B., \**lu gyāb-pa*\* C., \**tān-čē*\* W., to sing.

ལྷ་, ལྷ་, ལྷ་ཚབ་ *glud*, *blud*, *glud-tsab* a ransom, a thing given as a ransom, *srog-gi glud* a ransom for one's life *Lex.*; *Koi glud-du lug brya yōd-pa*, to slaughter a hundred sheep as a ransom *Mil.*; \**li'-la tan*\* C. he is made an expiator, a scape-goat; \**mi-lu*\* C. in a special sense: a man's image which in his stead is cast away in the *ytōr-ma*: therefore \**Ko mi-lu yān*\* C. he is a curse, an anathema, one deserving to be cursed (n.f.). ལྷ་ *glum* boiled barley, wheat, or rice, used instead of malt in brewing beer (not for food).

ལྷ་ *gle* 1. *Glr.* 60. a small uncultivated island, = *glān-ka* (*Ld.* \**zal*\*). — 2. n. of the capital of Ladak, usually *slc.*

ལྷ་དང་མས་ *gle-dams* n. of a distemper C.; involuntary discharge from the bowels, or of urine *Sch.*

ལྷ་མས་ *glegs* (Cs. *glēgs-ma*) table, board, plate; *zāns-kyi glegs-bu* copper-plate *Tār.* 26, 10; *glegs-bām* (བུས་མ་) book, also *dpē-bā glegs-bām* *Glr.*; *glegs-bām māt-pō bzēis-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šin* the wooden boards which in a Tibetan book supply the binding; *glegs-tūg* a thong etc. fastened round a book; *glegs-zāb* a buckle, clasp, or ring attached to this thong. — *sgō-glegs* the pannel of a door; \**nūm-lag*\* writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

ལྷ་ *glo*

ལྷ་བ་ *glén-ba*, pf. *glēns* to say, talk, converse, *ytam* (-*lu*) *glén-bu* id., resp. *ysuā glén-ba*; *lām-la mu tar* 'des *glén-nas* as word was sent: "the road is not passable!" *Glr.*; *ytam glén-bu ni blāg-gi byan* I have made this speech *S.O.*; *yiçig glén nyis glén rim-pas mčēd-de btān-moi bār-du glén-zin* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čōs-kyi sgrog-glén byid-pa*, (resp. *mdzād-pa*), to preach *Glr.*; *gros-glén* council, consultation, perh. also disputation.

Comp. and deriv. *glén-brjōd*, *glén-mo* subst. conversation, discourse, lecture, *glén-brjōd ma mañ dar-yiçig yson* listen a little to a short discourse *Mil.*; *čōs-ytam glén-mo byed* let us converse on religious subjects *Mil.*; *glén-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glén-yi* 1. the subject of a discourse Cs. 2. table of contents, index *S.O.* and elsewh. 3. place, scene, of a conversation or discourse *Stg.* frq. — *glén-ba-po*, *glén-mo-mkan* a story-teller Cs.; *glén-būm* 'a hundred thousand stories', title of a book, *Sch.*

ལྷ་པ་ *glén-pa* 1. B. and C. stupid, foolish, *glén khugs bkol-spyōd-kyi slug-bauid* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-sōn-las kyuñ glén-po* more stupid than a brute *Mil.*; fool, *Kyōd-mams re glén* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly; *glén-pa yti-mug-čün* infatuated fools *Dzl.* མེད་, ཤི་ = profaners of holy things; \**len-nūg*\* W. id.; \**len-nūg-gi jū-ra*\* foolish talk. — 2. W. id., lazy, dull, imbecile, e.g. a sickly child, an animal affected with a disease (opp. to \**tām-pa*, *sān-po*\* being in good health, active, lively).

ལྷ་བ་ *glēb-pa*, pf. *glēb*, to make flat, plain Cs., *līb-mor glēb* *Lex.*

ལྷ་མ་ *glēm-pa* to press, squeeze; to crush, squash *Stg.*, ('.

ལྷ་ *glo* (*Ld.* ལྷ་ \**lō*\*), resp. *gžogs*, 1. the side, esp. of the body, *glos pāb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (Ld. 'ldó-ča') ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *srán-gí glo rgyas rgyón-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: *\*kún-me lo tol\** the thieves broke through the wall *W.*; *glo-skár* window *Ph.* — 2. saddle-girth *W.* — 3. cough, *\*lo gyáy-pa\** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); *\*lo tán-wa\** *C.* to cough; *gló-ku sru* a bad cough *Sch.*; *\*lo-kóg\** *C.*, *W.*, cough; *glo-nygil* *Lt.* a chronic cough; *glo-lstid* *Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo ridy-pa* *Sch.*: to be frightened, timid, and *glo rikg (-tu)* suddenly, = *gló-bur* *q.v.*

ལྷོ་བ་ *gló-ba* the lungs, *gló-ba ma lia* prob. the five posterior lobes of the lungs, *gló-ba bu lia* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, pale-red *Sch.*; *glo-dán* windpipe *Cs.* — *glo-rdól* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbúbs* (*Sch. spub*) wind-pipe. — *\*gló-ro\** *W.* prob. pulmonary consumption. — *glo tú-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, *v. tú-ba*.

ལྷོ་བུར་ *gló-bur* 1. suddenly, instantaneously, also *gló-bur-du*, *glo-bur-bar*; *glo-bur-du mi mán-po* *čt-bai* *stug-bśid* the calamity of many men dying suddenly; *glo-bur-núd* diseases that arise on a sudden (opp. to *than-sky's* inherited diseases) *Med.* — *gló-bur-ba* *adj.*, *gló-bur-bai* *den* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du óns-pa* a new comer',

ལྷོ་བུར་ *gló-bur* a rise, an elevation above a surface *Sch.*

ལྷོག་ *glog* (*Bal.* and *Kh.* 'χlog'), *col.* also *glóg ka*, lightning, flash of lightning; *glog bar* it lightens; *glog kyug* *id.*: *glog kyug-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyi-bu* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

ལྷོག་པ་ *glog-pa* a disease, = *lhóg-pa*.

ལྷོད་པ་ *glod-pa* 1. to loosen, relax, slacken *vb.a. Cs.* — 2. to comfort, console; to cheer up *Sch.*; *glód-la rgyín-du bzugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. *Ū:* to give, *ma bzun ma glód(-par)* without any regard to taking or giving *Glr.*

ལྷོན་པ་, ལྷོན་པ་ *glón-pa*, *glán-pa* 1. to return an answer, to reply. — 2. to patch, to mend, cf. *klón-pa* etc.

གན་དྲ་ *ghán-dho-la* *n.* of a mountain in *Lh.*, perh. incor. instead of *gan-dho-la* *q.v.*; it may also be derived from གཤམ་ bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat Gondla is situated.

དགའ་བ་ *dgag-pa* *v. gég-pa*.

དགའ་བ་ *dgán-ba* *v. géns-pa*.

དགའ་གཟར་ *dgañ-γzár* *v. γzár*.

དགའ་མོ་ *dgád-mo* *v. gád-mo*.

དགའ་བ་ *dgáb-pa* *v. gébs-pa*.

དགའ་བ་ *dga-ba* (*Ld. col.* 'γá-čē') I. *vb.* to rejoice, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *Krims yód-pa-lu dgá-nas* if you wish to have the law introduced *Glr.*; *γsód-pa-lu dgá-zin* sanguinary, de-lighting in blood-shed *Dzl.*; *bu-mo de-nyül-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba yéig kyañ* *ma byuñ* nobody took an interest in Tibet *Glr.*; *Kyed čii pyir ni dga* why are you so dejected, low-spirited? *dga bzin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bran-ze da-ran dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* to like

to hear, to listen eagerly; to be willing, *su* *zig dūg-par dga-na* if anybody will stay here voluntarily *Dzl.*; to have a mind, to intend, to wish, *kyod rāb-tu byūn-bar dga-am* do you intend to take orders? *Dzl.*; *bdūg-gis ras di... sbyin-par dgao* I should like to present this cloth to... *Dzl.*; *méd-par byā-bar dga-na* as I wish to annihilate... *Dzl.*; *gar dga-bar* (or *gar dga-ba der*) *son* go wherever you like *Dzl.*; seldom with the accus.: *dztm-pa de dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dga-bar iōg-tig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dga-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. subst. joy, *dga-bai rātm byéd-pa* to express one's joy *Dzl.*; *dga-bai* *sens* id.; *dé-la rāb-tu dga-bai* *sens* *skyā-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. glad, pleased, enjoying, *na dga-ba ma yin-pas* as I was not pleased with it *Dzl.*; *de-la mi dga-ba*, *W.* \**mi gā-Kan*\*, not favourably disposed towards, unfriendly, inimical to; *dga-bar byéd-pa* to make glad, to delight, *bu tūn dga-ba byéd-pai yo-byād* things which delight little children, play-things *Gl.* — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, *lhāg-par dga-ru gro* she is getting more and more beautiful; *C.* in a general sense: good, cf. below: *dga-bdē*. — 3. as a proper name = ཇམ་ཏེ་ *Tar*.

Comp. and deriv. *dga-grāgs* *ur-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grōgs* a participator of joy, gen. with reference to husband or wife (col. \**ga-rōg*\*). — *dga-mgū* great joy, *dga-mgū-ba*, *dga-mgu-rān-ba* to have great pleasure, to be very glad, to be delighted, frq., *dga-zhā mgū-la yi-rān-pār gyūr-ba* id. *Gl.* frq.; yet *dga-mgūr spyōd-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bū-mo dan* with a girl. — *dga-stōn* feast, public festivity; *dga-stōn-gyi rdān-sa* the place of a feast *Gl.*; *bsū-ba dga-ba* festivities of welcome *Gl.*; *dga-stōn byéd-pa* to celebrate a festival; *gyél-pa* to spread a feast, to distribute

festival dishes; fig. *rnā-bai dga-stōn* a feast or treat to the ears *Gl.* — *dga-bdē* 1. joy, *lus* *sens* *dga-bdēs kyāb-par gyur* *Gl.* 2. (*Ts.* col. \**gan-dē*\*) good, = *yāg-po*, (of servants, dogs etc.) *C.*; \**mi-la ga-dē jhē-pa*\* to treat a person kindly, with affection *C.* — *dga-dūn* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-dōd* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-lān* joyful 1. n. of a residence of gods, or of one of the heavens, *Sāk.* ལྷ་ཁྱེད་ v. *Köpp.* i. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp.* II, 345. 3. *γῆνι-*sa* dga-lān* n. of the royal castle of residence at Lhasa; *dga-lān-pa* n. of a sect = *dge-lūga-pa*. — *dga-bo* = *dga-bdē* 2: good *C.* — *dga-sūg-drag-zan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-sprō* joy, *dga-sprō dpag-tu-méd-pa tōb-pa yin* he entered into a state of indescribable joy *Mil.* — *dga-ma* n. of the goddess of joy *Cs.* — *dga-ma-dār* *C.*, *W.* (col. \**gā-man-dār*\*) the trembling with joy, the state of being enraptured, in ecstasy. — *dga-mo* 1. delightful, pleasing, charming, of news, of a speech *W.*, of a landscape *Mil.* 2. delighted, joyous, cheerful *W.*, \**sem gā-mō rag*\* I am cheerful; \**gā-mo-rān*\* *W.* id.; \**gā-mo jhē-pa*\* *C.* to caress, to fondle. 3. pure, holy *Sch.*, *Dzl.*, prob. also *Mil.*; *čōs-pa dga-mo* a godly priest. — *dga-tsōr* joy, \**ko ga-tsōr mān-po jhē*\* *C.* he is very joyful; *dga-tsōr čē-ba* gratifying, delightful *Mil.* — *dga-rān* being glad, rejoicing, \**dhē-la ga-rān dhāg-te*\* *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gā-za*.

དག་པོ་ *dgar* = *dga-bar*, *rañ-dgar* at pleasure, ad libitum, frq.: *ri dgar* *Pth.* seems to mean: why.

དག་པོ་ *dgar-bu* I. to separate, confine, fold up (men, cattle, goods), *dgar-byā* *pyugs* cattle to be penned in a fold *Cs.* *γῆνι-sas dgar-ba* to banish, to exile; *dgar-bai dōn-*du** in a special sense, in particu-

lar Sch. — \**gär-te bór-čé* W. to set apart, exclude, shut out; to lock up, shut up. to lay up or by, to preserve; \**gär-gya tö-čé* W. to store up; \**töb-či gár-čé* to button up. — 2. to hang up, to fasten, to attach, \**dhār-tög fag-pa-la* C. a flag to a rope. Cf. *skär-ba*.

དགའ་བ་ *dgäl-bu* v. *gäl-ba*.

དགས་པ་ *dgüs-pa* v. *güs-pa*.

དབྱ་ *dgu* 1. nine, *dgü-bcu* (*kim-pa*) ninety; *dgü-bcu rta* *rig*, or *go-ri-g*, W. \**gu-bcu-go-ri-g* ninety one etc.; *dgü-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgü-pa* measuring nine cubits (in length, height etc.); *dgü-po* the nine, those nine; *lan-dgü* nine times; *dgu-nin* three years ago col. — 2. many, *dgü-ri-g* id. Mil.; *tab dgus bsays*, gathered by many efforts, with great difficulty; used as sign of the plural: *skye-dgu* men, *skye-dgui bdag-po* (Sak. *ब्रह्मापति*) the lord of creatures, the lord of men; *skye-dgui-bdag-mo* n. of the aunt and wet-nurse of Buddha; *yöd-dgu* Lxx. those that are, the existing beings; nor *yöd-dgu-čug* Mil. the goods that one has, property; *bzün-dgu* Lxx. the good and the brave (among men); *lus dod dgur uyür-ba* to be changed, transformed, ad libitum Mil.; *nan-dgu túb-pa* Lt. to overcome every evil; *mi šes dgu šes-po* Thgy. he that knows every thing; \**mi jhe' gu jhe' mi yon gu yon* C. if you do many things which ought not to be done, many things will take place which ought not to take place; *či-ba yid - kyí dgü - la mi byid - de* Thgy. not counting death among things to be thought of. — 3. inst. of *dgun*, *dgula* winter-month Mil. frq — *zer-dgu*, *smra-dgu*?

ཉེ་ *dgu-kri* litter, bier C.

དབྱུང་ཉེ་ *dgu-ytór*, for *tses nyer-dgüi ytor-ma*, a sacrifice on the 29th day of the month W.

དབྱུང་ *dgu-túb* 'all-conquering', n. of a plant.

དབྱུང་པ་ *dgu-prégs* Mil., Thg., a particular kind of meditation.

དབྱུང་ *dgü-ba* 1. vb. to bend, to make crooked; \**go gü-čé* Ld. to bend, bow, stop; to submit. — 2. sbat. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgü-po*, *dgü-mo* Cs. id.

དབྱུང་ཐུང་ *dgu-rtégs* n. of a yellow flower Cs.

དབྱུང་མཐོང་, དབྱུང་མཐོང་སྐུ་མོ་ *dgu-tsi-gs, dgu-tsi-gs skya-mo* the galaxy, the milky way Mil.

དབྱུང་མཚན་ *dgu-mtsán* prize (of combat) C.

དབྱུང་པ་ *dgüg-pa* v. *güg-pa*.

དབྱུང་ *dguñ*, another form for *guñ* (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. mid-night. — 4. heaven. *dgün-la* reg it reached up to heaven Mil.; *dgüñ sñón-po* the blue heaven, *yü-gi dgüñ-sñón* the blue heaven above Mil.; *dgüñ-thu* (or *-la*) *rtégs-pa* (lit. to repair, to withdraw, to heaven) to die Mil. and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgüñ-zag*, *dgüñ-zla* Cs.; *dgüñ-do-núb* Mil. this evening, to-night; *dgüñ-smyin* a year, a year of one's life; *dgüñ-käg* division of time (?); *dgüñ-bdün* a week. (Cs. has also *dgüñ-tig*, and *dgüñ-tig-gi dkyil-kor*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དབྱུང་མོ་ *dgüñ-mo* evening Sch., perh. a corruption of *dgön-mo*.

དབྱུང་, དབྱུང་ཀ་ *dgün, dgün-ka*, W. \**gün-ka* winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg*, *dgün-tog-tág*, W. \**gun-tag-tóg*, all the winter through; \**gun tse re* W. every winter; *dgün grán-bai dús-na* during the cold of winter Dzl.; *dgün-nyi-lóg* the win-

དགུམ་པ་ *dgum-pa*

ter solstice; *dgun-myi-llog-gi tig*, or *Kor-tig* the tropic of Capricorn Cs. (cf. the remark at the end of *dgun*); *dgun-stöd*, *dgun-smäd* the first and the last half of winter, (v. *dua*).

དགུམ་པ་ *dgum-pa* v. *gum-pa*.

དགུར, རྒྱར, རྒྱར *dgur, rgur, agur*, three different spellings of the same root, all of them pronounced \**gur*\*, crooked, *dbyibs-dgur* of crooked stature *S.g.*; *rgur zig* stoop down! bend your back! *Dzl.*; *agur-te* writhing (with pain) *Dzl.*; *agur-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C.* col. \**gur-gur*\* id.: *mgo dgur-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgü-ba*). Cs.: *dgur-po*, *dgur-mo* a crooked man, a crooked woman; *tsigs-dgur* a crooked back, crook-backed; *lag-dgur* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུས *dgus* 1. instr. of *dyu*. — 2. *C., W.*, this day five days (the present day included).

དགེ་བ་ *dgé-ba* (*Ssk.* ལྷན་པ་, ལྷན་པ་, ལྷན་པ་; also ལྷན་པ་, ལྷན་པ་, seldom ལྷན་པ་) 1. happiness, welfare; happy, propitious, *dgé-zün nis-pa Wil.* More frq.: 2. virtue (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. virtuous, *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsä-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyöd-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba sems-par gyür-bu* to become inclined to virtue, i.e. converted *Dzl.*; *dge-tsögs* (v. *tsögs*) a virtuous work, a good deed; *dgé-ba bcu* the ten virtues, viz. 1. *srog mi yöd-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byin-pur mi len-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be

དགེ་བ་ *dgé-ba*

put into their hands); 3. *lóg-par mi yyém-pa* not to fornicate; 4. *rdzun mi smrä-ba* not to tell a lie; 5. *tsig-rtsäb mi smrä-ba* not to abuse or revile; 6. *niag-kyäl* (or *Kyal*) *mi smrä-ba* not to talk foolishness (cf. *kyäl-ka*); 7. *pirä-ma mi byéd-pa* not to calumniate; 8. *brnäb-sems mi byéd-pa* not to be avaricious or covetous; 9. *yräd-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yüü-dag-par ltä-ba Stg.* to be orthodox. — 3. fasting, abstinence, in the phrase: *dgé-ba srüü-ba* to fast, to abstain from food, frq. — 4. alms, charity; banquet, treat, as a religious work. *ä-dge yöm-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* \**yü-tra*\*, and \**ku-rim*\*).

Comp. and deriv. *dge-bakos* censor, and at the same time provost and headle in a monastery, who has to watch over strict order, and to punish the transgressors Köpp. II. 259, 276; in *L.d.* he is also called *čos-krim-sa* (vulg. \**čosrimpa*\*). — *dge-rgän* surety, moral bail, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-yžön*; also in a gen. sense: teacher, schoolmaster. — *dge-bnyin*, fem. *dge-bnyen-mu* (*Ssk.* ལྷན་པ་ and ལྷན་པ་) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in later times as much as a novice, probationer, catechumen, i.e. either a kind of clerical apprentice (the Shabi of the Mongols. *ärämanera Ssk.*, v. Köpp. II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltäs S.g.* a propitious omen, a favourable prognostic. — *dge-dän* (col. \**gen-dün*\*), prop. *dge-aldö-gi dün* (*Burn.* II., 435) *Ssk.* ལྷན་པ་ the whole body of the clergy, priesthood; *dge-dhuk-dkon-mčög* the priesthood as one of the

three great jewels, or as part of the god-head (in which latter sense the word now is usually understood) cf. *dkon-mñög*; *dge-dun-dpal-ñen Mahasāṅghika*, n. of a Hinayāna school *Tar., Was.*; *dge-dun-grūb-pa* n.p., the first Dalai Lama about the year 1400; *dge-dun-rgyū-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-lđan* virtuous; *dge-lđan-pa* n. of the most numerous sect of Lamas, founded by Tsong'apa; it is also called *dge-lugs-pa*, or *dga-lđan-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Dapun, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdīg* for *dge-ba dan sdīg-pa*. — *dge-sbyōn* Sak. རྒྱལ་མཚན་ a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyōr* seems to have corresponded in its original acceptation to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyōr 'jel* (this man's) expertness increases, is making progress *Mil.* — *dge-rtsa* instead of *dge-bai rtsa-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyas-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bonyen*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsān* a lucky omen *Glr.* — *dge-rgān* v. *dge-rgān*. — *dge-rgyag* (seems to be pronounced "ger-yag" in col. language) constable, headle, a servant of the *ñdgo-ñen zal-nō*, or chief-justice of Sera and other monasteries. — *dge-las* a good deed or action, but by later writers also applied to magic ceremonies

and the like. — *dge-lugs-pa* v. *dge-lđan-pa*. — *dge-lęs* good fortune, prosperity *Glr.* — *dge-slon* Gelong, 1. originally 'beggar of virtue', mendicant friar, བྱིན་པ་ one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sōr far-pai mdo*. — *dge-slob-ma* a young nun *Čs.* — *dge-bēs* 1. v. *bēs-nyen*. 2. n. of priests or monks. — *dge-slon-ñin* is said to be a provincial name of the cedar, *Cedrus Deodara*.

དགོངས་པ་ *dgén-la*, also *dgān-la*, on, upon, in, at *Tr.*

དགོངས་པ་ *dger-ba* = *rgyo-ba*, to prepare, (food), *Kür-ba dger-ba* to bake pastry; 'tū'-ma *ger-ica* C. = *tūd-pa*.

དགོངས་པ་ *dgēs-pa* = *dgyēs-pa* frq.

དགོ་ *dgo*, in *Lexx.* explained by *dum-bur*, to divide (?).

དགོ་བ་ *dgo-ba*, a species of antelope, living on high mountains, *Procopra picticaudata Hodgson*, v. *Hook.* II. 157 and 139; *dgō-ba-mo* the female of this antelope *Čs.*

དགོག་ *dgog* *Lexx.* w.e.; *dgog-tñ* pestle C.

དགོངས་པ་ *dgōn(s)*, also *dgōn(s)-mo*, *Sch.* *dgōn(s)-ka* 1. evening, *dgōis-yēg* one evening, once on an evening *Glr.*; *nān re dgōis re* every morning and evening; "gōis-zān" *W.*, "gōis-zē" *C.*, resp. *dgōis-yān* evening-meal, supper; *dgōis-jām* resp. evening-soup; *dgōis-su* *Dzl.*, *dgōis-mo* and *dgōis* *Glr.* in the evening; *dgōis dan to-rān* in the evening and in the morning *Med.* frq.; *dgōis bab-pa* to hold an evening's rest, to take up night-quarters. — 2. supper *C.* — 3. a day's journey, *dgōis-zūg* col. id.; *rta-dgōis* a day's journey for one travelling on horseback, *lug-dgōis* a day's journey for a drove of sheep.

དགོངས་པ་ *dgōis-pa*, resp. for *stun-pa*, *enyām-pa* etc., and *semu*, *blo* etc. I. vb.

དགོས་པ་ *dgóns-pa*དགོས་པ་ *dgóns-pa*

1. to think, to meditate, *dgóns-pa-la jug-pa* to enter into meditation *Glr.*; *di snyam-du dgóns-par gyur-to* he thought so in his mind *Dzl.*; *rgyal-po kon-rán yin dgóns-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; to regard as, *bu dan dra-bar dgóns-pa* to treat one like a son *Dzl.*; to remember, to think of, to devise, *min-ris-kyi ydul-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *pyir Pth.*; *ná-la tugs-brtsé-bar dgóns-sig* remember me graciously, *frq.*; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sans-rgyús-kyi btán-pa-la dgóns-nas = btán-pa phél-bai pyir tsám-blo btán-nas*; to intend, to purpose, with the termin. of the inf., *frq.*, *tugs-kyis ma dgóns-so* he did not intend, he had no mind *Pth.* — 2. to die, *mts-kyi dgóns-dus-kyi mchod-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. *abst.*, also *tugs-dgóns*, 1. the act of thinking, meditating, pondering, *tugs-dgóns ytón-ba Mil.* to meditate; thought, *rgyal-poi tugs-kyi dgóns-pa-la 'gán-du phyin'* *snyam-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; meaning, sense, esp. the sense of sacred words or writings, therefore *dgóns-pa grél-ba* to explain that sense, *dgóns-grél, dgóns-bgról* commentary; a will, a wish, *rgyal-poi (or -pos) dgóns-pa bzin-du begrub nus-so* I am able to fulfil your majesty's wish *Dzl.*; *skyón-bai dgóns-pa-can Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. soul, *dgóns-pa mya-nán-las dás-so* his soul quitted (the abode of) misery. — 3. permission *C., W.*, *'gón-pa zu-wa'* to beg leave, to ask permission, *'gón-pa tán-wa'*, resp. *'nán-wa'* to give permission, in *Sik.* also: to grant admission; but *gen.* it is used for leave of

absence, and *'kó-la gón-pog jhuñ soñ' C.* signifies: he has been dismissed, turned out. *དགོས་པ་ dgód-pu* 1. to laugh, *Glr.*; *gen.* in such expressions as the following *'gö'- (ghó (lit. bro) yim-pu' C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; *'hab-gód cö-če' W.* to set up a loud laugh, to burst out into laughter: *dgod-bag* a jest, joke *Sch.*; cf. *bgud-pa*. — 2. *v. gód-pa.*

*དགོས་པ་ dgón-pa* 1. a solitary place; desert, wilderness, *dgón-pai rnas* a desolate place or region *Stg.*; *dgón-dún* a sandy desert, sands *Sch.* (*Zam.* འགྲུག and *dgón-pa: རྒྱལ་ཁབ* forest). — 2. hermitage. — 3. monastery, *frq.*; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgón-pa-ma* fem.

*དགོས་པ་ dgós-pa* I. vb. implying necessity, as well as want: to be necessary, to be obliged or compelled; to want, to stand in need of; also where we use 'ought'; it is *gen.* used with the verbal root or with the termin. of the inf. present, *byed dgos*, but sometimes also of the inf. future or perfect, e.g. *rin-po-ces brtsigs dgós-na rin-po-če méd-pas su-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* *gen.* denotes the person standing in need of a thing, e.g. *ná-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-yár-du gró-ba-la yser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *ci zig-tu dgos*, for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dús-su blans* they took them when they wanted them *Glr.*; *bzénis ma dgos* he was not obliged to erect . . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *'dón-bar dgos* come! in entreating, the respectful term is chosen: *byon dgos Mil.*, or in *W.*: *'skyod dgos zu' 'you must come, pray! =*



please, do come! *ḡrid dgós-pai yól-ba*, or *ḡú-ba*, a request to be taken along with (by another person) *Mil. C.*: to wish, *ḡyó ḡe-pa ḡi ná ḡo-pa yin* I wish you to know this *Lev.*

II. abst. necessity, want, use, purpose (*W. dgós-ḡe*, pronounced "ḡó-ḡe(s)"), *mdri-po ḡhal dgós-pa byuñ* we have been under the necessity of looking for you a long time *Mil.*; *ñá-la yyuñ dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; "ñá-la ḡó-ḡe jñi-la" *W.* for future use; *dgós-pai ḡin-bas* as it is rather useless; *dgós-pa ḡiñ pyir* for what purpose? *frq.*

III. adj. (C. also "ḡó-gyu", and "ḡó", *W.* "ḡó-ḡe", as in II.), necessary, due, needful, useful, *med kyañ dgós-pai ḡrul-bedud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *rán-la dgós-pai skúl-ba* the portion due to you *Mil.*; *dgós-pai balúb-bya* useful doctrines *Gl.*; *dgós-pa yin* or *yod B.* and *C.*, "ḡó-ḡes yod" *W.* it is requisite; *dgas(-pa)* *mel B.*, "ḡó-gyu men" *C.*, "ḡó-ḡe man" or "med" *W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa* useless, noxious, *mi-dgós-pai pra-mén* pernicious witchcraft *Pth.*; *dgos-byéd* useful, *don dgos-byéd ḡi dug* what there is in it of useful contents *Mil.*; *dgos-dód* wishes and wants, *dgos-dód byuñ-bas dpal* a treasure out of which all wishes and wants come, i.e. are satisfied *Gl.*; *dgos-dód nags-tád* a forest for wishes, i.e. a forest which grants every wish; *dgos-dód* necessary expenses *Cs.*

བྱོལ་བ་ *gyé-ba* to bend, to be curving or crooked; *dbyúbs dgyé-ba* stooping, cringing, ducking *S.g.*

བྱོལ་བ་ *gyér-ba*, *glu dgyér-ba* for *glu lén-pa* to sing, chant, expression of the Bonpas; the word is also pronounced "ḡhyér-wa".

བྱོལ་བ་ *gyél-ba* *Sch.* = *gyél-ba*.

བྱོལ་བ་ *gyés-pa*, resp. for *dga-ba*, to rejoice, to be glad; often with *tugs*: *rgyal-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, *ñá-bo byón-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Gl.*; *mí dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dga-ba*.

བྱོལ་བ་ *gyés-su jóg-pa* to bend, to double down *Sch.*, v. *dgýd-ba*.

བྱོལ་བ་ *dgra*, also *dgrá-bo*, *Sek.* བྱོལ་བ་ 1. enemy, foe. *addi-bai dgra* the hating enemy, (opp. to *byams-pai rnyén*), *frq.* used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra rnyén med* there is no difference between friend and enemy = no such thing exists (*viz* in the golden age); *dgrar gyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldán-ba*, *lái-ba* to act in a hostile manner, *la*, against; *dgralón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *dztin-pa* to look upon one as an enemy, to take him for an enemy; *dgrar ḡas-pa* id.; *dgrá-bčóm-pa* *Arhat*, *Arhat*, the most perfect Buddhist saint (*Sek.* བྱོལ་བ་ venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn.* I. 295, II. 287. *Köpp.* I. 400). Also *dgra bgegs dól-ba* *Gl.* is interpreted as referring to the subduing of spiritual enemies.

— *ñiú-dgrá* a former foe, *dá-dgra* a present foe, *pyi-dgra* a future foe *Cs.*; *pyi-dgra* prob. also a foreign enemy. — *ḡḡ-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ḡa* weapon, arms *Wñ.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also punishment, "ñó-la ḡa jóg son" he was punished; also for any self-incurred misfortune: "ñyód-la ḡa jóg yin" you will draw upon yourself trouble, fatal consequences.

བྱོལ་བ་ *dgrám-pa* v. *grém-pa*.

བྱོལ་བ་ *dgrón-ba* v. *grón-ba*.

བྱོལ་བ་ *dgról-ba* v. *gról-ba*.

བཀའ་བ་ *bgág-pa* *Cs.* another form for *ḡéḡe-pa*.

བཀའ་བ་ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa*.

བཀམ་པ་ *bgám-pa*བཀྲོ་བ་ *bgró-ba*བཀམ་པ་ *bgám-pa* v. *gám-pa*.

བཀམ་པ་ *bgám* 1. = *gyis*, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like *ýdon*; *byágs-kyi rgyál-po bi-na-ya-ta* Mñ. frq. (Ssk. *ब्रह्मचर्या* a remover, of obstacles; the god Ganesha etc.).

བཀྲོ་བ་ *bgró-ba* 1. vb. 1. to put on clothes etc., pf., imp. *bgos*; *lham rtág-tu byos* always wear shoes S.g.; esp. to put on armour. — 2. v. under *byul-pa*.

II. sbst. clothes, clothing, *bgró-ba dan bzá-ba* food and clothes Dzl.

བཀྲོད་པ་ *bgród-pa* (*byog-pa* Sch. is perh. a provincialism) pf., imp. *byos*, fut. *bgo*; W. inf. \**gó-é*; imp. \**gos tón*\* to divide, nor an inheritance; to divide in ciphering, *gyas* a number; to distribute, *nas-ñus-su* into shares, *mi-mams-lu* to or amongst people Dzl.

Comp. *byod-byéd* divisor Wlk., and accordingly also *bgo-byi* dividend. — *bgn-akál* 1. share, lot, B. and col. 2. the doctrine of strict retribution Thgr. frq. — \**gó-kun*\* W. sharer, partaker, heir, joint-heir, — *bgo-bád* = *bgo-akál*, *bgo-bád byéd-pa* to distribute, allot, apportion, nor the property Thgyi, la among Sty.

བཀོམ་པ་ *bgóm-pa*, pf. *byams* Sch., to walk. to step, to stride, *góm-pa bgóm-pa* Lax. to make steps; *ñem pa-lu bgóm-pa* to step over the threshold; *bgom gró-ba* to pace, to walk slowly; *bgoms tñb-pa* to begin to walk (?) Sch.

བཀོར་བ་ *bgor*, supine of *bgró-bu*.

བཀོར་བ་ *byór-ba*, C. = *gór-bu*.

བཀྲུད་པ་ *bgyi-ba*, acc. to Zam. = *bryyün-ba*, v. *rgyün-ba*.

བཀྲི་བ་ *bgyi-ba*; eleg. for *byá-bu*, 1. fut. of *bgyid-pa*. — 2. sbst. action, deed.

བཀྲིད་པ་ *bgyid-pa*, pf. *byis*, fut. *bgyi*, imp. *gyis*, eleg. for *byéd-pa* 1. to make, to manufacture; *gyis zér-bai ýzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images Gtr.; to do, to act, to perform, *las*

*bgyid-pa* to do a work, *bka bñen-du bgyis* according to the word will be acted Dzl.; *nye-nyas bgyid-pa* to act the disciple = to be a disciple Dzl.; *mi-la ýnód-pa bgyis* I have hurt the man, I have done him harm Dzl.; *bu ýód-par gyis ñig* make, bring it about, that a child be (born)! Dzl.; *rgyál-bu ma ñór-ba gyis ñig* see that yo do not let the prince escape Pth. (*bu* for *bar* in the more careless popular style). — 2. to say, *ñes bgyis* so he said Dzl.; *ñes bgyi-ba* the so called Dzl.

བཀྲུན་པ་ *bgrán-ba*, pf. *byans*, to number, count, calculate *bodol-nams-kyi* find the amount of merits Gtr.; *bgrán-byis* what may be numbered, numberable; *bgrán-bes-mi byá-ba*, *bgrán-du mtul-pa*, *bgrán-ýas* innumerable; *bgrán-phén* rosary, beads Gtr., also the garland of human skulls, often seen as an attribute of terrible deities.

བཀྲུད་པ་ *bgrád-pa* 1. to open wide, *mig bgrád-pa* to stare, goggle, *ka bgrád-pa* to gape Gtr., C.; *rkán-pa* to part the legs wide, to straddle, cf. *begrád-pa*. — 2. to scratch Sch. (spelled more corr. *brád-pa*).

བཀྲུད་པ་ *bgrün-ba*, pf. *bgruis* to cause to deposit, to strain, to separate C., e.g. *rnýög-ma* impure water Lax.

བཀྲུད་པ་ *bgrüd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, to husk, to shell, *bgrus-pai bras* Lax. husked rice.

བཀྲོད་པ་ *bgré-ba*, pf. *bgrés*, resp. to grow old, often with an additional *ñu-nas* in years (v. na) Dzl.; *bgrés-rgyüd* weakness of old age, infirmity Pth.; *bgrés-po*, in W. pronounced \**ré(s)-po*\*, an old man, a man gray with age, hoary; \**ré(s)-mo*\* fem.

བཀྲོད་པ་ *bgrén-ba*, occasionally for 1. *myrén-ba*. 2. *bgrün-ba*.

བཀྲོན་པ་ *bgrén-pa*, Sch. = *bkrén-pa*.

བཀྲོ་བ་ *bgró-ba*, pf. *bgras* (resp. *bka-bgrés mdzud-pa* Pthi) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: *ñis pyir ñi-lar gyur ñel bgrós-nas* to converse on the cause of the present state of things Dzl.; *ñes pan-*

*tsán-du bgróe-nas* thus declaring their opinions to one another *Tar.*; to ask advice, *čt-tar bya žen bgróe-nas* asking what they should do *Dzl.*; to resolve, decide, *byá-bar* to do *Dzl.*; *bgro-glén byéd-pa* to dispute, to debate *Lex.*

འབྲོང་བ *bgrón-ba Tar.* = *bgrón-ba* to count.

འབྲོང་ *bgród* 1. the walk, gait, mode of walking. — 2. symbol. num.: 2.

འབྲོང་པ་ *bgród-pa* to walk, *bgród-la pan* this assists in learning to walk *Lt.*; to go, wander, *lam bgród-pa* to travel over *Gl.*; to get through, *kyód-kyis bgród-pai skuls med ruñ* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dka-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south declination, *byan-bgród*, north declination, *bgród-dus ynyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr., Ca.*

འབྲོང་པ་ *bgróe-pa v. bgró-ba.*

མགས་ *ngur* n. of a noted crafty vizier of the king *Srontsangampo Gl.*

མགས་པ་ *ngár-ba* (col. \**gar-ra*\*) smith, *ngár-bai bzo* smith's work; \**gar-zo čó-čé* *W.* to forge; *ngúr-kañ, ingár-sa* smithy; *jaer-mgar* gold-smith *Ca.*

མགཤ་ *mgal jaw, jaw-bone, ya-mgd* the upper, *ma-mgd* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Ca.*

མགཤ་པ་ *mgál-pa*, also *gal-pa* a billet of wood; *mgal-dám* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W., C.*; \**gal-dó, gal tsig* *W.*, \**gal-ro* *C.* id.; \**gal-mé* a burning piece of wood, a fire-brand; torch, consisting of long chips or thin billets of wood; *mgal-mé* *kor-lo* a circle of light produced by whirling round a fire-brand.

མགཤ་པ་ *mgá-ba* to rejoice, to be glad, joyful, content; *mgá-nas* delighted *Mil., Tar.*; *mgá-bai lan ma byun* he did not receive a gratifying, satisfactory answer

*Tur.* 17, 27; *tama-dád byin yañ mgú-dus med* he is never content though every thing be given him *Mil.*; *mgú-bar byéd-pa, W.*: \**gu čüg-čé*\*, to exhilarate, to gladden, to make content; *dga-mgú-ba, dga-mgu-rdñ-ba* are intensive verbs; *ngur* = *mgú-bar*. *མགས་ ngur* (*Sek. མགས་*) resp. 1. throat, neck, *gyu ngur-du pul-nas* presenting (the great teacher) with a turkoi for his neck *Ma.* — 2. voice, *ngur snyán-pa* a sweet, harmonious, voice *Ca.* — 3. (col. \**gúr-ma*\*) song, air, melody, hence a religious song is always designated by the respectful word *ngur* (not by *glu*), although the term in itself has no immediate reference to it. *ngur (-du) yañ-ba, bžes-pa* resp. for *glu lén-pa* to sing a song; *Sch.*: *ngur ten-pa* id. — *ngur-bum* a hundred thousand Songs, title of the Legends of Milaraspá, which are richly interwoven with songs. — *Sch.*: *ngur beal-ba* to clear the throat, to hawk, to hem; *ču-loi ngur* 'by-water', a tributary, a subsidiary stream (?).

མགས་ལྷ་ *ngúr-lha* the god of hunting with the Shamans *Sch.*

མགས་པ་(པ་) *ngúl(-pa)* *Sek. མགས་པ་* 1. neck, throat, *ngul-du dgo-pa* to tie, fasten to one's neck e.g. magic objects; *rán-gi ngúl-pa ród-pa* to cut one's own throat *Dzl.*; *ngúl-pa sub* his throat is stopped, choked *Mig.*; *ngúl(-pa)-nas dzin-pa, ju-bá*, to seize by the throat, sometimes also used for *ngúl-pa-nas kyid-pa* to fall on a person's neck, to embrace. — *ngúl-nad* disease of the throat, sore throat. — *ngul-čins dkar-po* a white neck-cloth *Pth.* — *ngul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. the shoulder of a mountain *Mil., yyon-ngul-nu* on the left slope.

*ngou* = མགོ་ཁྱུ་ *ngou Ca. v. ngo.*

*ngo* (*Sek. སྒོ་*) resp. *dbu* 1. head, \**gá-la zug rag* I have a headache, a pain in my head *W.*; \**ngo kor* my head turns, I feel dizzy, I am getting confused, perplexed; *ngo skór-ba* to cheat, swindle, deceive; *mí-mgo ma skor* do not cheat

people! *Mil.*; *mgo dgû-ba, dgûr-ba* v. *dgû-ba, mgo tôm-pa* v. *tôm-pa*; *mgor jby-pa* to carry on the head *Sch.*; \**go yûg-ê\** *W.* to shake one's head, \**kug tân-ce\** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; \**kyog-kyôg êô-ê\** to wave the head from one side to the other, expressive of reflection. — 2. summit, height, top, *ri-mgo kû-bas pyogs Mil.* the hill-tops were covered with snow. — 3. first place, principal part, *mgo byêd-pa* to lead, to command, to be at the head *Gl.*; to educate cf. *dbu mdzad-pa*; to inspect, look after, superintend, control, *bû-mo zig-gis mgo byêd-pai mi mûn-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; \**dos gô êô-ê\** *W.* to preside in a consultation. — 4. beginning, *W.*, \**go-ma\**; *grôe-mgo* the beginning of a consultation: *mgo dzug-pa* to begin; *bod shug-pai mgo dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtan-gyi skyid-mgo dè-nas tsugs* with this my constant good-fortune commenced *Mil.*; *lô-mgo-la* at the beginning of the year *Mil.*; *mgo-nas* from the beginning *Dzl.* — 5. *Gram.*: a superscribed *r, l, s* e.g. *râ-mgoi ka, ཀླ, k* with *r* superscribed; *dè-rnams bas jûl sâ-mgoi kao* these are the words beginning with *bek*.

**Comp. and deriv.** *mgo-klâd* brain *Cs.* — *mgo-dkyil* col. crown of the head, vertex. — \**go-kâr\**, or \**gar\** *Lal.* a tight under-garment, drawn over the head when put on, (*Sak. परिधान, Hd. प्रहिरण*) something like a shirt, but not in general use. — *mgo-skôr* imposture, deceit, *btud-kyi mgo-skôr de nia mi dod* I detest these diabolical tricks *Mil.* — *mgo-skyi* a gray head, *mgo-skyê-dan* a gray-headed person (*Cs.* — \**go-kyô\** *C.*, *W.*, protector, patron, = *mgo-dren.* — *mgo-kra* scald, scald-head *Sch.* — *mgo-mkêrgs-dan* obstinate, belligerent, stubborn, esp. in buying and bartering, selfish, bargaining, haggling: \**go t ug rô-ê\** *W.* to have these qualities. — *mgo-rgyân* head-ornament. — *mgo-dan* having a head, \**mi-*

*go-dan\** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — \**go-ên\** *C.*, *W.* — *go-dren.* — \**go-(l)edg\** a blow or knock on the head *Ld.* — *mgo-lôgs* little shoots, sprouts, branches *Sch.* — *mgo-êd* = *mgo-rgyân.* — *mgo-mjug* beginning and end (head and tail), *ên dîi mgo mjug gai ym-pa bye-brag pyes zig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-jôu Cs.*: 'an oblong head.' — *mgo-rjên* bare headed. — *mgo-nyôg Cs.*: 'a compressed, contracted head'. — \**go-nyi-pa\** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyôms* indifferent, unconcerned. — \**gor-tûi tsân-ma\** from head to heel, the whole from top to toe, = \**go-lus-êa-tsân\**. — *mgo-dôn* = *mgo-dren*, with *byed-pa* = *mgo dom-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rai*, one's own head, used in the sense of: to be self-dependent, one's own master, to come off well, to be uppermost *Mil.*; *mgo ton-pa* id. — *mgo-dren* protector, patron, used frq. in letters as a complimentary title. — *mgo-nâg po* for man *Gl.* — *mgo-nâd* headache. — \**gô-bu\** *W.* first-born. — *mgo-ma* 1. adj. first, *gral-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. sbst. the beginning *W.*, \**go-ma tsug-ê\** to begin. 3. adv. In the beginning, at first *W.* — *mgo-tsêm* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgo-ma.* — *mgo-yên*, col. \**gog-zên\** crown of the head. — *mgoi, mgeu* a small head *Cs.* — *mgo-yôr* = *tsû-bai nad Ts.* — *mgo-pyôgs* a covering for the head (hat, cap etc.). — *mgo-ril* 1. a round head. 2. cattle without horns *W.* — *mgo-rig* for *mgo brtys-pa* one that has his head shaved, a monk; *mgo-rig btân-ma Ld.* monks and nuns, or: nuns that have their heads shaved — \**go-lus-êa-tsân\** a complete suit of clothes, \**gor-tûi-tsân-ma\** id.; \**go lus swin kôn-ê\** *W.* to furnish a person with new clothes; \**go lus spô-ê\** *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *ngo-léb* a flat head *Čs.* — *go-dog*, resp. *u-dog* cover, of a copy-book etc. *Čs.* — *ngo-srin* 1. of a disease *Lt.*

མགོན་པོ་ *ngón-po*, *Sek.* ར་པ་ protector, patron; principal, master, lord; tutelar god; *gro-ngón* protector of beings; *skyabs-ngón* v. *skyabs*; *čai pyir nai ngon mi byed* why do you not assist me? *Dzl.*; *lhai, bčad-kyi, yšin-rjei ngón-po* the principal of the gods, of the devils, the lord of death *Čs.*; *ngón-po mčad-pa, stād-pa, rčuid-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause The special tutelar god of Tibet, called *ngón-po* by preference, is *Awalokiteśwara*, *Spyan-ras-zyig*; *jig-rten-ngón-po*, or *mi-njed-žān-gi ngón-po* lord of the world, *jig-rten yšim-gyi ngón-po* (Hindī: *trilōkath*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokiteśwara*, 3. of the *Dharma-Rājā* of *Bhotān*.

*Comp.* *ngon nāis* many patrons or defenders of religion; many small pyramidal sacred buildings *Čs.* — *ngon-méd* unprotected, *ngon-med-zas-sbyin*, ར་པ་མེད་མཚན་པ་, n. of a certain house-owner in Buddha's time, often mentioned in legends.

མགོན་པོ་ *ngyōg-pa*, *Č.* \**gyōg-po* quick, speedy, swift; *ngyōg-par* ( seldom *ngyōg-la* *Mil.*) adv. *qalekty*, speedily, soon; \**gyog-rin*° *W* speedy, hasty, rash, \**gyog-lān*° *W.*, *Č.*, a straight, short way, a short cut; *rkañ-ngyōg* v. *rkañ*. — *su-ngyōg*, pronounced \**sen-gyōg*(s)° *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགོན་པོ་ *ngrin-pa*, (*Sek.* མགོན་པོ་) 1. neck. *ngrin rti-ba*, a long neck, *ngrin řin-ba* a short neck *Lt.*; *ngrin-siōn* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *ngrin yčig-tu* (to call as) with one voice, frq.; *ngrin-bzān* a loud voice *Čs.*

མགོན་པོ་ *ngron* feast, treat, banquet, entertainment, *ngron yčōn-ba*, resp. *sku-*

*ngron būl-ba* to entertain; \**lōn-tān-kan*° *W.* host, entertainer; *ngron-la* *bod-pa*, resp. *ngron-du spyān-črēn-pa*, to invite to an entertainment; *ngron-du ynyēr-ba* to treat, to regale *Dzl.*; *ngron-du grō-ba* to go to an entertainment, a party *Dzl.* (cf. *grōn-du grō-bu* to go abroad); *zas-ngron* an entertainment consisting in eating; *ja-ngron* a tea-party; *čai-ngron* a treatment with beer or wine *Čs.*

འགན་ *gag* 1. obstruction, stoppage, esp. in comp.: *yi-ga-gag* want of appetite; *yēin-gag*, also *-dyag*, stranguy. — 2. a place or spot that has to be passed by all that proceed to a certain point, \**čām-pe gag-tu gūg-nu kīm-ma dzin lūb*° (‘the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-bār-gyi gag* the place on the *Palbār* mountain, where there is the only passage *Mil.*; *ago-gag* the door of the house, because through it all that enter or leave have to pass; *ka-gag* the mouth, through which every thing must pass that is eaten; fig.: *čar-lām-gyi ynad-gag*, the main point for obtaining salvation; *gag yčig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

འགན་པ་ *gag-pa* 1. vb. (cf. *gags-pa*) to stop, to cease, to be at a stand-still; mostly in the perfect form *gags*; *dūn-ka gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. door-keeper, v. *ago-gag* sub *gag*.

འགན་པ་ *gan* v. *rgan*.

འགན་པ་ *gdān-pa* difficult, troublesome *Sch.*

འགན་པ་ *gdān*(-po) the burden of an office, business, commission, *gan kūr-ba* to bear such a burden, *bakūr-bu* to impose it on a person.

འགན་ *gdb* = *mā-ma*, *mjūg-ma*, the end, of a bench, a garment etc. *Mil.mt.*; as postpos. c.genit. after, behind *Č.*

འགན་པ་ *gāb-pa* 1. *Sch.*: to take care, to be cautious; orderly, decent. — 2.

འགམ་པ་ *gám-pa*

*W.* to suffice, \**mi gáb-és met*\* the workmen will not suffice.

འགམ་པ་ *gám-pa*, pf. *gams* Sch., *bgams* (s., fut. *bgam*, imp. *goms* 1. to put, or rather throw, into the mouth, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *nye lür-mgo re tsam gams* I took a small spoonful of meal *Mil.* — 2. to try, *bgám-ma* I will try him, I shall put him to the proof *Dzl.*; *tsód gám-pa* id. *Lex.* — 3. *W.* to threaten, to menace.

འགམ་ *gá* (*ya-bo* ('s.?) some, a few, several, *kyi-ra-ba* *ya* some huntsmen *Mil.*; *yan-pa* *ya* *zig* some young men *Mil.*; *ko-rin* *ya* some of them *Mil.*; *gya-ré* = *ya zig* 1<sup>th</sup>.: *gál-te nün-gyis* *ya zig* *bzág-na* if I appoint some by a peremptory decree *Dzl.*; *skabs* *gar* in some cases; *lan* *ya* (*zig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res* *ya* 1. sometimes. 2. col. for some, several; *bar* *ya* sometimes; *lan* *ya* — *lan* *ya*, *res* *ya* — *res* *ya*, *bar* *ya* — *bar* *ya* at one time — at another time, some — others; *ya* *tsam* a few, few *Thgy.*: *ya* *ás* some, part (of them) *Mil.*; *ya* *yan* followed by a negation: no, no one, not any, none.

འགམ་ *ya* *Glr.*, also *ya-ti* n. of a place in the east of Tibet.

འགམ་ *gar*, termin. of *ga*.

འགམ་པ་ *gár-ba* 1. obst. (*W.* also \**gár-ru*\*, Ts. \**gar*, *gir*\*) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzö-mo*. — 2. vb. v. sub *dgár-ba*.

འགམ་དུས་ *gál-düm* v. *mgal*.

འགམ་པ་ *gál-ba*, c. *las* or *dai*, to be in opposition or contradiction to, as: *rtág-pa dai dáds-po nyis* 'gál-ba *yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: to counteract, to act in opposition to, to transgress, violate, infringe, break, a promise, law, duty; *gid dai mi gál-bar* *Dzl.*, resp. *fygs dai mi gál-bar*, (he gives them) to their wish, to their heart's content; *bka bzén-du* *mi*

འགམ་(ས་)པ་ *gug(s)-pa*

*gal-bar* *bgyis* I shall act faithfully according to the order *Dzl.*; \**gal mi dug*\* *W.* he has not committed anything, he is innocent; *lha* or *kis dai gal-ba* not to honour a *Lha* or *Lu* according to duty.

Comp. *gal-rkyen* mishap, untoward accident, impediment (opp. to *mtsun-rkyen*); *gal-rkyen* *sel-ba*, or *méd-par byéd-pa*, or *zlog-pa* to avert, to remove such accidents or impediments. — *gal-frül* transgression, *gal-frül spais-te*, conscientiously; \**gal-fül sd-ica*\* to make amends, to atone for a transgression. — *gal-mtün-és-pa* *Chr.* Phot., the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: *dge mi-dgé* *ás-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *ás-bzin*, *ynón-ba*, and *byas-és*. — *gál-ba-po* Cs., *gál-po* Sch., a transgressor. — *gal-tsübs* (s. a great fault, a crime: *gal-tsübs-can* faulty, criminal, a criminal (?).

འགམ་པ་ *gás-pa*, pf. *gas* (cf. *ges-pa*) to be cleft or split, of rocks etc.; to chap, of the skin, the lips; to break open, to burst, of a bag etc., *ka lid-ru* into five rents, in five places; to crack, to break or burst asunder, of a vessel, the heart, a fruit, *bdün-du* into seven pieces; *sh-gi rigs-la* *byds-na ni gas* if it be made of wood, it will split, crack *Glr.*

འགྲུ་ *gru* v. *gi-wdā*.

འགྲུ་མཐའ་ *gru-mdü* gun-stock, (spelling not certain) v. *gyem-mda*.

འགྲུ་པ་ *grú-ba*, incorr. for *mgrú-ba*.

འགྲུ་(ས་)པ་ *gug(s)-pa* a mesh *W.*

འགྲུ་(ས་)པ་ *gug(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) to bend, to make crooked, *nyia gugs-pa* C. to bend, bow, stoop; *mgo gugs-grugs-par sdā-no* he went off bowed down, crestfallen. — 2. to gather, to cause a gathering, *rtág-du* of matter, pus, to suppurate. — 3. to call, to summon, to send for, e.g. the gardener *Dzl.*,

one's daughters *Dzl.*; to conjure up, ghosts, *des bdag gyug-par gyur-ro* by this (charm) I may be conjured up; *blo nān-thu kug-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. to draw back, to cause to return, to convey back *Mil.*, *C.*

ལྷན་པ་ *gud-pa*, pf. *gud*, = *rgud-pa?* *gud-du bciy-pa* to ruin, to reduce to an extremity *Schr.*; *rtsa byin-gud dal Med.* a pulse slow and sinking.

ལྷན་པ་ *gum-pa* 1. pf. *gum*, *gums* eleg. — to die. — 2. pf. *bkum*, fut. *dkum*, imp. *kum(s)*, to kill, to put to death *Dzl.* frq.; to slaughter (butcher), *ysar-du bkum-pai sa*, meat of an animal just killed, fresh meat *Dzl.* — 3. to bend, curve, make crooked, to contract, v. *kum* and *skum-pa*.

ལྷན་པ་ *gul* neck, v. *mgul*.

ལྷན་པ་ *gul-ba* (cf. *sgul-ba*) to change place or posture, to move, shake, to be agitated, *\*ri-gu (lōd-pa-la gul dug\** the kid moves in the womb (of the goat); *gul-dki* (the limb) moves with difficulty *Med.* frq.; *gul yañ ma nūs-so* (they) would not even stir (from terror) *Dzl.*; to waver, tremble, shiver, *dār-zin gul-ba*; *sa-gul* (pronounced *\*sai-gul\**) earthquake *W.*

ལྷན་པ་ *gēys-pa* pf. *bkag*, fut. *dyag*, imp. *kog* to hinder, prohibit, stop, *bdag-gis bkag-na yañ ma tūb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkag-ste nān-du btañ* he admitted him without impediment *Dzl.*; *\*kag-čē med zér-kan-gyi ka-dag\** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; to shut, to lock (up), to close, *sgo* the door *Gl.*, *lam* the road frq.; to close one's nose with the hand *Pth.*; to retain, keep back excretions *Med.*, *bān-dguy* obstruction (cf. *gag*); *\*zā-čē kag-te dī\** *W.* his food sticking fast he died; to lock up, shut up (things for keeping), to pen up (sheep, cattle), *\*kag-te bōr-čē\** *W.* id.; *dgag-dbyē* the ending of the seclusion; viz. of the monks who have to stay in their houses during the

rainy season *Schf.*, *Tar.* 10, 10, cf. *Köpp.* I, 369; to forbid, *dgag-sgrīb Sch.*: 'to forbid and to allow'(?); *gug-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkag-ča byed-pa* to forbid, prohibit *Sch.*; *\*ka kug-čē\** *W.* to silence, to hush; *dgay-pa* a negative, a negation; *bkag-ču* the negative side *Was.* (282).

ལྷན་པ་ *gēis-pa*, pf. *bkañ*, fut. *dyaiñ*, imp. *koiñ* 1. to fill, *tib-ril čus* or (seld.) *ču-las*, or *tib-ril-ču čus*, or *ču*, (to fill) a tea-pot with water; to soil, smear, stain, the bed with blood *Gl.*; *dgāñ-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. to fulfil (more frq. *skōñ-ba*) *tugs-dām Ler.* — 3. *gzu gēis-pa*, *mda gēis-pa* to prepare bow and arrows for shooting, frq.; *\*tū-pag kōñ-čē\** *W.* to load a gun.

ལྷན་པ་ *gēd-pa*, (s. = *gyēd-pa*).

ལྷན་པ་ *gēbs-pa*, pf. *bkañ*, fut. *dyab*, imp. *kob* (*W.* *\*bkob\**), to cover, e.g. one's breast with the hand; to cover up, *ka* an opening, aperture; to spread over or on, to set up, to put on, a cover, lid, cork, plug etc.; to protect, *btañ-mo mi-ma-yin-gyis gēbs-su jūy-pa* to have the queen protected by ghosts; to disguise, metaph. *\*bkab-ste\** in disguised language, euphemistically *W.*, *\*kūb-čē jīt-la\** in order to express it euphemistically.

ལྷན་པ་ *gēm-pa*, acc. to *Cs.* another form for *gām-pa*, to kill, to destroy; *Schr.*: *klul-pa gēms-pa* to surprise; to overthrow an argument by reason; cf. *ngo-gēms Ler.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

ལྷན་པ་ *gēl-ba*, pf. *bkal*, fut. *dgāl*, imp. *kol*, 1. to load, to lay on a burden, *brui kal čig bkal-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, *\*mi 'ōs-pe lās-ka čig mi čig-la kal tāñ-na\** *Ld.* if one is accused of an unlawful action; *kral gēl-ba* to impose

འབྱེད་པ་ *gés-pa*

tribute *Lex.*; to commission, to charge with, to make, appoint, constitute, \**mi zig gád-po-la kál tē* *Ld.* to appoint some one to be an elder or senior, cf. *ñól-ba*. — 2. to put, to place on or over, *ydán-ma bkúl-ba* a beam placed over it *S.g.*; to set or put on, e.g. a pot on a trevet; to hang up, *gos-gel-ydán* a stand to hang clothes on; fig. *ñi-bar nús-pai toy gel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འབྱེད་པ་ *gés-pa*, pf. *bkas*, fut. *dgyas*, imp. *Kon*, trs. to *gás-pa*, to split, cleave, divide, *bkas-nin* *Lex.* cleft or chopped wood; *ñim-bur* (to divide) into pieces *Lex.*, to cut up or open, e.g. a fish, gourd, pumpkin, *Dzl.*

འབྱོ་ *go*, = *myo* in some figurative applications of the word: *dndg-go* commander of an army *Cs.*; *mkár-go*, *rdzón-go* commander of a fort *Cs.*; *go-snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *say-lad*; *góp-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: \**kon-ñóg jig-ten-gyi gó-pa yin*\* God is the ruler of the world; \**kon-ñóg-gi san gó-pa med*\* God is the only and highest ruler; \**go-pón*\* *C.* rector, director, headmaster. principal e.g. of a school; *gón-ma* *Zam.* beginning, origin, source; *gómi* *Lex.* = *góp-pa*; \**go-yód*\* = *góp-pá* *Ld.* in the beginning, at first, originally *Sch.*, *ser-bai* *gor* when it began to hail *Mil.*

འབྱོ་པ་ *gób-pa*, pf. *gos* (or *gos*), cf. *bego-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nan-skyágs lús-la* to soil one's self with vomit. — 2. to infect, with a disease, *gób-bai nad*, *gonád*, *gób-bai rims*, a contagious or epidemic disease, a plague, frq.

འབྱོ་པ་ *góg-pa*, pf. *bkog*, fut. *dgog*? imp. *kog* 1. to take away forcibly, to snatch, tear away, pull out, *rtád-ba* a root *Lex.*, so a tooth *Sch.*; to tear up, e.g. a floor *W.*; to peel *Sch.*; \**kóg-te kyér-tē* *W.* to rob, plunder frq.; \**kóg-te kyers* *Ld.* it

འབྱོ་པ་ *gób-pa*

has been robbed. — 2. to take off, a cover, a lid. a pot from the fire *W.*

འབྱོ་པ་ *gógs-pa* another form for *gégs-pa*, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land.

འབྱོ་པ་ *góni-ba* 1 *Cs.*: to bewitch, enchant (?), *góni-ba-po*, *góni-po* an enchanter, sorcerer, *góni-ba-mo* enchantress, sorceress *Cs.*; more frq. *góni-po* an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror *Mil.*; *góni-mo* fem. — 2. pf. *bkon*, perh. more corr. *sgóni-ba*, *spu-sgóni-ba* *Lex.* to despond.

འབྱོ་པ་ *gód-pa*, pf. *bgod*, fut. *dgod*, imp.

*Kod* (cf. *Kód-pa*), the Latin *condere*, 1. to design, to project, to plan *Schr.* — 2. to found, to establish, to lay out (a town), to build (a house); hence *bkód-pai rig-byéd* books on architecture *Gtr.*; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, *bdé(-ba)-la* *Dzl.*, *bder* *Lex.*, into a happy state, *dye-ba-la* *Dzl.* into virtue, *ñde-la* *Pth.* into the true doctrine, *rnám-par gról-ba-la* *Dzl.* into salvation, *mya-nán-las dás-pa-la* into delivery from existence *Dzl.*; *ñag-gráns* to fix a certain time or term *Schr.*; *tsad* (to determine) the measure or size of a thing *Schr.* — 4. to set, put, or place in order, *gral-pyám bgód-pa dsa* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* to add or affix e.g. ciphers to a certain number *Wik.*; *bkód-par mdzts-pá* beautiful as to arrangement, nicely ordered, (*b*)*rgyan dgód-pa* *Lex.* to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences *Zam.* — 5. to put down in writing, to record, *min ká-ba-la* to write names on a column *Pth.*; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; \**ka kú-pa*\* *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-són bkód-pai rgyál-*



po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also abst.: 1. plan, ground-plan, draught of a building *Schr.* — 2. delineation, sketch, *zin-bkód* map. — 3. form, shape, figure *Schr.* — 4. sample, copy, even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba*. — 5. building, edifice, structure, *bkód-pa* *nulze* the structure (is) beautiful *Glr.* — 6. frame, body, *bkód-pa* *lus* id. *Mil.*; *nai bkód-pa nam-mküs ran-zin* my body of an ethereal nature *Pth.*

*Note.* The Lexx. have for *bkód-pa* always བཤུགས་ putting down, depositing; but often it has the signification of རྒྱུ་ orderly arrangement; as vb. it comes nearest to རྩམ་པ་. As the meaning of the word is almost quite the same as that of *xtiçtív* and *condere*, it recommends itself as the most suitable term for 'to create', to call into existence, *god-pa-po* for creator, and *bkód-pa* for creature, notions which are otherwise foreign to Buddhism.

གོམ་པ་ *góm-pa*, *Cs.* = *góns-pa*, *Sch.* also = *gém-pa*, *güm-pa*.

གོར་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gób-ba*.

གོར་བ་ *gór-ba* to tarry, linger, loiter, *W.* frq. *\*māi-po gor son\** you stayed away very long; *\*lām-la gor\** he lingers on the way; *\*māi-po ma górt\** without long delay, = *rii-por ma lón-par*, and *rii-por mi toga-par B.*; *de gor-yi yin* that impedes, delays; *zla-ba nyiis kor* (the work) lasted two months *Glr.*

གོ་བ་ *gól-ba*, pf. *gol* 1. to part, to separate vb.n.; *gól-bai*, *nas* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. to deviate, err, go wrong or astray; *gól-sa* 1. the place where two roads separate. 2.

གོས་ *gos* n. of a monastery *Tar.*

གོས་པ་ *gós-pa* v. *gób-ba*.

ཐུག་པ་ *kyúg-pa* cf. *kyúg-pa*, to be sold, spent, expended *Cs.*

ཐུག་བ་ *kyón-ba*, pf. *gyais*, to be delayed, deferred, postponed, *gyir gyai-na* if one defers it; *\*nyin gyai bag gyai jhé-pa\** *C.* to-delay again and again; *lo man-po mi gyai-bar* before many years shall have passed; *das gyais* *Ler.* w.e.

ཐུག་པ་ *gyin-ba* 1. to look about haughtily, to look down upon, to *mi-la* a person; also of things: to (contemn, neglect them *B.* and col.: *\*gyin-bhag jhé-pa\** *C.*, *\*gyin cō-cō\** *W.* id.; *\*gyin-can\** supercilious, contemptuous. — 2. = *gyin-ba* *Glr.*; *Mil.* — *del-tyi gyin-bar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

ཐུག་བ་ *gyü-ba*, pf. *gyus*, to move quickly to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

ཐུག་པ་ *gyür-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur (-rig)*, cf. *gyür-ba*, 1. to change, to be altered *B.* and col.; *mi-nams-kyi spyöd-pa gyur* the behaviour of men changes *Ma.*; *gyür-bai* *ces* a changeable (and therefore perishable) thing *Cs.*; and *gyür-du yöd-pa* changeable, variable, *gyür-du mtd-pa*, *gyur-med* unchangeable, invariable; sometimes to decrease, abate, vanish, die away, *mtu-stobs*, *nid-med-pa*, *yi-nyid yón-su gyur-bu* the total decay of strength, health, and esteem (in old age) *Thy.*; *bdag-gi sems na gyur*, *na nyams* so my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las*: *diid-pa di-lai ma gyur rig* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems gyür-ba* 'to change the mind' for expressing the *μετανοεῖν* and *μετανοία* of the N. T., though the Buddhist is wont to regard the *mi-gyür-ba* as the thing most to be praised and desired.) With the termin. it signifies to be changed, transformed into, *B.* and col.; hence — 2. to become, to grow, *dge-slón-du gyür-ba*, *rgyäl-por gyür-ba* to become

a monk, a king *Dzl.*; *akra mton-mftā-gi ka-dōg-tu gyūr-to* his hair turned azure (sky-blue) *Dzl.*; *abrūm-par gyūr-ba* to get with child; *bdūn-du gyūr-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have \**gā-wa*\*, in *W.* \**ḡā-ḡe*\*) *gyūr-ba* is also frq. used in conjunction with verbs: *yōd-par gyūr-ba* 'to become being', i.e. to begin to exist, 'to become having', i.e. to gain possession; *srōg-la miltā-bar gyūr-pai dñe-po di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *nā-bar gyūr-na di mltā-ba tām-gyis nad sōs-par gyūr-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Gl.*; *ḡān mi smā-bar gyūr-to* he became speechless *Dzl.*; *gyūr-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su zig rgyal-srid byēd-par gyūr* who shall have the government, who shall rule? *Tar.* 21.; *de rgyāl-por gyūr-bar ḡā-so* they knew that this man is made king (for: would be made king); *kō-mos kyōd-kji bu bād-par gyūr-na* if your son has been killed by me *Dzl.*; *kyōd mi-ḡā zā-bar gyūr-ḡig* may you be obliged to eat human flesh! *Dzl.*; *ḡi pyir kyōd di-ltar gyūr* by what means have you come into this state? *Dzl.*; *ya-mtām-du (or -par) gyūr-ba* to be surprised, astonished; with *ynās-su*: to come to a place, to arrive at *Mil.*; *dōd-pai dños-grūb-tu gyūr-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; to happen, to take place, to occur, *ya-mtām-du gyūr-ba ḡi yod lit.* what is there that has wonderfully happened, what wonderful things have happened? *pyōd-par gyūr-ba* to become moving, to begin to move. — 3. to be translated, *bod-du* into Tibetan *Tar.*; *-bka-gyūr* the translated word, v. *bka*; cf. *gyūr-ba*. — 4. joined to numbers it signifies time or times, *ḡān-pas brya-gyūr stōn-gyūr-du ḡāgs-pa* a hundred times, nay a thousand times more sublime than others *Dzl.*;

*kyōd-pas brya-gyūr-bas lhāg-par bzān-ba yod* there are (girls) a hundred times prettier than you *Dzl.*; *ḡsum-gyūr ltā-bur* three times as much *Dzl.*; *de ḡnyis-gyūr tām zig* one twice as large as that *Mil.*

II. subst. change, alteration, vicissitude, *dus bzis gyūr-bas* through the change of seasons *Thgy.* — *gyūr-skād*, or also *gyūr-kūgs* singing or humming a tune in a trilling manner *Mil.*; *gyūr-lām nya* *Mil.* perh. a fish swiftly moving to and fro; *gyūr-rtēn bžāg-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyūr*, *ḡōg* is frq. used.

འབྱེད་བ་ *gyē-ba*, pf. (and imp.?) *gyes*, to be divided, e.g. a river that is divided into several branches; *rnām-pa ḡnyis-su* (a ray of light divided) into two parts *Dzl.*; to separate, to part, *ben rig gyes dus* when body and soul part from each other *Mil.*; to disperse, of a crowd, with or without *so-sōr Dzl.* and elsewh.; of a single person: to part, withdraw, go away, \**mi-tōg dan ghyē-ne*\* *C.* withdrawing from the crowd; to issue, proceed, spread, *dē-dag-las gyē-so* they have proceeded from those (their ancestors); of a disease: *gyēn-du gyes* (opp. to *tūr-du zug*) *Med.*?

འབྱེད་བ་ *gyēd-pa* (*W.* \**kyē-ḡe*\*) pf. *bgyes*, fut. *bkye*, 1. to divide (trs.), to scatter, disperse, diffuse, e.g. rays of light; it is also used when the neutral form *gyē-ba* would seem to be more correct; to let proceed, *sprul-pa*, an emanation; hence to send, a messenger *Lex.* and *Schr.*; to dismiss, *tsogs*, an assembly *Sch.* — 2. *ḡāb-mo gyēd-pa, ḡyul gyēd-pa*, also *gyēd-pa* alone, to fight a battle, to fight, to combat, *gyēd-pai tse* in the dispute; similarly *ḡān-ga bkyē-ba* to quarrel *Med.*; hence prob. *W.*: \**kā kyē-ḡe*\* to abuse, to menace. — 3. *stōn-mo gyēd-pa* frq. to give an entertainment, banquet, prop. to dispense a feast; *nor gyēd-pa* to distribute a property *Lex.* འབྱེད་བ་ *gyēr-ba* to drop or let fall, to throw down *Schr.*; to quit, abandon, throw away *Sch.*

འགྲེལ་བ་ *gyel-ba*, pf. *gyel* (-to), imp *gyel*, to fall, to tumble, \**gyel ma gyel* W. don't tumble, take care not to fall; \**gyel-kan* W. lying, (not standing), e.g. a bottle.

འགྲེལ་བ་ *gyes-pa*, another form for *gyel-ba*, *pyi-gros-su gyes-par gyur* back foremost they retreat Glr.

འགྲྱོད་པ་ *gyöd-pa* (Ssk. *वीक्षण*) vb. (W. \**gyöl-ic*\*) to repent, to grieve for, and sbst. repentance, sorrow for, not only for bad, but also for good actions, when the latter are attended with disadvantage or loss; *pyis gyön-par gyur* you will have to repent it hereafter Dzl.; with *la*, to repent of a thing; *gyöd-pa skye* repentance arises, I feel repentance, I repent frq.; *sems gyöd-par gyur* id.; \**da gyöd-pa yon dug* W. id.; *gyöd-pa med* I do not regret it; *gyöd-pa-can* repenting Pth.; *gyöd-pai sems méd-par kyöd-la shyin-no* I give it you readily and with all my heart Pth.; *gyöd-med* without repentance, without grudging, also: in good earnest; *gyod-tsāns byéd-pa*, *töl-zin gyöd-pa*, *gyöd-cin bāg-pa* Dzl. to acknowledge repentingly, to confess with compunction; *gyod-tsāns byéd-par yndān-ba* to accept a repentant confession — to forgive, to pardon Dzl. (p. २७, ४७, ८०, २३९); *gyöd-rmo-ba*, c. *la*, to make repent, to make one suffer, feel, or pay (for a thing) Dzl.; *ynon-gyöd* repentance proceeding from consciousness of guilt Pth.

འགྲགས་པ་ *grag(s)-pa*, pf. *grags*, to sound, to utter a sound, of men, animals, thunder etc. Dzl.; to cry, to shout, *dei rnd-lam-du grags-par gyur-na* if it is shouted into his ear; *des grags* so it is called, so he was called, by this name he goes, under that name he is known, celebrated; *bōd-la yi-ge med des grags* Tibet, so it is said, was without letters, without a written language; Zam.

འགྲུག་པ་ *grags-pa* to blind, v. *grags-pa*.

འགྲན་བ་ *grān-ba* 1. Cs. to number, to count, v. *bgrān-ba*. — 2. to satisfy with food, to satiate, \**dān-ṣe med* W. he is

insatiable; gen. only the pf. is in use: *grāns rjes* after having eaten one's fill Med.; *śā-bu bād-pas mt grān-te* not yet having enough of deer-killing Mil.

འགྲད་པ་ *grād-pa* Cs. — *bgrād-pa*, to spread, to extend (vb. a).

འགྲན་པ་ *grān-pa* (Ssk. *ग्रन्थ*) 1. to vie with, contend with, to strive (for victory), *wa sēn-ga-la* a fox (contending) with the lion Dzl.; *ṣo-ṣrūl* in magic tricks Dzl.; *rig-pa* in shrewdness, cunning Glr.; *pyug-kyid rnam-tōs-kyi bu dan grān-te* to cope even with Plutus as to riches Dzl.; *bātōd-par grān* let us vie with one another in songs of praise Glr.; *grān-pas ṣog* let us now draw a parallel between (these two) Glr.; *grān-du jūg-pa* to cause (two persons) to strive (for the victory) Dzl. — 2. in a general sense, to fight, to defend one's self, to make resistance.

Comp. *grān-tsig* words of contention, a quarrelling speech Glr. — *grān-sems* 1. contention, emulation. 2. jealousy. 3. quarrelsome temper, spirit of controversy; *grān-sems yōg-pa* to stop, put an end to contention. — *grān-zla* (pronounced \**dāl-za* in the north of Ld.), rival, competitor, equal match; *grān-zla-med-pa*, *grān-zla dan prāl-ba*, also *grān-gyi da-méd*, *grān-ya-med*, without a rival, matchless, unequalled, applied also to things.

འགྲན་ *gram* 1. shore, bank, *ṣu-gram* id.; *ṣu cēn-poi grām-du son* they went to the bank of a large river Dzl. — 2. side, *sgo-gram pyds-na* on the right side of the door Glr.; *sgoi pyi-gram-na* before the door, outside, out of doors Pth. — 3. wall, *kān-poi ṣog-gram* the lower wall of a house (opp. to the roof) Mil.; *gram-yṣi* C., S.g. foundation, basis, *gram-yṣi dān-ba* to lay a foundation. — In a more general sense: *grām-du* near, close to, just by, *rgyān-nas sgra ṣe-la grām-du don ṣun* he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him Mil.; *kān-gi grām-du* close to the tree.

འབྲས་པ་ *grám-pa*

འབྲས་པ་ *grám-pa* cheek (cf. *kur-tóde*), \**dam-pa hom son*\* W. his cheeks are fallen; *lág-pa grám-pa-la rten-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) Dzl.

Comp. *gram-lcág* a slap on the face, box on the ear; \**dam-cág gyáb-ce*\* W. to box a person's ears. — *gram-ču ldan* that makes one's mouth water Sch. — *gram-phug* Lt.? — \**dam-dzóg*\* C. a blow or cuff with the fist upon the cheek, \**gyág-pa*\* to deal such blows. — *gram-rús* cheek-bone, jaw-bone. — *grám-àa* the flesh of the cheek. — *gram-yèg* the hinder part of the jaw-bone Sch. — *grám-so* cheek-tooth, molar-tooth, grinder.

འབྲས་ཡིག་ *gram-yig* edict, proclamation, publication Sch.

འབྲས་པ་ *gráms-pa* to hurt Lt.; of wounds: to get inflamed, ni f. Mil. nt.

འབྲས་པ་ཆད་ *grams-tsád*, a disease, fever in consequence of great exertions Med.

འབྲས་པ་ *grás-pa* to hate, to bear ill-will, to have a spite against, \**ña kó-la 'e d'g' dug*\* C. I hate him in my heart.

འབྲིག་འབྲིག་ *grig-grig* 1. gelatine, jelly of meat C. 2. v. the following article.

འབྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) to suit, agree, correspond, to be right, adequate, sufficient, in B. seldom, col. very frq., \**dig-pa yin*\* C. that will do, I am satisfied; \**da dig*\* W. now that will do! just enough now! \**dig-dig*\* W. to be sure! quite so! of course! \**o dig gog*\* W. yes, to be sure! \**tó-ce mi dig*\* W. it is not yet time for cooking; \**tó-re tság-na dig-ga*\* W. will it be early enough, if I sift it to-morrow? \**de yan mi dig-pa dug*\* W. also that is not practicable; \**ña jg'-yan di ma dig-na* if my pronunciation is not correct C. (Lewin).

འབྲིབ་པ་ *gríb-pa*, pf. *gríb*, 1. to grow less, to decrease, to be diminished, syn to *brt-ba*; *mi gríb mi lúd-pa* neither to grow less nor to flow over Dzl.; but gen. *pél-ba* is opposed to *gríb-pa*, and both

འབྲིབ་པ་ *gríb-pa*

words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that *gríb-pa* also means to sink, decay, be reduced; *bakál-pa mar gríb*, acc. to Schr. = Treta yuga v. *du* 6; *mar gríb-pa* also opp. to *yar skyé-ba* to be re-born in lower regions. — 2. to grow dim, to get dark, cf. *sgríb-pa* Cs.

*grim*, in *lag-grim* Glr. 45: *lag-grim-gyis brgyus-pas* passing from hand to hand, v. *grim-pa* II, 1.

ཁྲ་ *grim-pa* I. sometimes for *brim-pa* Pth. II. pf. *grims* 1. to go, walk, march about, perambulate, to rove or stroll idling about, *rygal-kams* over the countries Mil.; *yèg-pur ri-krod-la* Mil.; *bár-dor* in the bardo (q.v.) Thgr.; *mi-sér jág-pat grim-sa yin* it is a resort of robbers Mil.; it is also used of the course of the veins in the body Med. — 2. W. to go off, to sell, to meet with a ready sale. — 3. *rig-pa grim-pa* v. *rig-pa*.

འབྲིབ་པ་ *gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. to be twisted or wrapped round, Dzl. WS, 17. acc. to one manuscript, for *kri-ba* Sch.; to be collected, concentrated, to flock or crowd together, *kun gril-nas* all in a heap, all together Mil. — 2. to be turned, rounded, made circular or cylindric, e.g. a stick Mil. — 3. to fall, e.g. leaves from a tree; in B. seldom, in W. frq. (*dril-ba* is the same word).

འབྲིས་ *gris* v. *ilris*.

འབྲུབ་ *grú-ba*, pf. *grus*, to bestow pains upon a thing, *slob-pa-la* upon study Dzl.

འབྲུབ་པ་ *grúb-pa*, pf. *grub* 1. to be made ready, to be finished, accomplished; *grúb-pa mi arid* it is not possible that this be accomplished Glr.; *ma grúb-par* before its having been finished Glr.; *ma-grúb-pa-rnams grúb-par gyur-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grúb-pa-rnams* is applied in a special sense to the ordained Gelongs (v. *dgo-aldn*); *ñugs-la grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lhan-gyis grüb-pa* being produced spontaneously (opp. to making, procuring) e.g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpal-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grüb-pa med kyan* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don chen grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru grüb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. to be made, fabricated, *rdó-las* out of stone. — 3. to be fulfilled, granted, of wishes etc., also with *bzin-du*. — 4. to be performed according to rule, of charms; cf. *agrüb-pa* འ་ཁྲུབ་ *grüb-pa*. — *grüb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rtén-brél*.

**འགྲུབ་པ་** *grüm-pa*, pf. *grum*(?), to pinch or nip off (the point of a thing), to cut off, to prune, lop, clip, the wings, *W.*, cf. *grüm-pa*.

**འགྲུབ་** *grül-ba* I. 1. to walk, to pass, to travel, *grül-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; *\*ñan-la ðul\** *W.* walk first! take the lead! *grül-ba-po*, *grül-po Sch.*, *\*ðul-kan, ðul-mi\** *W.* a walker, foot-traveller, pedestrian; *grül-pa Sch.* id.; *grül* sbst. passage, the possibility of passing, *nyan-nai-gi gral cad-pas* the passing from Nyanan being made impracticable (viz. by snow) *Mil.* — 2. fig. to walk, to live, act, or behave, *\*ñim-si\** (or *\*ñim-mi*) *nai-tar\** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. to pass, to be good, current, of coins.

II. i. o. *brül-ba Mil.*

**འགྲུབ་པ་** *grüs-pa* 1. pf. of *grül-ba*. — 2. abst. zeal, diligence, endeavour; more freq. *brtson-grüs*.

**འགྲུབ་** *gré-ba* 1. to roll one's self, *sá-la* on the ground; *gre-ldóg Glr.* (or *gre lóg Pth.*) *byéd-pa* id., e.g. from pain, despair etc.; also of horses etc. — 2. to repeat *Cs.*

**འགྲུབ་** *grén-ba* (cf. *agren-ba*) to stand (not in use in *W.*) *dön-gi Kar grén-nas* standing at the top of the pit *Dzl.*; *dhüis-pa ltar grén-bar gyur* they start up as if frightened *Dzl.*; of the *ptomtsün*: to be erected *Med.*; *mi greñ yum* three lengths of a man *Tar.* — *grén-ba*, also *grén-po (Glr.)* the sign of the vowel e. **འགྲུབ་(ས་)་** *grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms* (*W.* *\*tam-ic\**, imp. *\*om\**) 1. to put or lay down in order, e.g. beams, spars etc. *B.* and col.; to spread out, to display, goods, books, on the table or ground; to scatter, blossoms by the wind *Stg.*; to draw, a curtain. — 2. to sprinkle, water, *B.* and col. — 3. to distribute, for *brim-pa C.*

**འགྲུབ་** *grél-ba*, pf. *bkral*, another form for *gröl-ba*, to explain, comment, illustrate, *dgonis-pa* the import (of the words or writings of the saints); *grél-ba Cs.*, *grél-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grél*, resp. *dgonis-grél* explanation of the meaning; *tsig-grél* explanation of a word, of the words; *ñün-grél* 1. explication of the text 2. text and commentary; *ran-grél* prob. self-explanation, an explanation contained in the book itself *Wdi.*; *grél-ba-po Cs.*, *grél-po Sch.*, *grél-byéd Cs.* an explainer, commentator. (*ñan-tsün grél-ba*, and *kral grél-ba Lezz.*?) **འགྲུབ་སྒྲིལ་** *gró-ryo C.* expense, expenditure, of money, *\*do-gor tán-ba\** to lay out (money), to spend.

**འགྲུབ་ཁྲིའ་** *gro-ldin* *Dramila*, country in the south of India *Schf.*; another reading gives *Draviḍa* (coast of Coromandel).

**འགྲོབ་** *gró-ba* I. vb., pf. and imp. *son*, the imp. *gro(s)* seldom used, 1. to

walk, *kye-gro mi nus-pa gog-pa tam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *gró-ba dan nyál-ba dan dög-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: to go, to move, *gró-am mi gro* will you go or not? *rgyal-poi mdün-la gró-bai lög-za* the things going, i.e. carried, before the king *Gl.*; to go away, *da na gró-bar zu* now I beg to be permitted to go *Pth.*; *ynd-nas gró-ba* to go away from a place, to leave, *kyin-nas gro mi jód-na* if one cannot leave his house, part from home *Pth.*; to go out, *kyod nyin-par rtóg-tu grí-na* if during the day you always go out, are from home *Dzl.*; to travel, *ñan-tsün-du gró-ba Dzl.*, *ñar gro tsur gró-ba Pth.* travelling there and back; *yar gro mar gró-ba* to travel up and down, up hill and down hill *Gl.*; *gró-žos-su* as a spiritual vademecum *Mil.*; *gró-tse* on the way, on the road; opp. to *ñón-ba* (more fully: *ñar gro tsur ñón-ba*, col. *yon-ba*) to go and to come back; hence *gro-tse* may also mean: on the way thither; *gro-ñón-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; to go, move on, to continue one's way, esp. in the phrase *soñ(-soñ)-ba-las*. Connected with adverbs and postpositions: *ñyir gró-ba* to return, go home, to come back, also: to go out, *mdün-du*, *ñion-du*, *ñiün-la gró-ba* to go before, pass before, precede (*mdün-du* referring to space only, *ñion-du* and *ñiün-du* both to space and time); *ñjé-tu gró-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Gl. Schl.* p. 7, b; *gro žug*, *C.* let it be, let it take its course! — *rkýál-gro* a swimming fish *Cs.* — *dgrur (or rgur)-gro* = *dud-gro*. — *grül-gro* pacing, walking *Cs.* — *rgyüg-gro* running, galloping *Cs.* — *ñán-gro* going to damnation, *ñán-soñ* having gone to damnation, *ñán-soñ yum* the three damned, or not saved, classes of beings (v. sub II); *ñán-soñ yum* is opposed to *bdé-gro*, and often used in

a general sense = 'hell'. — *ñion-gro* 1. preceding, foregoing, previous, former. 2. preface, introduction, opp. to *dios-yži*, the thing itself, the text etc. *Thgr.* and elsewh. — *žos tams-čád-kyi ñion-groi slab-bya* Petersb. Verzeichniss no. 4(9) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčón-gro* (going in leaps) a frog *Cs.* — *nydl-gro* (creeping, crawling) a worm. — *lüt-gro* (crawling, sliding on the belly) worm, snake, frq. — *dud-gro* (*Sek.*, तिर्च) walking in an inclined posture, an animal, v. sub. II. — *bdé-gro* going to happiness: the happy, the blessed, also *bdér-gro Was.*, opp. to *ñán-gro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-gro mto-ris-kyi lus tób-pa* to receive a heavenly, glorified body, v. *lus*. — *dúr-gro* trotting *Cs.* — *ñur-gro* a bird *Cs.* — *ñyir-gro* = *lüt-gro*. — *län-gro* walking erect, man. — 2. to get, to get into, to enter *ži-bdag-gi dbän-du sön-ba* having got into the power of death *S.g.*; *grál-gyi 'ti-mar soñ* they got (in a miraculous manner) to the end *Dzl.* *VS.* 4. b.; *de nyid mig-tu sön-na* if the same (a little hair) gets into the eye *Thgy.* — 3. to find room in, to be contained in, like *ñón-ba: til-rjün 'kal brygdd-ču gró-ba žig* a sesame store-room that will hold 80 bushels; *kal yčig gró-bai žiñ* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. to turn to, to be transformed into, syn. to *gyur-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* \**žá-čé\** is much more in use): *dug-tu gro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu soñ* she was changed into a bitch *Mil.*; *mñar gyur-nas šdug-bendl-žu gró-bas-na* because they finally change and are turned into misery *Thgy.*; *lög-par gró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrüb-ynas-su soñ yod* it has now become a place of meditation, it has been transformed into sacred ground

*Mil.*; *stobs* *žen-du gró-ba* the state of declining, the decay of strength *Med.*; *žól-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210, 10; *las zin gró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smén-la gro* the blossom is used for medicines. — 5. In *W.* *gró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: *\*dérin der léb-te do\** he has probably arrived there to-day; *\*zér-te yod do\** very likely he has said so; *\*áro ži-te do\** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *žún-ste gro* we are going to be ruined, we are likely to be ruined. — 6. to be spent, expended, v. *gró-ago*; *\*són-to\** col., account of expenses.

II. sbst a being, a living creature, *gró-ba* *mi* the being 'man', *Mil.*; *gró-ba rin-žen Cs.*, *gro-mčög*, the highest being, or creature, man; *gró-bai rigs drüg*, *gro-drüg* the six classes of beings, viz. *lha*, *lha-ma-yin*, *mi*, *dūd-gro*, *yi-dong*, *dmyál-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mžád-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *gro-pán* = *gro-dón* *Tar.* 13, 16. — *gró-sa* 1. way, road *W.*, *\*dó-sa me!* one cannot go there. 2. aim, scope, *gró-sar jyin* he reaches his aim, attains his end *Glr.* 3. access, approach, *gró-sa mi dny* one cannot gain access, admission.

འགྲོ་པ་ *grógs-pa* 1. (cf. *grogs*) to be associated, *Kyo-žüg rnyis grógs-na* husband and wife together *Dzl.*; *de dāi grógs-te onis* he came with him, had joined him *Dzl.*; *grógs-te dón-no* let us go together *Dzl.*; *na dāi kyéd-rnams bral-méd rtóg-tu grogs* I and you, we shall always remain inseparably united *Glr.*;

*grógs-dgos-rnams* those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grógs-pa*, *sgróg-pa* to cry, to shout *Dzl.*, esp. joined with *bod*. — 3. (cf. *grás-pa*, *grágs-pa* I.) to bind, to tie, *tág-pa-la dar-lčög*, a flag to a rope; to hang, fix, fasten, *nyl-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང་པ་ *grón(s)-po*, or *grónis-pa*, straight, = *berins-pa*, *Ts.*

འགྲོང་བ་ *grón-ba* 1. pf. *grónis* 1. resp. to die; *grónis-ka* the very time of one's death *Cs.*, cf. *žé-ka*; sometimes it stands 2. for *žrén-pa*, *Mil.* and *C.* — 2. pf. *bkronis*, fut. *dgrónis*, resp. to be killed, murdered, put to death, of Lamas and kings.

འགྲོད་པ་ *gród-pa*, = *bgrod-pa*, to go, to travel *Glr.*

འགྲོན་ *gron* alienism, the state of being a foreigner; *grón-du gró-ba* to go on travels, to go abroad *Dzl.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po bód-mkan* one inviting guests, an inviter col.; *žéts-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kān* inn, public house *Mil.*; *gron-jnyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lām* road *Cs.*

འགྲོན་པ་ *grón-pa*, *Cs.* = *gród-pa*.

འགྲོན་བ་ *grón-bu* (col. *\*rám-bu\**) a small shell, cowry, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོད་ *gror*, supine of *gró-ba*.

འགྲོལ་བ་ *gról-ba* I. vb. neut., pf. *gról*, to become free, to be liberated, released from, *bčlis-pa gañ yin-pa dā-dug ni gról-bar gyér* to all that were bound

were released; *lus dé-las* from this body *Glr.*; *nád-las* from disease, *nas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sams rnam-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *ran(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *ran gról-ba* seems also to denote: to be set free, to get released (from the *kor-ba*) through one's self; *čos-nyid-kyi gliñ-du gról-ba* to be released and elevated into the region of the highest perception *Glr.*; *gról-ba*, used absolutely, always signifies, like *táv-ba*, to be released from the evil of existence.

II. vb. act, pf. *bkrol*, fut. *dgyol*, imp. *krol* (*W. bkrol*, pronounced \**tol*\*) 1. to loose, untie, unbutton, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, *béts-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *sdug-benál* misery, *te-tšóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *gról-ba*, e.g. *dgóns-pa* the sense, import *Lex.*; *gról-byéd*, *gról(-ba)-po* commentator *Ca.*

འགྲོས་ *gros* the act of going, walking, *pyi grós-su* v. sub *gyés-pa*; *skyabs-grós* v. *skyabs*; *spyod-grós* manner of walking, gait, carriage; *sén-gei spyod-grós* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ná-yi spyod-grós yin* these are my occupations *Mil.*; *mig-gi spyod-grós* the language of the eyes, of looks; *rkañ-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkañ-grós spét-ba* to breed cattle, to be a grazier. — *ču-grós* a current of water; *\*ñiñ ču-grós-la kyál-čé* to float timber *W.* — *gros-čén* amble (of a horse) *Sch.* *རྒྱ་* *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-té yzir-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgas-pai stén-du* beside my being

already old *Dzl.*; *rgas-kós* v. *kós-pa*. — 2. fig. to go down, to set, of the sun etc.; *go-rgás* v. *go* 2.

རྒྱ་ཁྱེད་ཀྱི་ *rga-wañ-krául-kyi(?) bat*, flitter-mouse *Ts.*

རྒྱ་ཁྱེད་ *rgag-čig* a large gray species of lizard *Ld.*

རྒྱ་ *rgan*, also *gan-yzer-ma* hedgehog *Sch.*, or perh. rather porcupine.

རྒྱ་པ་ *rgád-pa*, or *rgán-pa*, old, aged; more frq. *rgád-po* 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón nyis* *Sch.*: 'both the old man and the old woman' (?); *rgan-rgón-rnams-kyi skyo-grós* the comfort of old people (so *Mil.* calls himself) — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-mán* = *rgan-ysum*. — *gan-tšir-zón-tšir W.*, *gen-žon-lhal-rim C.* the privileges of seniority. — *rgan-žégs* those that are grown old *Ca.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa Stg.*, *rgan-rágs pu-dúd-du kúr-ba S.g.* to respect old age. — *rgan-ysum*, *rgan-mi-muñ* the elders of a village.

རྒྱ་པ་ *rgal W.* a ford.

རྒྱ་ཁྱེད་ཀྱི་ *rgal-čig-pa* = *rgag-čig Ld.*

རྒྱ་པ་ *rgál-ba*, pf. and fut. *brgál*, imp. *rgol*, c. *las*, or *accus.*, or *la*, to step over (a threshold) *Glr.*; to pass or climb over (a mountain); *la brgál-bai byañ-nos* the north-side of a pass crossed *Glr.*; to leap over (a wall) *Dzl.*; to ford (a river); to travel through, to sail over, to pass (a river or lake), *rgyá-mtso-la gru-yziñs-kyi lón-nas brgál-te* after having crossed the sea in a ship.

རྒྱ་ཁྱེད་ཀྱི་ *rgal-tsiqs* *Sch.* = *sgal-tsiqs*.

རྒྱ་ *rgas*, v. *rgá-ba*.

རྒྱ་ཁྱེད་ *rgás-ka* old age; *rgás-ka sra* a vigorous old age.

རྒྱ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Mod.*; *-gu-drús?*



རྒྱུད་པ་ *rgūd-pa*རྒྱུ་ *rgya*

རྒྱུད་པ་ *rgūd-pa* to decline, to sink, to get weak, frail, esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: \**gud soi*\* 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-ryūd* the rise and fall in the world.

རྒྱུ་ *rgun* the vine; grape; *rgun-dkār* white grapes; *rgun-nāg* black, or purple grapes *W.*; *rgun-rgōd* *W.* raisins; *rgun-brum* grapes; raisins; *rgun* (-*brum*)-*ñā* vine; *rgun* (-*brum*)-*tsis* vineyard; *rgun-čan* *Mil.* wine, resp. *rgun-skyéms* *Ca.*

རྒྱུ་ *rgur* *v. dgur.*

རྒྱོ་ *rgo*, sometimes for *sgo*.

རྒོ་པ་ *rgō-ba* = *dgō-ba*.

རྒོ་ས་ *rgōns* *S.g.?*

རྒོ་ས་མོ་ *rgōns-mo* *Mil.* for *dgōns-mo* (?).

རྒོ་ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (*v.* the following word).

རྒོད་པ་ *rgōd-pa* I *vb.* 1. to laugh, aloud *Mil.*; (*Bal.* \**rgōd-ča*\*) cf. *gād-mo*, *dgōd-pa*, *bgōd-pa*. — 2. to grow weak, languid, or indolent, syn. to *gyēn-ba*, often joined with *byān*, for emphasis; *rgōd-bag-čan* weak, languid, indolent *Stg.*

II. *adj.* 1. wild, *ra-rgōd* wild goat, *pag-rgōd* wild boar, *gyag-rgōd* wild yak or ox; *rgod-gyag-rwōd* horn of the wild yak *S.g.*; *bya-rgōd* vulture, bird of prey = *bya-rgyāl*; *rgōd-po*, and *rgod* id.; *rgōd-kyi rtse-rgyāl* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgōd* a wild or savage man; a robber, ruffian; *mi-rgōd byēd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgōd* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgōd* *Med.?* — 2. prudent, able *C.*, *Zam.*

རྒོད་མ་ *rgōd-ma*, *rta rgōd-ma* (*Bal.* \**gūn-ma*\*) a mare; *rgod-skām-ma* a bar-

ren mare *Sch.*; *rgod-brūn* dung of a mare *Med.*

རྒོ་པ་ *rgōl* 1. *v. rgāl-ba*. 2. *v. rgōl-ba*.

རྒོ་པ་ *rgōl-ba*, *pf.* and *fut. brgol*, to dispute, combat, fight, *mi-la* with or against a man; *pā-rol-poi dmāg-la rgōl-du grō-ba* they are about to fight against the hostile army *Dzl.*; *pān-gyis rgol ma nūs-so* nobody could fight them, could make head against them *Gl.*; to offer resistance, to make opposition, *su kyan rgōl-ba dzūgs-pai mi ma byun* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *su kyan rgōl-ba dzūgs-pa* [*inf.*] *ma byun*, or: *rgōl-ba dzūgs-pai* [*partic.*] *mi su yan ma byun*); sometimes as much as to accuse, to charge, *kyōd-tyis nāi bu badd-do zēs brgāl-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur ymyis rgol* he quarrels at a double rate *Mil.*; *mi-la rgōl-ba zū-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgōl-bai zu-dōn* a speech provoking a quarrel with a superior *Mil.*; *pās-rgōl* a quarrel or contest begun by the counter-party *Sch.*; *pās-ryol-mi*, *pās rgōl-pa* *mi* adversary, opponent *Dzl.* 750, 2. — *snā-rgol*, and *pyi-rgol* (*Ssk.* *पर्वबाहिन* & *परबाहिन*) 1. acc. to *Ca.* plaintiff and defendant, but these terms are not quite adequate, as *snā-rgol* prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and *pyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent. by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *pyi-rgōl-bai yūd-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *snā-rgol* and *pyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱུ་ *rgya* 1. resp. *pyag-rgyā*, seal, stamp, mark, sign, token; (*pyag-*) *rgyās* *dbes-*

*pa*, *Ca. rgya bgyd-pa*, to seal, to stamp; to seal up, *bém-pa-la* a bottle *Glr.*; *nám-mkai dbyān-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lūn-rgya dzuḡ-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya ydḡ-pa* to break open a seal (*Ca.* — Further expressions v. compounds. — 2. (*Ca. rgyd-bo?*) extent, width, size, *rygar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *śmā-čan-gyi rgyai tsad ni ḡi tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyd-čan* having extent, *mkyén-rgya-čan* of extensive learning *Mil.*; *rgya-čen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets, feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čē-ba* a great master or teacher *Thgy.*; *rgya-čen spyól-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čān* denotes the contrary of all this; *rgya-čē-čūn* v. *rgya-kyón* in Compounds; *rgya-čēr* adv. — *rgyās-par* in detail, at large, at full length, e.g. to explain; *rgya-čēr byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čēr-ról-pa Lālitavistāra* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. *ibid.* p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa* *Zam.*, (*Ca.* to widen, augment, enlarge, extend, *rgya bakum-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-kor*, a plain surface, a disk: *nyi zlai rgya dkar šar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyās*;

v. also the compounds. — 3. (*Ca. rgyd-mo*, perh. also *rgyd-ma*) net; *byd-rgya* fowling-net, *nyi-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyd-ma*, v. compounds. — 5. for *rgyd-mo* beard, *rgyd-čan* having a beard, bearded *C.* — 6. for *rgya-gār*, *rgya-gār-pa*, and *rgya-gār-skad*. — 7. for *rgya-nāḡ*, *rgya-nāḡ-pa*, and *rgya-nāḡ-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyégs*. — 10. *erron.* for *brgya*.

Comp. and deriv. *rgya-dkār* 1. *nyi-zlai rgya-dkār* v. above no. 2. extr. 2. *Ca.* — *rgya-gār* India, 3. *Ca.* a dog with white spots on the nose. — *rgya-skād* 1. Sanskrit language, 2. Chinese language. — *rgya-skās* (*W. "gya-ārē"*) a (European) staircase, cf. *skās-ka*. — *rgya-skégs*, *rgya-skyégs*, *Sak. शक्या*, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyd* light-red, and *rgya-smūḡ* violaceous *C.* are derived from this word. — *rgya-kūr* *Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* width, extent, area *Pth.*, col. \**gya-čē-čūn*\*. — *rgya-kri* *C.* chair. — *rgya-gār* (the 'white extent or plain') India, *rgya-gār-pa* an Indian, *rgya-gār-skad* Sanskrit language. — *rgya-grām* a figure like a cross; *rdō-rje-rgya-grām* shaped like a quadrifid flower; *rlūn-rgya-grām zēs-pa* *Glr.* seems to be = *rlūn-gi dkyil-kor* atmosphere (connected with some phantastic association); *lām-po rgya-grām* a cross-road *Sch.* — *rgya-čan* a kind of girdle *Lex.* — *rgya-čan* v. *rgya* 2 and 5. — *rgya-ču-kūḡ-pa* n. of a river in China near the Tibetan frontier (also *rgya-ču-rabs-med*) *Glr.* — *rgya-čē* etc. v. *rgya* 2. — *rgya-tām* *Bhot.* = *tām-ka*, the third part of a rupee. — *rgya-rtags* mark, signature, stamp *Sch.* — *rgya-tél* a kind of seal or stamp *Ca.* — *rgya-mtōis* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-dré* a quarrel *Mil. nt.* — *rgya-nāḡ* (*the* 'black extent') China, *rgya-nāḡ-pa*, and *-ma* a China-man and woman; *rgyd-rnams* the Chinese *Glr.*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-liū* n. of the country, *rgya-pi-liū-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for British India, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pha-rān*, *pe-rān*, is current in C., along with the above mentioned *rgya-pi-liū*; it is therefore not improbable, that *pi-liū* represents only the more vulgar pronunciation of the genuine Tibetan word *pyi-glin*, an out-country, a distant foreign country and esp. Europe, *Chr. Prot.* — *rgya-pib(s)*, *rgya-pib(s)* a Chinese roof *Glr.* — *rgyā-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.). 2. abst. width, extent, 3. adj. wide; *rgyā-bar gyūr-ba* to extend, to increase, to become copious Cs., perh. no longer in use. — *rgyā-ba* 1. Cs. and *Lex.* beard. 2. a Chinese *Glr.*, but not without an allusion to the former signification. — *rgya-dbān rin-po-čé* title of the Dalai Lama, v. *Huc* II., 275, where 'kian ngan' stands erroneously. — *rgyā-ma* 1. a large steel-yard C., *rgyā-ma-la dāgs-pa* to weigh *Glr.*, 'gyā-ma-la tēg-nā' C. being weighed out by retail, e.g. meat; 'gyā-ma-la ma tēg-nā' C. wholesale. 2. a sealed paper, document. — *rgya-mi* a Chinese. — *rgyā-mo* 1. net Cs. 2. a Chinese woman *Glr.*; *rgyā-mo-bza* id. — *rgya-rmd* the venereal disease *Sch.* — *rgya-emūg violet* colour C. — *rgya-tā* sal ammoniac *Med.* — *rgya-tā* *Med.*, perh. — *rgya-skyégs*. — *rgyā-māo* 1. sea, ocean; *rgyā-māo* *jūg-pa* to go to sea *Dzl.*, *ytān-ba* to let one go to sea *Dzl.*; *pyi-rgyā-māo* the outer sea, ocean; *nān-gi rgyā-māo* an inner sea, inland sea, lake. 2. *Bal.* ('*rgyān-tāo*') river. 3. *drepay Mig.*

4. symb. num.: four. — *rgya-yāi* *W.* is stated to be a kind of *ytār-ma*. — *rgya-zōr* *Mil.* = *zor* reaping-hook, sickle. — *rgya-yzēb* *Sch.* 'a large net', C. a large rake, used in reaping. — *rgya-yūl* 1. a large country 2. China *Glr.* — *rgyā-ra*, *rgyā-ru*, occasionally *rgya* alone, the Saiga-antelope *Sch.* — *rgya-ri* a portion of meat, (= *sdargān* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure =  $\frac{1}{2}$  *dum*, or  $\frac{1}{4}$  *thu*. — *rgya-rōg* beard C. — *rgya-lāb* talk gossip. — *rgya-tām*, high-road, high-way. — *rgya-āog* Chinese paper. — *rgya-sēr* 1. gap, cleft, fissure, chasm, in rocks, glaciers etc., 2. a dog with yellow spots about the nose Cs. 3. Russia, *rgya-sēr-pa* a Russian; cf. *rgya-gār*. — *rgya-sōg* 1. *W.* a saw 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-erān* the open street (opp. to house) *Glr.*

རྟ་ཡ་ rgyāg-pa another form for *rgyāb-pa*, used esp. in C., to throw, cast, fling, *mda rgyāu-pa* to shoot arrows *Glr.*; *brāg-la ču rgyāg-pai pān* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dōn-pa zig rgyāg-pa* to found a monastery (= *dēbs-pa*) *Georgi Alph. Tib.*; 'gō-la zug gyag' C. = *mgō-nad dēbs*.

རྟ་ཡ་ rgyāgs, or *brgyags*, provisions, victuals, food, in full: *tāo-bai rgyags*, *tāo-rgyāgs*; *lam-rgyāgs* provisions for a journey; *dgun-rgyāgs* prov. for the winter; *rgyāgs-pye*, provisions of meal or flour; *rgyāgs-zōn* merchandize to buy or barter victuals with.

རྟ་ཡ་ rgyāgs-pa fat, stout, *Schr.* also mighty, powerful, proud; *rgyāgs-prūg* *Pth.*, *Schr.*: bastard-child.

རྟ་ rgyān (so pronounced in *Bal.*) instead of *gyān*, wall.

རྟ་ rgyān-ba, for (b) *rkyān-ba*, *Pth.*: *rgyān-nas bzag* they laid him down with his hands and feet stretched out.

རྟ་ rgyān-ma distance 1. absolutely: *rgyān(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyān(-ma)*

རྒྱུ་རྩེ་ *rgyān-tse*རྒྱུ་པ་ *rgyāb-pa*

-nas grāgs-pa *ṣé-ba* famous, celebrated, from afar *Mil.*; *rgyān-du lās-pa* lingering far behind *Sch.*; *rgyān mig mi mṭōn-mkān W.* short-sighted; *rgyān mṭōn bṭān-gin* moving forward by long leaps; *rgyān-so dzūgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyān-zo* one looking, spying into a distance); *rgyān-ṣél* spy-glass, *rgyān-bertins-pa* lengthened to a great distance *Lex.*; *rgyān-pān*, *rgyān-pén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *jig-rten-rgyān-pān*. — 2. used relatively: *rgyān-rīn-po* far, *rgyān-rīn-por sōn* he went far away *Mil.*; *rgyān-tūn-ba* near; *rgyān-grāgs* the reach of hearing, ear-shot, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyān Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyāns* adv. far, *rgyāns bkyéd-de Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱུ་རྩེ་ *rgyān-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱུ་ *rgyān* I. 1. ornament, decoration, *rgyān-gyis brgyān-pa* decked with ornaments *Dzl.*; *rgyān-dōgs-pa* to adorn one's self *Mil.*; *Ka-rgyān* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *bām-pa* (sacred bottle), flowers in a glass etc.; *Ka-rgyān-tan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyān-rnams* *Dzl.* ornaments, *rgyān-ta* id.; *rgyān-gōs Glr.* festival garment, beautiful vesture; *dbu-rgyān* an ornament of the head, a diadem. — 2. in relation to spiritual things: *sēns-kyi rgyān* something good, a blessing, for the heart *Mil.*; *rgyān-du ṣar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. a stake or pledge at play, — *skugs*, \**gyan tsig-ṣe\** *W.* to bet, to wager, e.g. a rupee: (also *rgyal?* *Schr.*). — 2. lot, *rgyān rgyāb-pa* to cast lots, without religious ceremonies, whereas *rtags-ril* and *mo* are connected with such.

རྒྱུ་ *rgyāb*, resp. *sku-rgyāb*, *Sak.* ལུ་ 1. the back of the body, the back part of any thing; *rgyāb-kyis pyōgs-pa*, in later literature also *rgyāb-pyōgs-pa* *Thgy.* to turn one's back to a person or thing, *c. la*, also fig. *Dzl.*; *rgyāb-kyis pyōgs-par byéd-pa* to put to flight; *rgyāb stōn-pa* to turn one's back, to turn round *Glr.*; *rgyāb-tu skyār-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyāb-tu bōr-ba* id.; *rgyāb brtēn-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyāb byéd-pa* to protect *Sch.*; *rgyāb-tu*, *rgyāb-na*, *rgyāb-la* behind, behind hand; after, back; *rgyāb-nas* from behind; *rgyāb mdūn rnyis-la Glr.*, \**gyab dan dūn-la\** col. behind and before; *ti-sai byān-rgyāb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyāb-kyi skyed-mos-tsal-du pyēgs-so* let us go into the garden behind us *Dzl.*; *rgyāb-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, a load, *drel-rgyāb ysum* three mules' loads *Glr.*

Comp. *bal-rgyāb*, or \**rgyāb-bāl\** *W.* a fleece of wool. — *rgyāb-kāl* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyāb-anās* a cushion or pad for the back *C.* — *rgyāb-rtēn* something to lean against, a safe retreat, prop, support *Mil.*, *rgyāb-rtēn byéd-pa* to be a support *Mil.* — *rgyāb-rtēn* serpent, snake *Sch.* — \**gyāb-lōg jhē-pa\** *C.* 1. to turn one's back 2. to rebel, revolt; \**gyāb-lōg dād-ṣe\** *W.* to sit backward, with the back in advance. — *rgyāb-lōgs* the back, back-part, reverse of a thing  
རྒྱུ་པ་ *rgyāb-pa*, pf. and fut. *brgyāb*, imp. *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, — *rdān-ba*; to strike, *mō-la mṭūs brgyāb-nas bead* he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; \**tad-ge-la gyob*\* *W.* throw into the centre! hit the mark! *addi-po-la brgyab jog* (the ray of light) fell upon the stem *Glr.*; *dé-la zu rgyob* sprinkle this with water! *Pth.*; *pyugs ndgs-seb-tu rgyab-pa* to let the cattle run into the wood; \**zag-dān gyab-čē*\* *W.* to put down the date, to date; \**la gyab-čē*\* to cross a mountain pass. — *rgyab-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyab-pa*, and in *B.* *dēbs-pa* are more in use, as may be seen by referring to the several substantives, e.g. \**tud gyab-čē*\* *W.* to throw dung upon the fields, to manure; \**par gyab-pa*\* *C.*, and \**gyab-čē*\* *W.*, to print; *gyab-pa* stands also alone, elliptically: \**ka gyab dug*\* here (is printed) the letter *ka*.

རྒྱལ་མཚན་ rgyam-tsa *Med.*, (*Ca.*): 'a kind of salt, like crystal'.

རྒྱལ་ rgyar v. rgya 2.

རྒྱལ་ rgyal 1. victory, in certain phrases: \**gyal tob-čē*\* *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to \**pam jog-čē*\*. — 2. *Schr.* and *Sch.*: *rgyal-rgyān* a pledge, a stake, *rgyal btsug-pa* to bet, wager, gamble *Sch.*; *rgyal bzag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *ryōd-pa* 2. — 3. fine, penalty, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skār*; *rgyāl-gyi zld-ba*, *skār-ma rgyāl-la bāb-pai nyin-par*, *skār-ma rgyal dan dzom-par*, *dpwid-zla ra-bai skār-ma rgyāl-gyi nyin-par*, are dates relating to them. — 5. for *rgyāl-po* and *rgyāl-ba*.

རྒྱལ་བ་ rgyal-ba I. vb. neut. to be victorious, to obtain the victory, always with the abst. in the nom. (not instr.) case, and gen. with *las*, over or against, *nāg-poi pyōgs-las* over the powers of darkness, *gye-pa-las* over fright, fear; also *ryū-las* in battle; prob. also *tsod ltā-ba-las* to pass an examination successfully; but also without *las*, *rtōd-pa* (to win) in a contest *Glr.*: very freq. *rgyāl-bar gyūr-ba* id.; *na*

*pām soñ kyod gyal soñ* I have lost, thou hast won (also in business): to be acquitted, to gain a law-suit; *dmay-krugs-kyi rgyal-pām-gyi rnas-tūl Kol* send (us) news concerning the progress of the war; in a similar sense: *rgyal pam i-ltar byuñ B.*; *rgyāl-bar gyūr-čig*, *rgyāl-ba dan tso-rin-bar bog čig* victory and long life! *Dzl.*

II. subst. 1. (*Ssk.* རྒྱལ་) the act of conquering, the victory, \**li gyāl-wa tob*\* *C.* this bears away the pulm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, the conqueror (opp to *pām-pa* the conquered, vanquished). Much more freq.: 3. the most high, Buddha (*Ssk.* རྒྱལ་), *rgyāl-bai sku* his person, *rgyāl-bai bka*, his word; *rgyal dan de aras* (po. instead of *rgyāl-ba dan dei aras*) Buddha and his children, his disciples *Pth.* 1,1; *rgyāl-ba gōn-ma* the highest Buddha, God, *Mil.* — 4. *rgyāl-ba rin-po-čē* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. conquering, superior, eminent, excellent, *rnām-par rgyāl-bai Kañ-bzāns* the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced \**gyālla*\*, in *Pur.* \**rgyāl-wa*\*) good, instead of *bzān-po*; \**gyāl-la dād-čē*\* or \**lūs-čē*\* to continue in good condition, entire, uninjured; *ma gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyāl-ba*, partly to *rgyāl-pō*: \**gyal-kār*\* window *C.* — \**gyāl-Ka*, *Ka-gyāl*\* victory, gain, advantage *W.* — *rgyal-kāg* country, empire. — *rgyal-Kāms* 1. kingdom. 2. realm, dominion of Buddha, the world. — *rgyal-krid* *Ld.* for *rgyal-erid*. — *rgyal-krim* v. *Krim*. — *rgyal-gōn* n. of a demon *Mil.* — *rgyal-brgyūd*, and *rgyal-rābs* 1. succession of kings of the same line or family, dynasty *Glr.* 2. a single generation of a dynasty, *rgyal-brgyūd liā-bču-na* in the fiftieth degree (in the line of descent). — *rgyāl-ago* principal door, entrance-door, gate *C.* — *rgyal-agrāns*, legend of the kings, esp. that of Gesar. — *rgyal-čēn bzi* the four kings of the spirits or guardians of the universe

(*ḡig-riem-skyón* v. *skyón-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stód* lunar mansion v. *rgyu-skár*. — *rgyal-po* 1. king, *rgyal-po chen-po* great king, emperor; *rgyal-por ḡug-pa, bakó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyál-po, čöl-ba* id. *Pth.*; *rgyal-po byéd-pa* to act the king, to be(a) king; *ña rgyál-po mi, dod* I do not wish to be king *Dzl.*; *rgyal-po mi tób-na* if I do not obtain royalty *Dzl.*; *nas ni rgyál-po mi nús-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyal-poi čád-pa* public punishment, *rgyal-pos yád-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *ḡigs-pa*). 2. a local god, *gro-tün rgyál-po* the Dewa of Dotsā *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (*Ficus glomerata*), to mountains, Meru and others; and col. *gañs-rgyál* a large glacier, *brag-rgyil* a huge rock, *smón-lam-gyi rgyál-po* a very comprehensive prayer, the *bzai-spyód Glr.* 4. symb. num.: 16. — *rgyal-ḡrán* vassal or feudatory prince. — *rgyal-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyal-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyal-moi mdanis nyamis* the brightness of the eyeball disappears *Med.* 3. like *rgyal-po* 3, e.g. a charm of particular power. — *rgyal-smád* lunar mansion, v. *rgyu-skár*. — *rgyal-tsab* (for *rgyal-poi tsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for *rgyal-bai tsab*) Maitreya, the future Buddha. — *rgyal-*

*mśān* sign of victory, trophy, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-ráts* 1. = *rgyal-brgyád*. 2. history, annals, of the kings, title of several books. — *rgyal-rigs* 1. the royal family, house, lineage, 2. warrior-caste རལ་. — *rgyál-sa* 1. a king's or prince's residence, city where a court is held, and hence often capital, metropolis. 2. col., esp. in *W.*: town. 3. throne fig.; *rgyál-sar ḡégs-pa* to ascend the throne, *rgyal-sa bzün-ba* to occupy the throne, *rgyal-sar bakó-ba* to raise to the throne, *rgyal-sa ḡrog-pa* to usurp the throne; *di-nas rgyál-sa rgyai miñ rgyál-po-la* ḡor from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. prince. 2. son of Buddha, a saint; *śāñ-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. government, reign, *rgyal-srid bzün-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdün* the seven jewels of royal government, v. *rin-čen*.

*རྒྱལ་བ་ rgyal-pa* (prop. pf. to *rgyá-ba*) 1. vb. to increase in bulk or quantity, to augment, to spread, *bá-yi nu ltar rgyas* (the swollen uvula) gets us big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ḡa-tsón rgyás-pa dra* like an expanded rainbow *Glr.*; *bstün-pa rgyás-din* the doctrine gaining ground, spreading *Glr.*; to grow, develop itself, of blossoms frq., of the body etc. — 2. adj. extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in cca.; detailed, complete, full; esp. adv. *rgyás-par* (col. \**gyás-pa, gye-pa*\*), *rgyás-par des, dód-na*, often also *rgyis-par, dód-na* if you wish to know it fully, to hear it in detail; \**tsān-ma gyás-pa zér-na*\* *W.* if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

beneficial influence, *la on, Glr.* — *zla-ba rgyds-pa* full moon *Pth.*; *nya-rgyds zla-ba id.* — *rgyds-pai tsā-ba, rgyas-tsāid n.* of a disease *Med.* — *zi-rgyds* etc. v. *glān*, and *zi-ba*.

**རྒྱལ་རྒྱུ** *Ssk.* རྒྱལ་རྒྱུ I. 1. matter, substance, material, *rgyu āc-lus* crystal being the material; *ḍān-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba tsāgs-pas tsō-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ni-la dgōs-rgyu* *ḥu* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzō-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zā-rgyu med* we have nothing to eat *Glr.*; hence opportunity, chance, possibility, *dā-ltar rgyu zig snān-ño* an opportunity offers now *Dzl.*; arrangements, preparation, *\*dō-gyu jhē-pa\** *C.* to make preparations for a journey. In a special sense: material, stuff for weaving, warp, chain. — 2. cause, reason, motive, main condition, *mya-nān-las dūḥ-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dan mii rgyur gyūr-pai dyé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* 20, 17 (*Sch.* incorr.); in the same manner *nān-soñ rgyū-tu gro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *ḥi rgyus* why *Stg.*; *rgyu mēd-du, mēd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dan rkyen* *Cs.* and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dan rkyen deḥ pyir, deḥ rgyu deḥ rkyen-gyis, deḥ rgyu-rkyen*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *rtā-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*mu-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *jēl-bai rgyu ni lē-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byēd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our I am to, I have to, I am obliged to, I ought to; in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *ḥōs-skor yydas byēd-rgyu-la* whereas the holy circumambulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdān-dgra yāl-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; *\*sol-tōg tal-dig jhā-yu yin-nam\** *C.* am I to lay the cloth? *\*dhā-ta tō-ḥa zā-lu dō-gyu yin\** *C.* now I will go and dine; *nai drūn-du ḥōn-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dē-la rgyal-srid yād-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta zōn-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkōn-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *ḥūn-rgyui lha-kān* a very small temple *Mil.*; *yān-pas lēgs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mān-rgyu-med* that is not to be wondered at; *\*gō-gyu man\** *C.* that is useless.

**Comp.** *rgyu-rkyen* (v. above sub no. 2) connection, meaning, signification, *rgyu-rkyen tsād-du yōl* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: *\*kyā-kyi gyukyēn zū-la dō\** *C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-ḥā* col. that which belongs to a thing, an appurtenance, necessary implement etc. —

རྒྱུ་བ་ *rgyü-ba*

*rgyü-brás* cause and effect or consequence, gen. in a moral sense: actions and their fruits (*las-kyi rgyü-brás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyü-brás-kyi čos*; *las-rgyü-brás-la yid-čes-pa* to believe in the doctrine of retribution *Glr.* — *rgyü-mtsán* (*Ssk. निमित्त*) 1. cause, *rgyü-mtsán dri-ba* to ask after the cause *Glr.*; *rgyü-mtsán lo-rgyis dri-ba* to question closely, to examine rigorously *Mil.*; the connection of events, the manner in which a thing has come to pass, *nai nán-nas pye kyér-bai rgyü-mtsán* *do* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. token, sign, characteristic, proof, evidence, *dag-pai rgyü-mtsán* as an evidence of being ... *Glr.*

II. instead of *rgyü-ma*.

རྒྱུ་བ་ *rgyü-ba* to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, *čü-la rgyü-bai dab-čdgs* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kün-tu-rgyü* itinerant monk, n. of a sect of the Brahmins *Dzl.*; *rluñ rgyü-bai rta* those veins in which air is circulating, cf. *rta* and *rluñ*; also c. accus.: *yul*, or *gron rgyü-ba* to rove through countries, through villages; *rgyü-erän*, *btadn-gyi rgyü-erän* the road that is frequented by the *btan* (a kind of demons). — *rgyü-skär* v. below.

རྒྱུ་མ་ *rgyü-ma* 1. entrails, intestines, bowels, esp. the small intestines, opp. to *lon-ka* the large intestines; *rgyü křil-ba con-volulus intestinorum* *Sch.* (?); *rgyü křóg-pa* the croaking of the bowels *Sch.*; *rgyü-əgróg* the caul, covering the lower intestines; *rgyü-stód* the upper bowels, *rgyü-smdd* the lower bowels *Čs.*; *rgyü-ndd* disease of the bowels; *rgyü-yžér* colic. — 2. sausage, \**gyü-ma gván-soa*\* *C.* (v. *gyón-ba*), \**kán-čs*\* *W.* to stuff sausages; \**gyü-ma kar-gyán*\* meat-sausage, meat-pudding, \**gyü-ma naq-gyán*\* black-pudding *C.*

རྒྱུད་ *rgyud*

རྒྱུ་ཁྲ་ *rgyü-skär* the lunar mansions, *Ssk. नक्षत्र*, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ० *ta-skär* (also *dbyug-gu*) three stars in the Ram's head; १ *branye* (conceived by the Brahmins to be the image of the *yoni*); २ *amin-drug*, the Pleiades; ३ *be-rdzi*, *snar-ma*; ४ *mgo*, *smal-po*; ५ *lag*; ६ *nabs-so*, *rgyal-stod*, *nam-so*; ७ *rgyal-smad*; ८ *skag*, *wa*; ९ *mčü*, *rta-pa*, *rta-čen* (with Regulus its brightest star); १० *gre*, *rtau*, *rta-cuñ*; ११ *dbo*, *kra*; १२ *me-bži*, *bya-ma*; १३ *nag-pa*, *byau* (with Spica); १४ *sa-ri*; १५ *sa-ga*; १६ *lha-mtsams*, *lag-sor*; १७ *snron*, *ldeu* (with Antares); १८ *snruba*, *sog-pa*; १९ *ču-stod*; २० *ču-smad*, *jul*; २१ *gro-bžin* and *byi-bžin* (considered as one constellation); २२ *mon-gre*, *mon-dre*; २३ *mon-gru*, *əgrog*; २४ *Krums-stod*; २५ *Krums-smad*; २६ *nam-gru*, *še-sa*.

རྒྱུད་པ་ *rgyüd-pa*, pf. *bryugs*, fut. *bryugug* 1. to run, frq.; to make haste, to hurry, to rush, *əgor* to the door (out of the room) *Dzl.* ... *kyi čög-tu* upon ... *Dzl.*; \**há-la gyug*\* be-off! get you gone! *C.* 1. to start (of a rail-way train) *W.*; *rta-rgyüg-pa* to ride full speed, to gallop; also sbst. race *Glr.* — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

རྒྱུད་ཁ་ *rgyügs* *Lex.*; *Sch.*: limit, term, aim, end; *W.*: task, lesson.

རྒྱུད་པ་ *rgyügs-pa* pride, ambition *Sch.*; grief, sorrow *Schr.* (?).

རྒྱུད་མ་ *rgyün-ba* the nerves, sinews *Sch.*; cf. *bryüns-pa*.

*rgyud* 1. *Ssk. तन्तु, तन्त्री* string, cord, but only in certain relations: the string of a bow; *rgya-rgyüd* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-mdns* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyüd*, *gañs-rgyüd* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *ka-rgyüd*, *əgoñs-rgyüd*, *čos-rgyüd*, *bka-rgyüd* (v. *bka*, compounds); *ənyan-rgyüd* = *bka-rgyüd*, frq. in *Mil.*; *ytam-rgyüd* *Zam.* legendary tradition. — If used



for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsün slob-rgyüd dai* *bcas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. *treatise, dissertation, Sct.* རྒྱུད་, also *rgud-sde*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sde bzhi*): *byā-bai rgyud*, *spyöd-pai rgyud*, *rnal-'byór rgyud*, *rnal-'byór bla-na-méd-pai rgyud*; yet *rgyud bzhi* is also the short title of a medical work consisting of four parts: *rtaü-bai rgyud*, *bädul-pai rgyud*, *man-'näg rgyud*, *pyi-mai rgyud*. — 3. *connection, relation, reference*, e.g. of a word.(?) — 4. *character, disposition of mind, natural quality; heart, soul; rgyud bzän-po* a good disposition, *rgyud nän-pa* a bad disposition; *rgyud zi-ba* a mild disposition, good nature, *rgyud jam-pa* a soft temperament *Cs.*; *rgyud nia-rüis-pa* a wicked character *Thgy.*; *sem-gyü' C.*, *äe-gyü' C.*, *Mil.*, prob. also *rig-rgyüd Mil.*, character; *rañ-rgyüd nän-pai gön-po* *ful* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tün-ñe-gzün* is said: *rgyüd-lu skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rän-gi rgyud tög-tu lén-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rañ-rgyüd-la brtäg-pa*, *žžan-rgyüd-la shyär-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rañ-rgyüd*, and *žžan-rgyüd* (མཚན་ལྔ་ & རྒྱུད་ལྔ་) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čogs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyüd*, *agrub-rgyüd Mil.*?

རྒྱུད་ rgyüd-pa I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyüd*. 1. to fasten or file on a string, to string, *tä-gu-la brgyüs-*

*pa strung*, filed on a string *Stg.*; *yšér-nyag-tug rgyu brgyüs-pa* a gold chain with turquoises inserted *Mil.* — 2. to pass through or over, to traverse (later literature and col.) *mü-ge rgyüd-nas 'on* famine passes over, prevails in the country *Ma.*; *\*nän-na nän gyüd-de 'ful\** *W.* he passes from one room to the other, he visits room after room; *\*nyün-ti-ne gyüd-na gür-lu ton\** *W.* he is passing through Kullu to Gar; *lag-grim-gyis brgyüs-pas v. grim*; *gyig-nór brgyüd-pa* an error in writing has crept in *Tar.*; *stön-pa žžum ras-čün-pa brgyüd-nas zer* the three teachers, using *Ras-čün-pa* as a go-between, said . . ., = they sent word by *Ras-čün-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyüd-pa* (or *brgyud-pa*) one that is transmitting knowledge, a teacher; *rgyüd-pa bzän-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent apiritual teacher *Mil.*; *nai rgyüd-pa rdo-rje-čän-čän yin Mil.* (in this instance it would be justifiable to write *brgyüd-pa*, and, regarding this as a derivative of *brgyüd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čän-nas nyams-rtögi rgyüd-pa de nä-ro lags* he to whom knowledge was communicated by *Dor-je-čän* is *Näro Mil.*; *nä-ro čen-poi rgyud-pa* a scholar of great *Näro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a mystic.

རྒྱུད་རིས་ rgyud-ris a term used in architecture, wall, panel(?).

རྒྱུད་ལོང་ rgyud-lön bolt, door-bar *Sch.*

རྒྱུན་ rgyun, *Sct.* རྒྱུན་ a continual flowing, the flow, current or stream (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gän-gai rgyun* the river Ganges); *ču-rgyün-gyis kyér-ba* to be carried away by the current; *rgyün-du žžags-pa v. brás-bu bzhi*; frq. fig. *tügs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyün-lu continually*, perpetually, always, *dus-rgyün-du id.*; *\*dhä-gyün ta-bhu jhe äig\** *C.* make it as usual!

རྒྱལ་ཁྱེད་ *rgyus*སྒྲིབ་ *sgaṅ*

*snér-gyi rgyun* all the time before, opp. to *du-ltar* now; also for ordinarily, predominantly, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyün* = *ka-rgyüd* tradition; *rgyün-gos* an every day coat, opp. to *yzab-gos*; *rgyun-gdḡ*, and more frq. *rgyun-čad* an interruption of flowing, of progress, hence *rgyun-čad-méd-par*, or *rgyun-mi-čad-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-rin-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *kör-bai* of transmigration, *byan-čub-kyi* of virtue, holiness *Mil.*

རྒྱལ་ཁྱེད་ *rgyus* 1. v. *rgyu*. — 2. (Cs. *rgyús-ma*) notice, intelligence, knowledge, *ná-la dé-i gyus yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: "gyus yód-kan" one that knows about it; "gyus yód-pai lam" a well-known road; *ča-méd yül-đu rgyus-méd kyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyús* 1. annals, chronicle, 2. in a general sense history, story, tale, narrative, *lo-rgyús badd-pa* to relate a story *Glr.*, "ná-la lo-gyús ádd-če mán-po yod" *W.* I have much to relate, to tell; *lo-rgyús žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gón-gi lo-rgyús badd-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der byón-pai lo-rgyús ysuis* he mentioned that he was going there *Mil.*

རྒྱལ་ཁྱེད་ *rgyus-pa* the fine threads or fibres of which animal muscle, plants etc. are composed; *rgyús-pa-čan* fibrous; *rgyus-skúd* catgut.

རྒྱལ་ཁྱེད་ *rgyo-ba*, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish: hence it is allowable,

yet vulgar, to say: "á-pa dan 'á-nu gyó-wa jhe" *C.*

རྒྱལ་ཁྱེད་ *rgyón-ba*, pf. *brgyanis*, fut. *brgyun*, seems to be a secondary form of *rkyón-ba*, to extend, stretch, spread (vb. n.); the word is to be found in *Lecc.*, but seems to be little used; *brgyáns-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱལ་ཁྱེད་ *rgyób-pa* Cs., a secondary form of *rgyáb-pa*, prob. but a provincialism.

སྒྲིབ་ *lga*, also *sga*, ལྷུ་ཁྱེད་ ginger (fresh or dried); *lga-rlon* fresh ginger.

སྒྲིབ་ཅེ་ *lgañ-né Pth.*: *skya-lgañ-né*, is stated to mean: perfectly white.

སྒྲིབ་པ་ *lgán-pa*, *lgañ-púg* urinary bladder *Med.*

སྒྲིབ་ཕ་ *lgán-bu*, = *gán-bu*, husk, pod, shell.

སྒྲིབ་པ་ལེ་ *lgau-pàer* Cs. = *lga-rlon*.

སྒྲིབ་ལོ་ *lgo* Cs. = *pa-ba-dyo-dgó* puff-ball.

སྒྲིབ་ཀྱི་ *lgyám-tswa* = *rgyám-tsa* *Zam.*, a kind of rock-salt.

སྒྲིབ་ *sga* 1. gen. *lác-sga*, *bca-sga*, ginger, = *lga*; *sga-skyá* *Lt. id.* (?); *sgá-pi-pó* *Lt.* prob. for *sga dan pi-pi-lin dan pó-ba-ri* ginger and two kinds of black pepper; *sga-spyód* *Sch.* = *sga-skyá*. — 2. saddle, *rtasga* (*Ld.* "stásga") horse-saddle; *sga bstúd-pa*, resp. *čibs-sga bstúd-pa* *Glr.*, to lay the saddle on, to saddle; *sga-kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-pló* saddle-girth *W.*, *C.*; *sga-lúg* Cs.: frame of the saddle; saddle-bow, saddle-tree; *sga-sá* straps for fastening the travelling - baggage to the saddle, cf. *sa-stúg* 2.

སྒྲིབ་ཅེ་ *sga-pón* bat, flutter-mouse *Sch.*

སྒྲིབ་ *sgaṅ* 1. a projecting hill or spur, or the side of a larger mountain; *sgaṅ-ysón* elevations and depressions on a hill-side, in *Kun.* *sgaṅ-kúl*; *sgaṅ-ka-lu yod* (the village) is situated on a mountain-spur; "sgaṅ gyib-na" *W.* when you have passed round the extremity of the hill. — 2. *čü-*

*sgan* a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *began*.

**མྱེན་བྱ་** *sgan-ba*, pf. *begans*, fut. *began*, to grow or become full *C.*; *bud-med na-so sgan* a marriageable girl.

**མྱེན་པ་** *sgab-pa*, secondary form of *gyebs-pa*, *byā-mas ba-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gao-sgāb Lex.*, skirt or lap of a coat, *sgab-tūn* a short skirt.

**མྱེན་མཚམས་** *sgam chest, box, trunk*; *sgam-čün* a little chest or box; *sgam-bu* id.; *sgam-spo-nūis* a chest of drawers, cabinet *C.*; *šin-sgam* a wooden chest, *lāgs-sgam* an iron chest; *kō-sgam* a leather trunk; *rō-sgam*, resp. *spūr-sgam* coffin *C.* — syn. *sgrom*.

**མྱེན་པ་** *sgām-pa*, or *sgām-po* *C.* deep, profound, *Sch.* also prudent, quiet; *Lex.* *blo-sgam* w.e. Only the following phrase came under my notice: *tugs šin-tu sgām-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-sgām-po*). Prob. obsolete.

**མྱེན་པ་** *sgar camp, encampment*, *dnag-sgar* a military camp, *sgar dēbs-pa* to pitch a camp; *sgar-miñ* *C.* watch-word, parole, = *bo-sgrā*.

**མྱེན་པ་** *sgal load of a beast of burden*, *rtai-sgal* a horse-load, *šin-rtai sgal* a cart-load, waggon-load *C.*; *sgal gēl-ba* to put on a load, *šin-ba* to throw it off, *šōgs-pa* to take it off, *sgal bsān-ba* to adjust or balance it; *sgāl-rtai* pack-horse, *sgāl-pyugs* beast of burden.

**མྱེན་པ་** *sgāl-pa* 1. the small of the back, *sgāl-dabs* the lumbar region *Med.* — 2 the croup, crupper, back of a horse *Glr.*; *\*gāl-pa ton dug* *W.* the back comes out, i.e. has become sore or galled; *sgal-tsigs-Med.*, *sgul-rus* col. backbone, spine; *sgal-rmā* a sore on a animal's back caused by the load.

**མྱེན་པ་** *sgu-stēgs* *Lex.* w.e.; *Sch.* elbow, angle.

**མྱེན་པ་** *sgu-rdō* a sling *Sch.*

**མྱེན་པ་** *sgug-pa*, pf. *begugs*, fut. *begug*, imp. *sgug(s)*, to wait, *zld-ba yēig sgug-pa* to wait for a month *Glr.*; to await, to expect, *čī-ba* death *Mil.*; *lām-na sgug-pa* to wait on the road *Mil.*; *sgug-čīn šdōd-pa*, *W.*: *\*gug-te dād-čē\** to sit waiting; *\*i-ru gug-te dōd\** *W.* wait here! *sgug-tu jūg-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jāg-pas sgug-pai* as a place where robbers are lying in ambush *Mil.*; *\*kon gug-te dād-čē\** *W.* to bear a grudge, to have a spite against a person.

**མྱེན་པ་** *sguñ* *Ld.* clap, crack, crash, report (of a gun).

**མྱེན་པ་** *sgud-po* father-in-law, *sgud-mo* mother-in-law *Sch.* prov.

**མྱེན་པ་** *sgum-mda* *Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

**མྱེན་པ་** *sgur* v. *dgur*.

**མྱེན་པ་** *sgul-ba* vb. a. (cf. *gul-ba*), pf. and fut. *begul*, to move; agitate, put in motion, *rygyud kyan-ma sgul-* to be could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

**མྱེན་པ་** *sgu* 1. diminutive of *sga*, ginger, *sgu-yāer* *Med.*, *Sek.* **མྱེན་པ་** (*Hind. adrak*), fresh ginger. — 2. a small door.

**མྱེན་པ་** *sgyē-pa* *C.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgyē-čīn mdzēs-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgyē-ma* n. of a goddess; *sgyē-mo* *Lex.* **མྱེན་པ་**, a dancing girl.

**མྱེན་པ་** *sgēn-la*, or *dgeñ-la* (?) on, upon *Ts.*

**མྱེན་པ་** *sger* *Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

**མྱེན་པ་** *sgo* 1. door, the aperture itself, as well as the wood-work of the door: *sgo byēd-pa*, *W.* *\*pē-čē\**, to open the door; *\*jūg-pa\** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

*yòd-pa* 1. to shut, 2. to lock (a door); \**gyág-pa*, *gyáb-pa* 'C., to shut (the door); *yán-pa* Sch.: 'to lock up', prop. to bolt, to bar, v. *sgo-ytán*; *bám-pa*, *bakim-pa* Cs.: resp. to shut (a door); *sgo btün-bu* to knock, to rap at the door; \**go srüg-gu rag* W. I hear a rattling or rapping at the door. The ground floor of a house into which the door leads; is generally occupied by the cattle, hence: *sgoi puyys* the cattle near the door, opp. to: *pügs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *ryyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: \**gyáz-go*). — *sgrig-sgo* folding-door Cs. — *čáb-sgo* resp. for *sgo* Cs., cf. *jsán-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo*. — *nán-sgo* the innermost door, *bár-sgo* the middle door, *püi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lās-sgo* v. 3. — *čél-sgo* glass-door; wing of a window, casement; *jsán-sgo* secret door; Cs. resp. for *sgo* (?). — 2. the boards that form the pane or square of a door, hence **board**, **plank**, v. *sgo-rnám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo yyóg-pa* to put on the board of punishment. — *bse-sgo* *dan lčags-sgo bdun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures ('of the body'); *čál-gyt sgo* resp. mouth *Dzl.*; *miál-sgo* the opening of the womb (v. *miál*) frq.; *skyč-bai sgo* id. less frq. *Thgy.*; *dkyil-kor sgo-bzi-pa* a square figure with four openings, about thus: [ ]; the opening of a semi-circle; **entrance**, **passage**, **outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about,

*nian-són-gi sgo* the entrance, the road, to misery viz.: to hell; *dbán-poi sgo* the organs of sense, also *sgo lia* alone; *sgo-jaim* the three media or spheres of moral activity, *lus*, *ñag*, *yid*, action, word and thought frq.; *bzá-ba dan btün-bai sgo jiroy-pa* to cut off the supply (of provisions) *Pth.*; *blay čos sgor jug-pa zu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *gró-sgo Schr.* 1. also *búd-go*, *kyág-go* W., expense, expenditure 2. *čó-go-tar šč'-pu* 'C. to relate accurately how a thing came to pass; *lās-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Gl.* Hence *sgó-nas* with the genit. **by means of**, **by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *tabe dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ñag yid-kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ysúm*) *Dzl.*; *rnám-pa sna-tsogs-kyi sgó-nas* in every possible way *Dzl.*; *dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mtsán-nyid-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *rigs-kyi sgó-nas* (to divide) according to the species *Lt.*; *črú-bai sgó-nas btam-miñ ste* it being a name given to it from its resemblance to ... *Wdn.*; ... *la prug-dóg-gi sgó-nas* from envy of ... *Mil.*; *mi-snán-bai sgó-nas* by way of invisibility, by being invisible *Wdn.*

**Comp. and deriv.** *sgo-Kün* the entrance into a house, **vestibule**, **porch**, **portal** — *sgo-Kün* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog**. — *sgo-kór* hinge of a door or gate. — *sgo-glāys* *Zum.* = *sgo-tún* (?). — *sgo-glāys* the **board** or **plank** of a door Cs. — *sgo-grām* the space near the door. — *sgo-driy* (*Ld.* \**sgon-tig*) **door-frame**, **window-frame**. — *sgo-rgyab* the space behind the door, within the door *Gl.* — \**go-čág* (*lčags*) *C.* **lock** of a door. — \**go(g)-tán* a bar or bolt (a small beam) to secure the door with. —

*ego-tam* threshold, also the head-piece of a door. — *ego-bdag* = *ego-dpön*. — *ego-rndm* a single board, e.g. of the floor. — *sgö-pa*, resp. *žäbs-ego-pa* door-keeper, porter; *ego-dpön* the first, principal door-keeper. — \**go-jin*\* *W.* door-hinge. — *ego-jär* board or plank of a door *Cs.* — *ego-bär* *Ld.* chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgö-ma* 1. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-čén*). — *sgö-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi sgö-mo Pth.* = *rtsis-go Cs.* (Chronol. Table) beginning of a new epoch. — *ego-mtsäms* the small opening left between door-post and door, when the latter does not perfectly fit. — *ego-yig Cs.* 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — *ego-lä* n. of a high and difficult mountain-pass between Lhasa and Pañ, v. *Huc. I. p. 244.* — *ego-brusi* door-keeper, porter *Dzl.*

མོ་མོ་ *ego*, in *skye-ego* v. sub *sgö-po*.

མོ་མོ་ *ego-nä* or *sgon-nä* and *sgon*, egg, eggs, spawn, also egg as a measure *Lt.*; *sgon-dkris* the pellicle, membrane of an egg *Sch.*; *sgon-čü* the white of an egg *Sch.*; *sgon-hün*, or *kog*, the shell of an egg; *sgon-är* yolk of an egg *Sch.* — *ego-nä pyed* a scholastic term, v. *Was.* (274).

མོ་མོ་ *ego-pär* foreskin, prepuce *C. vulg.*

མོ་མོ་ *sgö-po*, also *sgö-bo*, (*Ld.* \**gö-po*\*) *W.*

1. the body, with respect to its physical nature and appearance, \**gö-po čén-mo*, *rin-mo*, *go-rin*, *go-zän*\* tall, \**gö-po čün-se*\* of small stature, short; \**róm-po*\* stout, lusty; \**čä-mo*\* slender, thin; \**dé-mo*\* healthy, well; \**go-yäl*\* a man that has lost his own body by gaming and become the slave of another. — 2. = *skye-ego* face, countenance, *skye-ego* legs a beautiful face, *žün-ego* an ugly face *Mil.* — *sgö-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, \**gö-lo min dug bag tsogs yod*\* she has not a pretty face, but looks like a fright *W.*

མོ་མོ་ *sgö-ba*, pf. *bagos* (in *Lex.*, prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

མོ་མོ་ *ego-tadm* a little *Sch.*

མོ་མོ་ *sgö-lo* 1. v. *sgö-po*. — 2. *Ld.* also = *sgö-nä*.

མོ་མོ་ *sgög-pa*, (Sak. བཟུག་) garlic, leek, (*Allium*); *ri-sgög Med.* *Allium sphaeroceph. L.*, or a species allied to it; *sgög-skyä Med.* *Allium nivale* Jacqm. (?); *sgög-siön Med.* perh. *A. rubellum*, a blue species, very common in the Himalaya. — *sgög-tin* mortar, *sgög-yün* pestle, for bruising leek.

མོ་མོ་ *sgög-pa* 1. *Cs.*: 'pf. *bagags*, fut. *bagag*, to make one swear, *sgög-po* one that makes a person swear.' I only met with *mna-sgög Lex.* w. e. — 2. *rgya sgög-pa* v. *rgya*.

མོ་མོ་ *sgon* 1. v. *sgö-nä*. — 2. n. of a country, prob. = *kori Glr.* — 3. *sgon-tög-pa* n. of a plant *Med.*

མོ་མོ་ *sgön-ba*, pf. *bagöns*, fut. *bagön*, imp. *sgön* (s), 1. to make round, globular *Cs.*; so it is prob. to be understood in: *bu-räm bagär-žün begräns-nas bagöns Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing *Sch.*, thus in \**gön-te bör-čé*\* *W.*; cf also *dpä-sgön-ba*.

མོ་མོ་ *sgöb-egöb* unable, deficient, wanting in strength *Sch.*; \**lág-pa göb-son*\* *Kün.* the hands are unable (to move), stiff (from cold).

མོ་མོ་ *sgom* reflection, meditation, contemplation, *sgom dör-gyi dögs-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgóm sráñ-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgóm-méd* without meditation *Thgr.*

མགོ་མཁོ་ *sgóm-pa* I. vb., pf. *bagoms*, fut. *bagom*, imp. *sgóm(s)*, resp. *fugs* *sgóm-pa* (*Skt.* *भ्रू*, causative *भ्रूय*) 1. originally: to fancy, imagine; meditate, contemplate, consider, c. accus. and dat.; to have, to entertain, to produce in one's mind, — *skyéd-pa*, e. g. *bzéd-pa*, *enyín-rje*, *byám-pa* etc.; *rgyán-du nam* མི ཅི་ཅང་མཐོང་མཐོང་ *sgóm* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; to look upon, to represent to one's self as . . . , *gró-drug-séms-dan* ཉམ་མཁོ་མཁོ་ *sgóm* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam* རྟུང་མཁོ་ *sgóm* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic meditation of the Buddhist saint, so that this word, and the expressions *tñi-né-dzin-du* ཉམ་མཁོ་མཁོ་ *jug-pa*, and *beam-ytán* བུ་མཁོ་ *sgrib-pa*, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *yal* *dan* *mi-rtog* *má-yyeñs yum*, i. e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzā(-ba)-ytad(-so)* *yód-na* *bltā-ba* *mim*, *byñi-rgod* *yód-na* *sgóm-pa* *mim*, *blāñ-dor* *yód-na* *spyód-pa* *mim*, if one lives plentifully, there is no contemplation (pos-

sible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tós-pa*, and *bedm-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* *Ca.*, *sgóm-byéd*, *sgóm-mān* *Mil.* one that meditates, an ascetic; *sgóm-ma* fem. *Mil.* — *sgóm-čen* 1. a great meditator (so *Mil.* often calls himself). 2. a kind of field-mouse, *Lagomys badius* *Hook.* II, 156. — *sgóm-tig* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immovable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. meditation. — 2. *Ca.*: 'the state of being accustomed to' (prob. error. for *goms-pa*).

མགོ་མཁོ་མཁོ་ *sgóm-bróg* (?) holly, *Ilex*. *Sik.*

མགོ་མཁོ་ *sgor* a spindle in turning-lathes? v. the next word.

མགོ་མཁོ་ *sgór-ba* 1. pf. and fut. *begar*, to boil down, to condense by boiling, e. g. *bu-rdm* sugar. — 2. to turn on a lathe, *W.* "gór-la ten-čé".

མགོ་མཁོ་ *sgór-mo* (perh. also *skór-mo*) 1. round, e. g. of leaves, *Wdi.* and elsewh. — 2. a circle. — 3. a disk, a globe; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-tig* circular line, circumference, circle; *sgor-tig* *pyé-ba* *Ca.*, *pyéd-ka* *Schr.* semicircle.

མགོ་མཁོ་ *sgos*, in compounds and as adverb: private, separate, distinct; privately etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Gl.*; *sgós-akal* share of a single person, individual lot

ཐུ་བྱ་, ཐུ་བྱ་ *gyüu, gyüg-gu*

ཐུ་བྱ་ *gyür-ba*

*Mil.*; *sgös-su*, or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kys)*, *dpon* a subaltern officer *Cs.*; *sgös-pa* *Sch.*: 'to choose, to find the right thing'.

*gyüu, gyüg-gu* bag, purse;

*gyüg-gu* *čad-poi dhan-du*

*sdön-nas* our purse being at low ebb; *diul-gyüg* money-bag, purse.

ཐུ་བྱ་ *gyüu-ba*, pf. *bagyiin*, fut. *bagyiin*, 1.

acc. to *Lexx.* = *Ssk.* བྱ་ syn. to

*gläl-ba*, to yawn, gape, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *gyüu-ba*.

ཐུ་བྱ་(པ་) *gyüid-(pa)* 1. the hollow of the knee, bend of the knee; knee-joint; *gyüid-pa yčöd-pa* to lame the knee-joint, to hamstring (a horse) *Glr.* — 2. the calf (of the leg) *Mil.*; *gyüid skyür-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'? — *gyüid-kün* the hollow of the knee *Med.* — *gyüid-kyöl* one lame in his legs *Cs.* — *gyüid-lug-pa* *Lex.* w. e., *Cs.*: slothful, idle, lazy; *gyüid-thöd* *Sch.* id.

ཐུ་བྱ་ *gyüid-bu*, also *gyüid-bu*, a hearth, fire-place, consisting of (three) stones on which the kettle is placed; *l'ays-gyüid* iron trevet, tripod, cf. *gyüid-po*.

ཐུ་ *gyüu* artifice, imposture *Dzl.* and elsewh., ཐུ་ *gyo-gyü* id.; *gyo-gyü-med-na* if 'he is without guile *Dzl.*; *gyüu-čan* artful, crafty, cunning, *Cs.* — *gyüu-črü-ma*, མ་ལ་, the name of Buddha's mother. — *gyü-ma*, མ་ལ་, illusion, false show, deception of sight, opp. to *dios* reality; *gyüu-ma sprul-ba* to exhibit a false show *Cs.*; *nas endän-ba tams-čäd gyü-mar* des I know that every thing visible, the whole external world, is only an illusion *Mil.*; *gyü-mai* nor apparent riches, hence riches in general *Mil.* (cf. *gyüu-lüs*); *gyü-ma-mikan* a juggler *Mil.*; *gyü-ma-mikan-gyi mčün-bu*, *gyü-mai mčän-bu* a juggler's apprentice *Lexx.* — *gyüu-rtsäl* art, skill, dexterity, frq., the Indians, and so also the Tibetans counting

64 arts (or 60 in a round number) *Tar.* 21, 2. — *gyüu-zög* deception, hypocrisy *Pth.* — *gyüu-lüs* 1. the immaterial, subtle and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lus* *Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

ཐུ་བྱ་མོ་ *gyüüg-mo* mother-in-law *Stg.*; *mma-gyüüg* both daughter-in-law and mother-in-law.

ཐུ་བྱ་ *gyür-ba*, pf. and fut. *bagyur*, (vb. a. ཐུ་ to *gyür-ba*) 1. to transform, *lus dod-dgür* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* གསུ་ *lus* is to be supplied, or *gyür-te* to be read); to transform the royal prerogative into a religious one, v. *Krims.* — 2. to change (colour, one's mind), to alter (something written), hence to correct, to revise. — 3. to give up, leave off (customs, scruples, doubts, timidity) *Glr.*, *pyi-rol-pai čös-lugs* the non-Buddhist religion. — 4. to turn off or aside (the course of a river); to dissuade, divert, *las*, from *Dzl.* — 5. to turn, 'jin pa gyür-čē' W. to turn round on one's heel; 'jin-pa gyür-te lä-čē' W. to look back; *Kör-lo gyür-ba* to turn a wheel = *skör-ba*; *skad gyür-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. to govern, *rtai ka sräb-kyis*, a horse's mouth by the bridle; also fig. \**gyäl-po ka lön-gy' gyur*, *Kyü ka čün-mē gyur*\* C. the king is governed by his minister, the husband by his wife; *dod-čägs nän-pas ka-gyur* he is governed by evil passions *Mil.*; *kä-lo gyür-ba* to govern, prop. and fig., v. *kä-lo*; *šin-rta gyür-ba* to drive a carriage; in a similar sense *dban gyür-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. to translate, *sgra gyür-ba* id. — 8. to multiply *Wdk.* (cf. *gyür-ba* 4, and *lög-pa*); *bsgyür-byu* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* to kill, to slaughter. — 10. to publish, proclaim, announce \**ka-säl gyür-čē*\* W. to pub-

ལྷོ་ལྷོ་ agye-agür

lish an order; \*lon gyur\* W. announce me! send in my name!

ལྷོ་ལྷོ་ agye-agür crooked Sch., better dgye.

ལྷོ་ agye-bo is said to denote in C. one of the lower classes of officials or noblemen.

ལྷོ་ agye-mo 1. sset. a bag (not of leather); ras-ayye a bag of cotton stuff Pth.; agyeu diminutive. — 2. adj. quiet, gentle (of horses) Sp.

ལྷོ་ agyéd-po a stone for a fire-place, hearth-stone, three of which are so placed together, that a fire may be kindled between them and a kettle put on; agyéd-bu a fire-place constructed in this manner.

ལྷོ་ agyél-ba, pf. and fut. bagyel, vb. a. to gyél-ba, to throw down, to overthrow, overturn, gan-kyáb on the back Lex.; to lay or put down (a bottle, a book); to thwart (the charm of an enemy); to kill (horses); \*mi sg, ta gyel\* manslaughter and the killing of horses, C.

ལྷོ་ agyogs 1. a warlike engine to shoot darts or 'fling stones with, catapult, ballista, agyógs-kyi 'phrul-kór Thgr. id; agyogs-rdo a stone flung from such a machine Sch.; in later times: 2. mortar, cannon, gun, in Tibet even at the present day without wheels, col. \*ghyog\*. — 3. a surgeon's instrument for setting broken limbs Cs.

ལྷོ་ agyón-ba, pf. bgyanis, fut. bgyani, perh. originally = agón-ba to hide, but actually used 1. in C.: \*gyón-ma gyón-wa\* to fill, to stuff (a sausage) 2. col. in W.: \*gyón-če\* to put into (the pocket, a box, a coffin); \*gyón-du bór-če\* to keep, lock, or shut up (things); \*úgs gyón-če\* to hold one's breath; gla gyir agyón-ba to retain the wages due to another person Sch. The form rgyanis often occurs in Mil., in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots gyán and kyan (rgyan etc.) require to be more closely investigated.

ལྷོ་ལྷོ་ agra-yédn

ལྷོ་ sgra, W. also \*ra\*, 1. a sound, noise; voice; há-sgra the sound h Glr.; agrá-bcas Kru noisy evacuations take place Lt.; 'don-pa-dag agrá-rnams los the deaf hear sounds; sgra agróg-pa to produce sounds, noises Mil.; sgra dag ysal ynum (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); \*nyid-ra tán-če\* W. to snore; \*ády-ra\* the noise made by a flight of birds passing; min-sgra a mere word, name, or sound Was., as a philosophical term. — 2. word, syllable, bdag-sgra Cs., bdag-poi sgra Grum., the name given in grammar to the so-called article pa, e.g. in rtd-pa horseman, rider; dgag-sgra prohibitive or negative particle. — 3. language, science of languages, philology.

Comp. sgra - skád (= sgra 1.) sound, voice, sgra-skád snyán-pa frq. — agrá-dan sounding, sonorous. — sgra-če far-famed, renowned Mil.. sgra čer grayspa Stg. id. — sgra-snyán 1. a well-sounding, agreeable voice, 2. C. a guitar. — sgra-brnyán echo Mil. — agrá-ltar sounding, sonorous. — sgra lbyāns 1. pleasing tone, harmony, euphony, e.g. glu dan röl-moi Tar. 2. n. of a goddess Cs. — sgra-sbyór Zam., Tar., Schf., a coalition or connection of letters. — sgra-mi-snydn (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — sgra-tsad (sgra dan tsad-ma) Tar., Schf.: grammar and logic; yet yi-gei sgra-tsad, sgra-tsad-yi-ge Glr. seem to denote philology.

ལྷོ་ལྷོ་ agra-yédn, Sak. རཱུ་ Rāhu, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by Schl. p. 114 — 2. Ca.: the ascending node of the moon, determining the time of the obscurations. — sgra-yédn-



*dzin*, རླུ་མུ་ *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyutsh.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *phyug-rdōr*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *kyab-jūg* (also *kyab-jug-ysōd* (s.)); sometimes, however, he is identified with Rāhu himself, for the names *ya-sgra-yañ*, *ya-sgra-yañ-dzin*, *ya-kyab-jūg*, *ya-rā-hu-la*, and even *ya-du-ba-jug-riñ* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyutsh.* II, 389.

སྒྲིབ་ sgrān-ba, C.s.: pf. *bsgrāns*, fut. *bsgrāni*, imp. *sgroñ*, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

སྒྲིབ་ sgrāl-ba to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

སྒྲིབ་ sgrig-pa, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, W. \**rig-ic*\*, to lay or put in order, to arrange, adjust, *pañ-lab* boards or planks, *so-juig* bricks or tiles *Glr.*, *kar-yil* plates and dishes, = to lay the cloth; *ylan* stuffed seats or chairs *Dzl.*; to put or fit together, to join the separate parts of an animal body *Glr.*; to put close together, side by side, hence W.: \**ziñ de nyis rig-te yod*\* these two fields are adjacent, \**ta duñ rig-te yin*\* it is situated close to the border; to compile, to write books *Glr.* — \**rig-mo*\* W. tight, close, e.g. a joint, commissure, seam.

སྒྲིབ་ sgrin-po, Zam.: = *māśa-pa*, prudent, skilful, clever, *blo sgrin-pa* a penetrating mind *Sch.*

སྒྲིབ་ sgrib-pa 1. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, W. \**rib-ic*\*, to deprive of light, to darken, to obscure, W. \**rib ma rib*\* get out of my light! *nyi-mai 'od-zēr* *bsgribs-nas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. subst. the state of being darkened, **obscuration**, gen. fig., mental darkness, **sin**, also *sgrib*; *sams-ñan lamu-ñad-kyi sgrib-pa*

*sel-ba* frq., hence *sgrib-pa-mam-sel* n. of a Boddhisattva; *sgrib-pa lña Dzl.*, the five obscurations caused by sin, prob. = བཟུང་བཟུང་ *Burn.* II, 360. — 3. adj. darkened, obscured, dark; sinner, *bdag-rāñ sgrib-pa ñc-am* am I so great a sinner? *Pth.* — \**ñib-ma*\* C., \**rib-ma*\* W. shelter, fence, e.g. at the side of a field against the wind.

སྒྲིབ་ sgrim-pa, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, C.s.: \**to hold fast, to force or twist together; to endeavour*; *Sch.* also: \**to squeeze in, cram in; to be overhasty, confused*. Only the following phrases came to my notice: \**kū*\*-*pa ñtm-pa*\* C. to twist or twine a thread; \**rig-pa ñim*\* C. take care! (collect your thoughts!); \**ñtm-tog-ñan*\* Sp. inquisitive, curious. Some passages in B., e.g. *blo-bsgrims* (explained by *blo-ñda Zam.*) are as yet dubious as to their sense.

སྒྲིབ་ sgril-ba, pf. and fut. *bsgril*, W. \**(s)ril-ic*\*, (cf. *gril-ba* 1. and *kril-ba*), 1. to wind or wrap round e.g. a bit of cloth round one's finger; to roll, wrap, or wind up; *ril-bur* to roll or form into a pill *Med.*; to make fast or tight, *ñhōd-pa* what is loose; *ñyogs yig-tu sgril-ba* to gather into a heap, to heap or pile up, to sweep together; hence *sgril-bas* (also *dril-bas Glr.*) to sum up all, taking all together, in short *Lt.*; *mñug-ma sgril-ba* to wag the tail, *ñu-lar* at a person (of dogs) *Mil.*; to roll, e.g. a large stone to some place. — 2. to multiply *Wdk.*, frq.; *bsgril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-ñin* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-ñdy*, W. \**ñog-rit*\*, rolled paper C.s.

སྒྲིབ་ sgrug-pa, pf. *bsgrugs*, fut. *bsgrug*, imp. *sgrug(s)*, W. \**rig-ñe(s)*\*, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

སྒྲིབ་(ས) sgruñ(s), *Ld.* \**ñruñs*\*, C. \**ñum*\*, fable, legend, tale (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

between truth and fable is but vague and unsettled); *agrūn* རྒྱུད་པ་ to relate fables, stories etc.; *ñion-rābs agrūn* Zam., *ñion-gyi agrūn-rgyūd* Glr., *agrūn-ṛtām* tales of ancient times, of the days of yore; *agrūn-mkan* Cs., *agrūn-pa* Sch. the inventor or writer of fables and tales, also a narrator of tales.

མཁུ་བྱ་ *agrūn-ba*, pf. *bsgruñs*, fut. *bsgruñ*, 1. to mix. 2. to invent, to feign Cs.

མཁུ་བྱ་ *agrūn-pa*, pf. and fut. *bsgruñ* 1. to compare c. *la* and *dan* Dzl. — 2. to emulate, vie, contend with Cs.

མཁུ་བྱ་ *agrūb-pa* I. vb. pf. *bsgrub*s, fut. *bsgrub*, imp. *grub*(s) (cf. *grūb-pa* Ssk.

མཁུ་བྱ་ 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bžin-du* Dzl.; to make, achieve, manufacture, obtain, attain, *diñl-rdo-la diñl bsgrūb-tu btūb-pa* *ltar sēms-čan-la Sais-rgyās bsgrūl-tu btūb-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don agrūb-pa* to attain to one's aim, to obtain a blessing, a boon; *tse diñ don agrūb-pa* to care for the wants of this life; to procure, *rgyāgs-pye* flour, as provision for a journey *Mil.*; nor *agrūb-pa* to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-agrūb-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (Cs.), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgom-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected

god: Whilst the conatus, the labouring in his arduous undertaking, is often called *agrūb-pa*, the arriving at the proposed end is designated by *grūb-pa*, e.g. *rgyāl-pos rta-mgrin agrūb-pa mdzād-pas grūb-nas rta-skād btōn-pas* etc., the king began to coerce *Tadñ* (*Hayagrīva*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. Glr.; *sgom-agrūb byēd-pa* for *sgom-pa dan agrūb-pa byēd-pa* *Mil.* — *bsgrub-kān*, *agrūb-ṛndz*, *agrūb-pūg* the house, the place, the cavern, where a saint applies himself to *agrūb-pa*; *agrūb-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *agrūb-rdāgs* tokens, proofs of perfection, of an accomplished saint. — *agrūb-lābs* the method of effecting the coercion, of obliging a god to make his appearance; *agrūb-byēd* 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *agrūb-ṛtēn* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-ṛtēn* *Mil.* 2. n of a sect of Lamas, with whom marriage is permitted.

མཁུ་བྱ་ *agrē-ba* I. Cs. adj. naked, gen. *agren-mo*.

II. vb. pf. *bsgre*s, fut. *bsgre* (cf. *gre-ba*) 1. to roll Glr., *Pth.* — 2. to multiply *Wdk.* — 3. to repeat Cs. — 4. to put or place in order, to put together, to compare, e.g. records *Tar.* 174, 14 *Schf*

མཁུ་བྱ་ *agre-zlōg* a sea-washed beach *Sch.*

མཁུ་བྱ་ *agrég-pa* 1. vb. pf. *sgregs*, to belch. — 2. sbst. belch, eructation, *agrég-pa* *dōn-pa*, *byin-pa* *Med.* \**ru-l-dāg* C. a belch of a fetid smell.

མཁུ་བྱ་ *agrén-ba*, pf. *bsgreis*, fut. *bsgren*, imp. *gren*(s), cf. *grén-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff C.

མཁུ་བྱ་ *agrén-mo* naked, *agrén-mor byūn-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bkren*?).

མྱུ་ *agro*

*agro* 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *agro-mdöns* peacock's feather, as a badge of dignity. 2. to elevate, exalt, increase; *Cs.*: to exaggerate. *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skür-döbs* Lasterung (Leugnung des Wahren)', and p. (297): '*agro-skür* Verneinen und Lasterung'. *Cs.* renders *agro-skür* by 'exaggerated praise and blame'; *agro-skür döbs-ba* occurs also in *Mil.* The phrase *agro-dögs yöd-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *agro-dögs yöd-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *agro-dögs spyöd-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), *läl-agro Glr.* was explained by: a sack full of ashes.

མྱུ་ *agro-ga C.* the little bubbles in sparkling beverages; \**lün-la dö-ga dug*\* the beer sparkles.

མྱུ་ *agré-gu*, v. *agré-gu* sub *agrog*.

མྱུ་ *agré-ba* I. sbst. 1. *Wdñ.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *gró-ga*. — 2. *C.* the penis.

II. vb., pf. *begros*, fut. *begro*, imp. *agro-Læx.* w.e., *Cs.*: to debate, discuss, so that it would be only another form of *bgro-ba*; but in *C.* \**lo-sé*\* *jhé-pa*\* is said to mean: to talk at random, to chatter away thoughtlessly.

མྱུ་(སྐྱུ) *agrog(s)* cord, rope, for tying, fettering: fetters *Mil.* and *C.*; *lægs-agróg* iron fetters, chain; *lægs-agróg lág-pa sbrel-nas* the hands tied or chained together; *lægs-agróg-pa* a convict put in irons; *ñiñ-agróg* fetters made of twisted twigs *Cs.*; *lham-agróg* shoe-strap, lace, latchet. — *agróg-gu*, *agré-gu*, *W.* \**ród-bu*\*,

མྱུ་བ *agrol-ba*

string, strap, for binding, fastening, strapping; *Sch.* also button; *agrog-ril Sch.* button, *agrog-ril agróg-pa* to button up.

*agróg-pa*, pf. *bagrags*, fut. *bagrag*, imp. *agrag(s)*, to call, call out, call to *Dzl.* and elsewh.; to publish, proclaim, promulgate, *ytam-snyñ* good news *Mil.*; *ñi-bai ytam bagrágs-na* if his death becomes known, *Tar.*; *ñös agróg-pa*, resp. *ñös-kyi agróg-glñ mlzäd-pa Glr.* to preach; *dril-agrog-pa* to publish by ringing a bell, to publish, proclaim; *agróg-pa-po* a proclaimer, a preacher *Cs.* — 2. to shout, to scream, *ñü-skad drög-por agrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ysuñ agróg-pa* to read words of Buddha *Ma.*; even: *séms-kyis agróg-pa* to read silently. — 4. to blind, like *grógs-pa*; v. also *agrog* extr.

མྱུ་དྲ་ *agrod-pa*, another form of *gród-pa* to go; not much used.

མྱུ་མྱ་ *agron-ma* a lamp, lantern, torch, *agron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *agron-pa* vb. to light, to kindle, *dpt-ča-la me agrón-nas* lighting (burning) the book *Pth.* — *agron-bekäl* the enlightened age *Cs.*, opp. to *mun-bekäl* the dark age. — *agron-drégs lamp-black.* — *agron-(me-) ñiñ Sch.* the yew-leaved fir, *Pinus picea*, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes *Pinus longifolia*, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

དྲ་ *agron-pa*, pf. and fut. *bagron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *agron-ma*.

མྱུ་ *agrob* haughtiness, arrogance, pride, *Læx.*

མྱུ་ *agrom* box, chest, trunk, coffer = *agam*; *agrom-bu* a small box or chest; *emyug-agrom Cs.* — *yzéb-ma* a chest or trunk made of bamboo; *ro-agrom, rüs-pai agrom* *Zam.* coffin.

མྱུ་བ་ *agrol-ba*, pf. and fut. *bagral* 1. to rescue, deliver, save, *las* from, out of, *agrol-bai ded-dpön-du gyur* he becomes a guide to salvation *Glr.* — 2. to lead,

transport, carry, to cross (a river) by boat or ferry, *śū-bagrāl Lex.*: *नीर्ष* passed over; *śū-boi pā-rol-tu la-grāl-bar mdzod-čig* have the goodness to take me over to the other bank *Sambh.*; *śūr-ba begrāl-bai giru-yziñs yin Glr.* it is a boat that carries over the river of transmigration. — 3. to remove, do away with, drive away, *dré - mums jiyi rgyā-mtoś čen-po-la begrāl Glr.* the demons were driven to the uttermost parts of the sea; *bduđ sgról-ba* to expel the devil; *sdig-čan rgyāl-po sgról-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs begrāl-bai śa krag rus-pa dan nan-rol glo snyin bēds-pa mīod-par bul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lañ-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

**སྒྲོལ་མ་** *sgrol-ma*, sometimes also *sgrol-yum* *Cs.*, *W. \*röl-ma\**, 1. n. of two goddesses, *Sak. तारा*, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* 11., 65. — 2. a name of females, of frequent occurrence.

**སྒྲོལ་** *sgros* 1. *Cs.* manner, method, way, *bādd-sgros* way of explaining, instructing, informing; *sgroys bādd-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytām - sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs.* edge, brim, lip; *Sch.* also mark from a wound, scar; *čād-gyi mčū-sgrós* seems to signify only 'lip'.

**བརྒྱད་པ་** *brgād-pa* = *byād-pa* to smile, to smile on *Stg.*

**བརྒྱལ་བ་** *brgal* 1. v. *rgāl-ba*, 2. v. *rgól-ba*.

**བརྒྱལ་བ་** *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

**བརྒྱ་(མ་པ་)** *brgya (tām-pa)* a hundred, one hundred; *brgya-pṛāg* the hundred, a century; *brgya-pṛāg bču* 1000; *brgyā-pa* the hundredth; *brgyā-po* consisting of one hundred (cf. under *dgu*); *brgya dan bču-bēi* 114; *brgya-nyi-śū* 120; *bēi-brgya (dan)* go-brgyāđ 498; *brgyā-rtsa* v. *rtsa*; *brgyā-la (Cs.: brgya-ma-lan-yčig, or brgyā-lam-na?)* once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brgyā-la brnyed kyan* though it be found for once at last *Mil. frq.*, cf. *Schf. Erläut.* zu *Dzangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *brgyā-čan* erron. for *rgyā-čan*. — *brgya-mčōd* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyā-danis* about or nearly a hundred *Sch.* — *brgyā-dpon* a captain of a hundred men, the Latin *centurio*. — *brgya-byin (གྲགས་ཀྱི་)* 'honoured by' a hundred sacrifices', epithet of Indra, cf. *ἑκατόμβαιος*) 1. Indra. 2. n. of a medicine *Wdn.*

**བརྒྱ་** *brgya†* 1. in *smrd-bai brgya Sch.*: noisy conversation; *Lezz.* simply speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron for *rgya*.

**བརྒྱུད་པ་** *brgyān-ba* 1. v. *rgyon-ba* 2. to call to a person from a distance, *C.*

**བརྒྱད་** *brgyad* eight; *brgyad-pa* the eighth, *brgyad-po* consisting of eight, *brgyād-ču* eighty, *brgyad-ču-rtsa-yčig (W. \*gyad-ču-gyu-čig\*)*, *gya-yčig* 81; *brgyad-brgyā* 800; *brgyad-stōñ* 8000; *brgyad-ri* 80 000.

**བརྒྱད་(བྱ)ཀྱལ་** *brgyad-(b)kág* a reproach, rebuke, *brgyad-kág byed-pa* to rebuke, to chide *Dzl.*

**བརྒྱན་པ་** *brgyān-pa*, vb. to adorn, decorate; to provide with (c. instrum.), cf. *rgyan* sbst.; *nya ngo ad-yis brgyān-pa* the letter *nya (ཉ)* being provided with an a above it, = *sny.*, *Zum.*

**བརྒྱལ་བ་** *brgyal-ba* 1. to sink down senseless, to faint; \**brgyāl-te dāid-čē*\*

*W.* to lie in winter-sleep; *o-brgyud-te* very much exhausted, *v. o.* — 2. to howl, of the fox. *Sch.*

བརྒྱུད་པ་ *brgyüds-pa* *Lex.*; *Cs.*: 'the marrow in the back-bone'.

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Skt.* वरुणर family (*gens*), lineage; relations, ancestors, descendants, offspring, *mi-brgyüd* 1. = *brgyud*, *dei mi-brgyüd yin-pa* being of his family *Glr.* 2. people, nation, *böd-kyi mi-brgyüd* the Tibetan nation. 3. the human race, mankind *Cs.*; *rigs-brgyüd*, resp. *yduin-brgyüd* family; issue, progeny, *rigs-brgyüd* *phel-bar gyur* there will be a numerous offspring; *bla-rgyüd* succession or descent of Lamas *Cs.* — \**mig ná-ṭe gyüd-la yod*\*

*W.* diseases of the eye frequently occur in that family; \**dé-ne gyud mí ṭad yin*\*

*W.* then the race will not die out; \**spél-gyud-la bór-ṭe* *W.* to set apart cattle for breeding; *brgyüd-nas brgyüd-du* from generation to generation *Cs.*; *bu tsa brgyüd-du bdeu* he is blessed even to his children and children's children *Dzl.*

*Comp.* *brgyud-brgyügs* a continuous succession *Sch.* — *brgyüd-ṭan* like his progenitors *Cs.* — *brgyüd-pa* 1. belonging to a race or family. 2. *v. rgyud* and *rgyüd-pa.* — *brgyud-méd* degenerate *Cs.*, cf. *brgyüd-ṭan.* — *brgyüd-ma* 1. *Cs.* = *brgyüd-ṭan.* 2. *W.* fruitful, fertile. 3. *brgyud-ma-*

*brgyab* *Lex.* *w.e.* — *bryyud-ṭzin* a first-born male, heir and successor.

བརྒྱུད་ *brgrad* is acknowledged by *Lex.*, but evidently an incorrect form for *bgrad*.

བརྒྱ... *beg*... words beginning thus will for the greater part be found under *sg*...

བརྒྱུད་པ་ *begd-g-pa v. gēgs-pa and sgḥ-pa.*

བརྒྱུད་ *begān* (*Lex.* = *dios-yāi*, ཡུན?) point of time, moment, instant, conjuncture, *lo-ysar-begān-gi lhags-ma* a chilling gale on newyear's day *Mil.*; esp. the proper time or season for doing a thing, *byā-bai begān*; *bri-bai*, *zā-bai begān* the time for writing, eating. (A different word from *sgān*).

བརྒྱུད་ *begd-ba* 1. *v. sgō-ba.* — 2. *pf. begos*, *vb. a.* to *sgō-ba*, to soil, stain, defile, *lit. and fig.*, \**kyon-ghyt ma gū*\* *C.* he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: *dri sna-tsogs-kyis legs-par begos-pa* *Stg.* well anointed with salves and perfumes.

བརྒྱུད་པ་ *bsgrān-ba* 1. to enumerate, count up (?) *Cs.* — 2. to cause to grow cold *Lex.*

བརྒྱུད་པ་ *bsgrūd-pa* *Lex.* = *bgrūd-pa.*

## ང

ང་ *na* 1. the letter *ṇ*, sounded as a nasal guttural, the English *ng* in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *lān-bṭu*, in the numbers 51—59.

ང་ *na*, pers. pron., first person sing. and *pl. I, we*, the usual word in familiar

speech; *naī* my, our; mine, ours; *na mi ryan* old man that I am *Mil.*; *na rgyāḍ-po eron-ṭsan-sgām-po dān* with me, king Srongtsangampo *Glr.*; *blā-ma na* I, the Lama *Mil.*; *de mi ryan naī kḍ-la nyon* listen to my word as that of an old man *Mil.*; *naī ḍi* this my (doing) *Glr.*; *naī rje-ṭsūn* my honoured masters! *Mil.*; *naī*

*yid-ñi* my dearest! *Pth.*; *na-rán* I my self, esp. col. very frq.; *\*na rán-ka\** *Ts.*, *\*na tso\** *Ü.*, *na nyid*, *na kō-na*, *na bdag* (?), *na-bo* (??) *Cs.* id.; *na rán-gi yañ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. we are: *nā-ñag* *B.* and *C.*; *\*nā-ža\** *W.*, *\*nā-ya\** *Bal.*; in *W.* *\*nā-ža\** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; *\*nā dan\** 'he or those with me', is said to be used in a similar manner; *\*nā dan nyis\** both of us; *na-rnams* we *Cs.* Synonyms are: *nied*, *ños*, *bdag*, *\*kō-bo\**; and *ñan*, *ño*, *dño*, *dños*, *ñogs* may prob. bederived from the same root.

རྒྱལ་ཁྲིམས་ na-rgyál ('I the first') pride, arrogance, frq.; *na-rgyál skyél-pa* to be proud *Dzl.*; *rgyog-pa* to break (another's pride), to humble, humiliate *Mil.*; *na-rgyál-ñan* proud; *W.* also naughty, of children.

རྒྱལ་ཁྲིམས་ na-núr a species of duck, v. *núr-ba*; perh. *Anas casarca*.

རྒྱལ་ཁྲིམས་ ná-ba, rarely for *nán-pa*; *dri ná-ba* stench *Stg.*; cf. *nyám-nā-ba*, *yā-nā-ba*.

རྒྱལ་ཁྲིམས་ ná-ra (cf. *nād*) *skr.* *na gāñs-kyi ná-ras mi* *jigs* I am not afraid of the air of glaciers *Mil.*; *\*ná-ra dñan-mo rag*, *ñam-po rag\** *W.* I perceive the air to be cold, to be mild; esp. cold air, *nā-ra-ñan* fresh, cold.

རྒྱལ་ཁྲིམས་ ná-ro a loud voice, a cry, *kye-húd-kyi ná-ro* *bód-pa* to raise woeful cries *Pth.*; *skād-kyi ná-ro* *ñen-pos begrags-so* they proclaimed, shouting at the top of their voices *Pth.*; *ñen-gei ná-ro* the loud voice, the roaring, of a lion *Mil.*; *yāng-pai ná-ro* prob. voices foreboding mischief *Mil.*; the roar, roaring, rushing, of waves etc.; *nā-ro sgróg-pa* to roar, to rage; in a relative sense: *skād-kyi ná-ro drag-zān* a loud and a low sound, the different force or effort required in producing it *Gram.*; *nā-ro-ñan* loud, noisy, roaring; a crier, bawler, noisy fellow.

ཁྲིམས་ *nag*, sometimes *ñiags*, resp. *nyuñi*, speech, talk, word, *nag-gi nyēs-pa* sins committed with the tongue, in words, (*rdzun*, *ñrá-ma*, *ñig-rñub*, prob. also *kyid-kā*); *nag-gi lhá-mo* the goddess of speech, of eloquence, *Sarasvati*; *nag-gi dbañ-phyug* = *jam-dbyāñs* *Manjusri*; *nag jam-po* kind, polite speech or words; *nag-jām smram-kās* of a soft tone in speaking and prudent in words *Glr.*; *smān-pai nag bñen-du byed-pa* to obey the words of the physician; *nag sdóm-pa*, *nag bñad-pa* silence, as a monastic duty or religious exercise, resp. *nyuñ-bñid* *Mil.*; *rgān-gyi nag yñóg-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *nag mnyān-pa* to be obedient *Dzl.*

Comp. *nag-kyál*, or *-kyal* = *kyid-ka*. — *nag-grós*, *smrá-bai nag-grós* 'a manner of speaking or uttering words' *Cs.* — *nag-rgyūñ* tradition, not recorded history, *Cs.* — *nag-smñān*, *smñan-nāg*, *smñan-ñiags* 1. poetical expression, figure, metaphor. 2. poem, piece of poetry *Glr.* — *nag-dbañ* 1. eloquent. 2. p. n., e. g. *nag-dbañ blo-bzāñ rgyā-mtso* *Dalai Lama*, born 1615. — *nag-sbyór* arrangement of speech *Cs.* — *nag-ñeg* = *nag*. — *nag-lām* *ñu-ba* to apply to a person by word of mouth, resp.

ཁྲིམས་ *ñan* (not in the earlier literature) 1. the nature, essentiality, idiocracy of a person, the peculiarity of a thing, *ñan-rgyāñ-kyi ñan yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mñóg-gi ñan*) *Mil.*; *ñāñ-pai ñan-nyid* the essentiality of the vacuum itself *Glr.*; frq. used only paraphrastically or pleonastically: *ñāñ-ñe-dñen-gyi ñāñ-la* *ñugs-pa* to enter into meditation *Mil.*; *ñugs-mnyēs bñen-pai ñāñ-la* in a cheerful mood *Mil.*; *ñāñ-med-kyi ñāñ-la* *ññās-par gyis* continue in that passionless state of mind *Ther.*; *ñāñ-ñe-ñe-gi ñāñ-nas* *ñi-ba* to die of fear or anxiety; *ñāñ-nas* in general is used nearly like *ñō-nas* *Mil.* frq.; character, disposition, *ñāñ-bzāñ*, *ñāñ-nāñ* *Sch.*; *ñāñ-ññil*, and esp.

*nān-rgyūd* id., *nān-rgyūd bzān-po* *Wān*, *dgṭ-ba* *Glr.*, a naturally good, virtuous character; very frq.: *nān-rgyūd rin-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, phlegmatic, cool, also \**nān rin-ru*\* *C.*; even *nān* alone may have this meaning: *nān ma tūn* don't lose your patience *Mil.* nt.; *nān-gis* adv. not only signifies spontaneously, of one's own accord, but also slowly, gradually, gently *Mil.* (so already *Schr.*) — 2. dominion, sphere, province, parallel to *kloñ* and *dbyis* *Mil.*; \**na mu-ti-kai nān-la dug*\* I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of \**nān*\*. Hence it might be used for expressing the *év* of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nān-la jóg-pa* (*bzág-pa*) *Mil.* and *C.* is an expression not explained as yet.

ངན་པ་ *nān-pa* 1. goose, more accurately *nān-pa* a gander, *nān-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. a light-bay horse, an isabel-coloured horse *Ld.-Glr.*

ངན་ *nād* 1. cog, to *nā- ra*, air, \**nād-la skām-čē*\* *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: scent, fragrance, *spōs-kyi nād ldān-ba* the rising of an aromatic breeze; *nād yal* the fragrancy, the aroma evaporates; vapour, *Kā-nād*, *čū-nād* snowy vapour, aqueous vapour; *aromati* substance, *snō-nād* aromatic vegetables, such as onions *Med.*; cold air, the cold, coldness, v. *nād-čan*. — 2. *W.* (cf. *nār-ba*, *nār-ma*) severity, roughness, \**nē nād jigs dug*\* he fears I might address him harshly; *nād-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

ངན་ *nān* 1. evil, mischief, misfortune, *nān čēn-po* *byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *nān-dgū* every possible evil *Lt.* — 2. curse, imprecation, *nān dēbs-pa*, *W.*

\**tāb-čē*, to curse, to execrate; *mŋu nān dēbs-pa* to curse by means of witchcraft. Cf. *mīan*.

ངན་པ་ *nān-pa*, col. also \**nān-po*\*, bad, of food etc.; mean, miserable *Dzl.*; poor, humble, low, (prop. *rips-nān*), *nān-lōn* poor and blind (people) *Glr.*; *lo nān-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: wicked, *nān-pa kyod jnyis* ye two villains! *Glr.*; noisome, pernicious, *ysol-nān* pernicious food, i.e. poison, resp., *Glr.*; ... *la nān-du rjōd-pa* to revile, blaspheme; *mi-la mig nān ltā-ba* to look with an evil or envious eye upon a person *Glr.*; *rān-rnams spyod nān byāsnas dus nān zer* acting badly themselves they speak of bad times *Ma.* — *nān-gro*, *nān-son* v. *gro-ba* I. extr. — *nān-nōn* *Cs.* mean, pitiful, very bad. — *nān-nōn tsamgyis čog dēs-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *nān-ne-ba* bad. — \**nān-pē*\* *W.* meal of parched barley, roasted meal. — *nān-so* 'bad place', hell; cf. *nān-gro* under *grō-ba* I. extr.

ངན་བྱ་ *nān-bu* *C.*, we, eleg., = *bdag*, when speaking humbly of one's self.

ངན་གྲོག་ *nām-grog*, *Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called 'nām-grog-čē', which is a very appropriate name when rendered: having large and deep erosions.

ངན་དུར་ཅན་ *nām dur-čan* given to gluttony and drinking *Stg.*

ངན་རུ་ *nām-ru* n. of a disease *Med.*

ངན་ཁྱུག་ *nām-šugs* reluctantly.

རྩ་ *nar* 1. fore- or front-side, forepart, *nār-rdān* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-nār*, *rkan-nār* forearm, lower part of the leg; *rje-nār* seems to be an appellation for both, (in *W.* \**nyar*\* instead of it). — 2. v. *nār-ba* 1. —

3. termin. of *nia*, 'to one's self', *nar-dzin* = *bdag-dzin*, selfishness, self-interest. *Mil.* — 4. *nar-dón-pa* to set on or against, to instigate, *nyams-kyi nar-dón-pa* irritations of the mind, excitements *Mil.*; *nyam-nár* *Lex.* id. (?) — 5. v. *nar-nár-po*.

རྒྱ་སྒྲོག་ *nar-skád* the roaring, of lions etc., *dón-pa*, *sgród-pa* *Mil.*; *W.* \**tán-če*\* also to call to, to shout at.

རྒྱ་རྒྱ་རྒྱ་ *nar-nár-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nár kün-sgra* a hoarse groaning *Pth.*; *nar-gtül* hoarseness and phlegm *Med.*; *grí-ba nar-ba* a hoarse throat *Med.*

རྒྱ་ཅན་ *nár-čan* v. *nár-ba*.

རྒྱ་སྒྲོག་ *nar-snabs* mucus, snivel, (affords food to certain demons).

རྒྱ་པ་ *nár-pa* stalk of plants *Med.*

རྒྱ་རྒྱ་ *nár-po* *W.* strong, ferocious, of the tiger etc.

རྒྱ་བ་ *nár-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *ná-ra*, *niad*); *nar yton-ba*, *W.* \**tán-če*, *éug-če*\*, *Sch.* also *ldúd-pa*, to steel, to temper. — *nár-čan* 1. strong, vigorous 2. tempered; *nár-ldan* id.; *sems nár-ldan* a strong mind *Mil.*; *nár-méd* weak, soft. — 2. (v. *nár* 1.) a sort of flap (of breeches).

རྒྱ་མ་ *nárma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

རྒྱ་བ་ *nál-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nál-ba*, or *fugs nál-ba*, also *mnyel-ba*; *nál son* I am tired; *spóbe-pa nál* the strength decreases *Med.*; *nál-čad-pa*, *nál-dub-pa* intensive forms of *nál*; *nál jüg-pa* vb. a. to tire, fatigue, weary; *nál yso-ba* 'to cure weariness', to rest, frq.; *nál-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

རྒྱ་ *nas* 1. instr. of *na*. — 2. *mi-nas* *Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad*. *Schf.* has left it without an annotation.

རྒྱ་ *ni* num. fig.: 84.

རྒྱ་ *nu* num. fig.: 64

རྒྱ་ *nu-bu*, pf. *nus*, resp. *šum-pa*, 1. to weep, 2. *W.* also to roar, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; \**nu ma nu*\* *W.* do not weep! *nus-pai nči-ma* tears that have been shed *Dzl.*; *ga-čad nus-pa* weeping without a cause, hysterical weeping *Med.*; *nu-ru jüg-pa* to cause to weep *Lt.*; \**nu-ma-god*\* *W.* weeping and laughing at the same time; *šes nus-so* thus he said weeping *Glr.*; \**nu dho-wa*\* (lit. *gro-ba*) *C.* to be sorrowful, sad. — *ni(-ba)-po* *Ca.*, *ni-mkan* col. one weeping, a weeper. — *ni-šur-čan* *Sch.*, *ni-mkan* col. a child that is continually crying. — *nu-bód*, *nu-rdzi*, *W.* \**nu-zi*\*, sbst. a crying, howling, lamenting.

རྒྱ་ *nu-ru* *W.* for *núr-ba* 1.

རྒྱ་པ་ *nüg-pa* *Ts.* = *núr-ba* 2, to grunt; to snore; to pur (of cats).

རྒྱ་མོ་ *núd-mo* a sob *Ca.*, *Schr.*

རྒྱ་བ་ *núr-ba* 1. sbst. duck, esp. the red wild duck, རྒྱ་བ་མ་ *Anas casarca*; *núr-ka* as red as fire, fiery red; *nur-smrig* yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. to grunt, of pigs and yaks.

རྒྱ་ *nus* v. *nu-ba*.

རྒྱ་ *ne* num. fig.: 94.

རྒྱ་ *niad* pers. person. first person, eleg. for *nia*, I, we; *niad-kyi* my, our; *niad ynyis(-ka)* we two; *niad ysum(-po)* we three; *niad spun ysum* we three brothers *Glr.*; *niad-kyi bu-dód mdzod* have 'the goodness to become our foster-son *Mil.*; sometimes *nia*



and *nied* are used promiscuously in the same sentence, so: *nas* I, and directly after: *néd-kyi* our *Mil.* The plural number is specially indicated in: *néd-cag*, *néd-tso*, *néd-rnams*, *néd-dag* *Mil.*; *néd-cag-rnams* *Cs.* — *nied-rán* 1. I myself, we ourselves. 2. I, we *Glr.*; *nied-nyid*, *nied-kó-na* *Cs.* id. (*Ld.* \**nud*\*).

འཇིག་ཅན་ *neu-cag* *Dzl.* 223. 11. 15. is prob. an incor. reading in *Sch.*'s edition, instead of *u-bu-cag*.

འཇིག་ཅན་ *nés-pa* 1. adj. certain, true, sure, firm, *bdag-la nés-pa* *zig stsal-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *nés-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wlk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; *xi-bar nés-pa yin* or *nés-so* death is certain; *de bden-par nés-sam* is it certain that this is true? *Glr.*; *mi btüb-tu nés-na* as it is certain that I am not able (to do it) *Dzl.*; *nam kyer nés-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag kyod-kyi bu yin nés-na* if I am actually, for certain, your son *Pth.*; *pan nés-pai cös* that religion which is sure to lead to salvation *Mil.*; *nés-pai dön-las gol* he is missing the true sense *Pth.*; *ma-nés-pa* untrue *Tar.* 109, 17; *ynda-la nés-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *nés-med* alone: homeless *Mil.*; undefined, *nés-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English evidently, obviously, *bú-la bkra-mi-šis nés-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-thu nés-so* they are evidently women, they do not deserve to be called men *Dzl.*; also sbst. certainty, surety, truth; *tsé-la*, *nág-la*, *lús-la nés-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *nés-pa-can* real, actual, *nés-pa-can-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *nés-pa-nyid-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *nés-par* adv. 1. really, certainly,

to be sure, freq.; *sdig-pa byás-na rnam-par-smin-pa nés-par myóñ-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-dra-ba zig nés-par yód-na* if such a one is really present *Dzl.*; *nés-par ši-ba* the certain dying, the certainty of death *Thgy.*; *bdag nés-par byao* I will surely do it *Dzl.* 2. by all means, to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by to know: *bdén-par nés*, *rdzün-par nés* I know (I am certain) that it is true, untrue; *nés-pa šer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-can di bdag-gi pa-má yin nés-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind \**sém-la nò túb-bam*\* *C.* shall you be able to remember that? *nés-dön*, also *yán-dag-dön*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drán-dön*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lxx.*; *nés* (-*par*) *byun*-(*ba*) *Mil.* freq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *nes-bzün* acc. to *Lxx.* a synonym of *brán-pa*, q. v. — *nés*-(*par*) *légs*-(*pa*) *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

རྒྱ་མཚོ་ *no* num. fig: 124.

རྒྱ་མཚོ་ *no* 1. resp. *žal-nó* (cf. *nó-bo*, *nor*, *nos*) face, countenance, air, look, as the expression of a man's personality and mind (*no mžes-pa* *Cs.*, and *nán-pa* *Schr.* are dubious), *bdag-gi no-la yzigs-nas* when she (my mother) shall see my face, *nöd kár-po* a cheerful face; *no náy-par dug-pa* to sit

with a sad and gloomy face *Glr.*; *no nág-par gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srún-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *no qzin-pa Mil.* seems to signify the same, and *no dōgs-pa* the contrary: not to comply with a person's wishes *Mil.*; *no spród-pa* to lay open the features, to show the nature of a thing, to explain; *no pród-pa* to understand, to learn, in later literature frq.; *no dēs-pa* to know *ccap.*: *na no kyód-kyis na dēs-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *no mi dēs-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *nō-mi-dēs-pa-la ldān-ba* to rise before a stranger; *nō-mi-dēs-pai yul* an unknown country *Thgy.*; *no ltā-ba Glr.* is said to signify: to submit (vb. n.); *\*no lñ-īe\** *W.* to beg pardon, cf. *nos blān-ba*; *no ldōg-pa* or *lōg-pa* to turn away, always fig. = to desert, *kor-bai yul no lōg-na* if you will desert, get rid of, the land of transmigration; more frq.: *nō-lōg byēd-pa* to revolt, rebel, *rtōm-pa* to bring about a revolt, *no-lōg-nkan* mutineer, agitator, *no-lōg-čan* seditious, faithless, *no tōy-pa* *ccy.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *nos*, esp. *W.*: *\*a nō-la son\** he has gone to that side, in that direction; *\*sām-pa 'a no 'i nō-a son\** he is absent, inattentive. — 3. **self**, the thing itself, cf. *nō-bo* and *nos*; v. *yāl-ba*; also *subst.* the self, the I, *no-tsib* the representative of the I; cf. also *nō-čen*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *kyér-bai no* a probability of its being taken away; *bu dig byui no tē* a great chance of (getting) a son. — 5. (also *nos*) a. the waxing and waning moon, with regard to shape; one half of the lunar month with regard to time, *yar-no* the former, *mar-no* the latter half; *yār-no zla ltar* like the crescent moon. b. in a special sense the increasing moon, or the

first half of the month; thus *vulgo*; so also in *B.*: *zli-ba dgu no bū lōn-pa-na Glr.*, *no bū-nas*, *zla-ba no bū-na l'th.* in the first half of the tenth month (to denote the duration of pregnancy).

**Comp. and deriv.** *no dkar* v. above 1. — *no-lkog* prop. adj.: public and private, open and secret, but it is generally used as a synonym of *zol* or *rdzun*, fraud, imposture, deceit, eye-service. It may be explained by its contrary: *nō-med lkōg-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *nos*). — *nō-čan* natural (?) *Cs.* — *nō-čen* ('the greater self'), a man of influence interceding for another person, an intercessor; *nō-čen byēd-pa* to intercede *Glr.*; *mi-la nō-čen tōl-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *no-rtōg W.* 1. (like *nēs-pa* of *B.*) certain, e.g. *\*nō-tōg dē-īe\** to know for certain. 2. (like *diōs*, *yan-dug-pa*) real, actual; true, genuine, *\*tul yin-na nō-tōg yin\** is it counterfeit or genuine? illusion or reality? *\*nō-tōg sāl-kān\** the actual murderer, he who really occasioned the death. — *nō-stōd-kān W.* he who praises another to his face, a flatterer. — *no-nig* v. above 1. — *nō-bo-nyid*, ᠨᠣᠪᠣᠨᠢᠳ, *nō-bo-nyid-mēd-pa* non-entity *Tur.* 30, 2.; essence, nature, substance, e.g. *sōms-kyi Mil.*; character *Wan.* (278, 291); marrow, main substance, quintessence (= *snjin-po*) *Glr.* and elsewh.; *rān-gi nō-bos* in itself, according to its intrinsic nature *Mil.*; also col. *\*nō-bo kor-rān\** *C.* the thing itself, opp. to a surrogate; *nō-bo yōg rtōgs-pa nyis Wan.*: 'one quality, two (different) ideas' (*Schl.* has *ldōg-pa* instead of *rtōg-pa*). — *nō-bāb-pa* adj. discouraged, timorous, bashful *W.* — *nō-ma* acc. to *Cs.* = *no*. — *nō-ma-yyog C.*: master and servant. — *nō-mig W.* boldness; *\*nō-mig-čan\**, or *\*čen-po\** bold, daring, courageous; *\*nō-mig čūn-se\** shy, timid, faint-hearted *W.* — *nō-tsa* ('heat of the face') 1. the act of blushing, shame, *nō-tsa ynas* shameful things *Sch.*, *Schr.*; *nō-tsa-čan*,

*ñó-tsa-śes-pa* shamefaced, chaste, ashamed; *ñó-tsa-miel-pa*, *mī-śes-pa* shameless, barefaced, impudent; \**ña ñó-tsa rag*\* I am ashamed, \**Ko ñó-tsa dug*, *ñó-tsa-can dug*\* W. he is ashamed; *ñó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyol ñó-mī-tsa-la ñó-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *ñó-tsa-ba* to be indecent, indecorous, unbecoming, *yul-du lōy-na ñó-tsa-la* as it would be a shame if we returned *Glr.*; *γcēr-bur grō-bu ñó-tsa zīn* as it would be indecorous to go naked *Pth.* — *ñó-mtsār-bu* v. *mtsār-bu*. — *ñó-ru*, *ñor* 1. into the face *Sch.*, e.g. *skūd-pa* to smear; *rtsub-pa* to say rude things to another's face *Thgy.*; *ñó-rūn-du* id. 2. in the face of, before the eyes, *γžān-gyi* of others. 3. by reason of, in consequence of, *des bskul-bui ñor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *ñó-śes* an acquaintance, a friend (the usual word in W.). — *ñó-sū* joy, *ñó-só čē-bar* *on* you will have great joy, you will be delighted, highly satisfied; *shyin-pu ñó-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ñó-srūns* regard to the opinion of others, an aiming at applause *Mil.*

རྒྱལ་ཁོག་ *ñogs* 1. mountain-side, slope (cf. *ños*); river-side, bank, shore, *rgyā-mtsōi Dzl.* — 2. ford, *ču-ñogs* id. C.

རྒྱལ་ཁོག་ *ñóm-pa*, pf. *ñoms*, 1. to satisfy one's desire by drinking, *Krág-gis*, also *Krág-las Dzl.*; *ma ñoms* I am still thirsty; *ñóm-par*, also *ñoms-tsad*, *čūn-ba* to drink one's fill; also of sleeping, *nyid ma ñom* I have not yet had my full share of sleep; fig.: *čos-kyi blud-rtsis*, to fill one's self with the nectar of doctrine *Dzl.*; *blā-bas mi ñoms mdzās-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *blā-bas mi ñoms bžim-du* not being able to look at it sufficiently *Pth.*; *ñoms(-pa)-méd(-pu)* insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) *Glr.*, *Pth.* — 3. col. for *snóm-pu* to snuffle, to pry into, to spy.

དང་ *ñor* 1. v. under *ño*, *Comp.* — 2. n. of a monastery of the Saksya, *Wdk.* chronological table in Cs.'s *Gram.*

དང་ *ños* 1. side, *mdūn-ños* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lñó-ños* southern side or slope of a mountain, side, margin, edge, of a pond etc.; *rgyāb ños γyās-na* on the right hand behind, *γyās ños mdūn-na* on the right hand before *Glr.*; surface, plain, of the table; *sat-ños* surface of the earth *Cs.*; hence *ñas-su* (opp. to *lkog-tu*) *Mil.*, \**ñi-la\** (opp. to *shis-te* (\**bē-te\**)) W. manifestly, notoriously, publicly, openly (cf. *ño*); side, direction, like *pyogs*, W. — 2. a thing itself (cf. *ño* 3), examples v. under *jal-ba*. — 3. pers. pron. first person I, we; esp. in *Lal.* in epistolary correspondence, eleg. — 4. instrum. of *ño*, = *ñó-yis*; *ños dzin-pa Mil.* (*dños dzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ños* 3. 2. more frq. to perceive, to know, to discern, also *ñó-yis dzin-pa*; *ños zin-par γyis sig*, know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* \**nón-ñō lān-wa\** C. (lit. *ynoñ ños blañ-ba*) = \**ño lēn-čē\** v. \**ño\** 1.

དང་ཁྱེད་ལྟ་ *dñays-snyān* v. *ñay* (*Lex.* = *ལྟ་*).

དང་ཁྱེད་ *dñān-ba*, pf. *dñāns* 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water C., but esp. when frightened and terrified, hence 2 to be frightened, to fear, to be afraid, *abrul-gyis* of a snake; *čes dñāns-nas* thus he spoke in dismay *Dzl.*; *dñān-par γyūr-ro* you will (or would) be terrified *Dzl.*; *dñān-skrág*, *skrag-dñān* great fear, fright, terror; *dñān-skrág-pa* intensive form of *dñān-ba*, frq.

དང་ཁྱེད་ལྟ་ *dñan-tēn-pa Lex.* not to return things taken away from another.

དང་ *dñar* 1. for *miar*, sweet *Mil.* and elsewh. — 2. also *zil-dñār Lex.* w.e.;

དྲུང་མོ་ *drūd-mo*

*Sch.*: order, succession(?); *tsār-du diār* *Lex.*, *Sch.* put in order, placed in array.

དྲུང་མོ་ *drūd-mo* — *nūd-mo* *Sch.*

དྲུང་ *drul* (col. often \*mul\*) 1. silver. — 2. money. — 3. a rupee. — 4. a tola or Indian half ounce; *drul-gyi tōg-nas* *drul ysum-ču tob* he gets 30 rupees out of the ready money; *drul-ka* a silver mine, a vein of silver; *drul-kūg*, *drul-sgyig* money-bag, purse; *drul-ču* quicksilver, mercury; *drul-dul-ma* refined silver *Sch.*; *drul-rmig*, lump, bar, ingot, of silver *Sch.*; \**nul-zān(s)*\* *W.*, *C.*, silvered or plated copper.

དྲོ་ *dio* 1. shore, bank *Lex.* — 2. edge of a knife *Cs.*; fig. *rtā-kāg-gi dio* whipcord, lash of a whip *C.* — 3. handle of a knife(?) *Cs.*

དྲོམ་པ་ *diōm-pa*, *diōm-brjid*, brightness, splendour; *diōm-po*, *diōm-chen* shining, bright *Cs.*; *Lex.* *diōm-čé* very bright. Cf. *riām-pa*.

དྲོས་ *diōs* 1. reality, real, *diōs dai sgyū-ma* reality and illusion; *rgyil-bu diōs* the real prince (opp. to a spurious one); proper, true, genuine; positive (opp. to negative) *Gram.*; personal, *diōs-la yōl-pa* to be personally present; *diōs-su*, resp. *žal-diōs-su* bodily e.g. to appear bodily; *ā-yig diōs-su med kyan*, even though the *a* is not actually written there, *Gram.*; *diōs-su grūb-pa mūd-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. I, cf. *diōs*; *diōs-žin-pa* to be selfish *Thgy.*; *diōs-žin* selfishness, selfinterest, *diōs-žin ydōng-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *diōs-žin-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid* q.v.

Comp. and deriv. *diōs-grūb*, *Ssk.* *siddhi*,

ཁ

བཀའ་པ་ *miāg-pa*

1. perfection, excellence, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *diōs-grūb* is, as it were, the Buddhist caricature of the *χαρίσματα* of the N.T. (v. I. Cor. 12, 4). — 2. name of male persons, col. \**no-rūb*\* *W.* — *diōs-iān* having little flesh, ill-fed, emaciated *Mil.* — *diōs-čan* material, real *Cs.* — *diōs-dad* true faith, opp. to *blūn-dad* 'a fool's faith', superstition *Mil.* — *diōs-sdiq* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 7, 14; or less emphatically: sinful actions in general 20, 15. — *diōs-po*, *Ssk.* भव, वस्तु, thing, natural body, ser *drul-lu sogs-pai diōs-po* *Glr.*; matter, subject, *dga-bai diōs-po* matter of rejoicing *Wdā.*; goods, utensils, *dge-slōn-gi* wearing-apparel of a Gelong; occurrence, event, action, *diōs-po sgrūb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: substance, matter, *Was.* (270. 294); *diōs-por žin-pa* the belief in the reality of existence *Mil.* — *diōs-ma* *Cs.* natural (opp. to artificial), natural productions. — *diōs-miñ* 1. the proper or real name for a thing; so *Zam.* uses the paraphrase: *jio-mfsān-gyid diōs-miñ*, in order to avoid the plain expression *mje*, which is considered obscene. 2. noun substantive, *Chr. Prot.* a newly coined grammatical term. — *diōs-med* *Lex.* = *Ssk.* *abhava*, *Cs.* immaterial, not existing, *Was.* (281): not real. — *diōs-slōb* a real, a personal pupil *Tar.* often. — *diōs-yēi* (*Lex.* = *Ssk.* *māta*) the main part of a thing, the thing 'self', e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snōi-gro* introduction, *shyōr-ba* preparation, and eventually also *rjes* that which follows.

མཛེད་པ་ *miāg-pa*, pf. *miāgs*, to commission, charge, delegate, send (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to cou-

vort all mortals. — *miag-yzég* a servant, slave, but esp. a messenger of the gods.

**མངན་པ་** *mián-pa* to curse, to execrate; *mián bgrañ-bu* C's. 'enumeration of curses'; but *mián mi bgrañ?* *Lex.* v.e.

**མངའ་** *mia*, resp. for *lban*, might, dominion, sway, *mia mdzúd-pa* to govern, to rule, to over; *mia brnyés-pa* to have obtained power *Gl.*; *mia ggyúr-ba* *Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mia ydöl-ba* 1. to name, nominate, appoint, *rgyál-por* a king *Pth.*; *btsün-mor* to declare a woman one's wife *Gl.* 2. to praise C.: *bkra-ñis mia ydöl-ba* C. to congratulate. — *mia-lán* power, might. — *mia-bdäg* ruler, master, owner, frq. — *nñia-ba* 1. vb. resp. for *yod-pa*, to be (to have), *rgyál-po-lu sras ysum miñu-ste* the king having three sons *Dzl.*; *btsün-poi skü-la bsnynñi mi mia lugs-sam* (I trust) your majesty is not unwell? *Gl.* 2. adj. (partic.) being owned by, belonging to, *Dzl.* ལེ, 3; having, owning, = *dan lán-pa*, frq. — *mia-mdzod* = *mia-bdäg*. — *mia-zäbs* *Gl.*, *mia-öy* *Gl.*, *miñ-ris* *Lex.* subject to; a subject.

**མངའ་རིས་** *mia-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *mia-ris skor ysum* denotes Rutok, Guge, and Purang. — *mia-ris-kam-bu* C. ('*pñitiñ*\* *W.*), dried apricots from Balti: *mia-ris* ཅུ, *mia-ris ytsün-po*, also *gyas-ru-ytsün-po*, and *rta-mčög-ka-bub*, the principal river of Tibet.

**མངར་པ་** *miñr-ba*, *W.* \**nür-mo*\*, *C.* \**nür-po*\*, sweet, frq.; \**miñar ysum*\* the three sweets, sugar, molasses, and honey; cf. *ukar ysum*.

**མངའ་** *mial*, resp. *lhums* (ལུམ་) womb; *miñl-gyi dri-mas ma gós-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of

the breast); *mial dan lán-par gyúr-ba* to be with child; *mial mi bdé-bar gyúr-ba* to be taken by the labours of child-birth; *mai miñl-nas byün-nas rtäg-par* constantly from one's birth; *miñl-du čdags-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *miñl-du tós-pa* a disease; *miñl(-du) yñis (-pa)* foetus, embryo *Thgy.*; *miñl-du 'rüg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *miñl-du dzin-pa* *Wdn.* to conceive, to be with child. — *miñl-ka* mouth of the womb, orifice of the uterus *Med.* — *mial-grib* contamination of the womb; C's. adds: original sin, yet prob. it signifies nothing more than *miñl-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *miñl-sgo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.*; frq. without any immediate physiological reference, the same as *mial*, e.g. when the subject of re-birth is spoken of. — *miñl-túr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *mial rlugs-pa* abortion, *mial rlugs-par byéd-pa* to cause abortion C's.

**མངོན་པ་** *miñon-pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *miñon-par gyúr-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Ssk. abhi* by *miñon-pa*, hence *čos miñon-pa* *Dzl.*, and *miñon-pai bka Pth.*, the *Abhidharma* (v. *Köpp. I.*, 596; *Was.*), *miñon-pai sde-snod Abhidharma-pitaka*, *miñon-pa-mdzod Abhidharma kōśa* (v. *Burn. I.* and *Was.*); as a vb.: to be evident, to appear clearly, *bdén-par čis miñon*, from what is it evident that it is true? *Dzl.*; *ynöl-par byyid-du miñon-no* they are evidently bent on doing mischief *Dzl.*; *miñon-lu byéd-pa* to manifest, to make

public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *miñon-du byin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *miñon-du gyur-ba* to be revealed or disclosed, to make one's appearance, *ran-byün ye-ñes miñon-du gyur-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *miñon-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *miñon-par rdzogs Was.* (246) complete fulfillment; in the sense of 'very' it may also be taken in *miñon-par dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

**Comp.** *miñon-(par) brjod(-pa)* = *abhi-dāna*, a collection of synonyms, of which some are mentioned in *Burn. I.* and *II.* — *miñon-rtogs* proof, argument; sign or token of the truth of a thing *Dzl.* 1/2, 2. — *miñon-(par) rtogs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *miñon-mtö* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *miñon-pa-pa* an Abhidharma scholar. — *miñon-spyöd* *Sch.* cruelty, severity; *Schf.* more corr.: witchcraft, *Ssk.* *abhiçara*, *Pth.*, *drag-po miñon-spyöd-kyi las Tar.* frq. — *miñon-mtün* *Lex.* w.e., *Sch.*; an evident sign. — *miñon-(par) ñes(-pa)*, resp. *mkýen(-pa)*, *Ssk.* *abhijnā*, a kind of clairvoyance, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will; seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *miñon-sim-du* 1. openly, publicly *Dzl.*; more frq. 2. bodily, personally; like *diñs-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

རྩེ་ *riñan* I. kettle-drum, drum, *kar-riñan* v. *kar*; *rdza-riñan* *Glr.*, *Cs.*: 'a drum of earthen ware'; *rgyal-riñan* the beating of drums after a victory, *büg-riñan* at nuptial festivities, *\*lha-ñan\** *Ld.* for the king; *\*ñen-ñan\**, and *\*zim-ñan\** *Ld.* a morning and evening serenade with an accompaniment of drums; *krims-kyi riñan-bo* *ce brdñan-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

**Comp.** *riñan-sgrā* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dön-yöd-grub-pa* or Amoghasiddha. — *\*ñan-lädg\** *W.*, *riñan-rdeg* *Sch.*, *riñan-dbyug* *Cs.*, *riñan-yab* *Sch.* drum-stick. — *riñan-pa* a drummer *Cs.*, *riñan-dpön* a chief drummer. — *riñan-lpadg* drum-skin. — *riñan-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *riñan-ñin* the wooden body of a drum *Cs.* — *riñan-ñon* kettle-drum music *Sch.* — *riñan-ydñs* (also *riñan-bañs*) a loud beat or roll of the kettle-drum *Sch.*

II. for *riñan-bön*, and *riñan-ma*.

རྩེ་པ་ *riñan-ba*, pf. *brñas*, fut. *brñan*, imp. *rños*, to mow, to cut, to reap, *bru*, or *lo-tig zör-bas* to cut the harvest with a sickle; *brñas-ma brñas-pa* the reaped corn; *riñan-mkan* the mower, reaper.

རྩེ་མོ་ *riñan-bön* *W.*, *\*ñan-mön\** *C.*, camel, *riñan-jæb* male camel, *riñan-mo* female camel; a camel in general; *riñan-prug* the young of a camel; *riñan-rgöl* a wild camel; *riñan-bül* camel's hair.

རྩེ་མ་ *riñan-ma* 1. tail. 2. in a special sense: yak's tail *Mil.* — *riñan-ma yug-pa* *Sch.*, *\*ñan-ma tög-čē\** (lit. skrog-pa) *W.*, to wag the tail. — *riñan-yab* 1. a yak's tail, used for fanning and dusting. 2. *riñan-yab*, and *riñan-yab-ydñ*, n. of two fabulous islands in the south of Asia *Cs.*

རྩེ་ཅོ་ *riñan-ñen* *Lex.*, *C.* and *W.*, contempt, disdain; *\*ñan-ñen jhē-pa\** *C.*, *\*chē\** *W.* to despise, contemn.

རྩེ་པ་ *riñan-pa* I. sbst. 1. reward, fee, hire, 1; *riñan-pa mñan-po* the wages are high; *riñan-pa sbyin-pa* or *rdñan-ba* to

pay wages; to bribe, to corrupt. — 2. in C. at present a kind of sacrifice.

II. vb. to reward, to recompense, perh. better *brñam-pa*.

**རྒྱལ་པ་** *riab-pa* 1. (cf. *riam-pa*) to desire earnestly, to crave, *bkväs-riab-pa* to be greedy, to have a craving appetite *Lex.* — 2. W. col. for *riä-ba* to mow; \**nab-sa*\* (lit. *nab-rteca*) W. grass or corn that is to be mown or cut.

**རྒྱལ་པ་** *riäbs-rva Med.*, a hollow horn, used for sucking *Sch.*

**རྒྱལ་པ་** *riäm-pa* 1. sbst. (cf. *diom*), also *riam-brjid*, *riom-brjid*, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe Cs.); *riäm-pai nä-ro* a voice of that kind; *riäm-po*, *riäm-čan* adj. bright, shining, grand, majestic. — 2. vb., also *riäms-pa*, pf. *brñams*, to breathe, *riäm-pa bde* the breathing is regular *Mög.*, frq; *riäm-pa tsü* short breath *Sch.*; esp. to breathe heavily, to pant, *riäm-pa rgod* wild puffing *Med.*; c. dat. to pant for, to desire ardently, *rog yöd-pa-la* to be blood-thirsty *Ma.*; *riäm-pai tsül-gyis* greedily (devouring) *Thgr.*; *riäm-čan* adj. greedy, avaricious, covetous; \**za-nam-pa*\* voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *žän-la* on others *Mil.*; to rage, to be in a fury; to destroy or murder in a state of fury; *mi pal-čér grir riom* (like *grir yod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes krös-riam-nas* thus he called furious with rage *Dzl.*; *riäms-pai (kro)-žul* an angry face, wrathful look *Glr.*

**རྒྱལ་པ་** *riäms* height; in height *Glr.*, *riäms-su* id.

**རྒྱལ་པ་** *riäs*, v. *säs*.

**རྒྱལ་པ་** *riu* pain, v. *zug-riu*.

**རྒྱལ་པ་** *riüb-pa*, pf. (b) *riübs*, fut. *brñub*, imp. *riübs*, to draw in, *dbugs* air, *mar* into the nose *Med.*; to breathe *Med.*; *dbugs riüb mi fon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

**རྒྱལ་པ་** *riul* perspiration, sweat, *riül-ču* id., esp. col.; *riul du Med.*, *byuñ Dzl.*, *riül-ču fon*, \**yon*\*, col. perspiration is breaking forth; *riül dön-pa* to cause to sweat or perspire Cs.; *riül-ba*, pf. *brñul*, to sweat, to perspire Cs.

**རྒྱལ་པ་** *rieu* 1. also *rieu-čün*, *ria-čün*, a little drum, diminutive of *ria*. — 2. the young of a camel, v. *ria-món*.

**རྒྱལ་པ་** *rio*, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; \**no jog*, *gyab*\* he is affected with leprosy; *riö-čan* leprous (cf. *mdze*).

**རྒྱལ་པ་** *riö-ba* to be able Cs., *rio-tög-pa* id., so *Fouc. Gyatch.* 220, 9, \**riöb-čē*\* *Ld.*; *Sch.* has: *rio mi töy-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rio ma togs kyañ* is not to be explained by either of these significations; *Lex.*: *rio mi togs* w.e.

**རྒྱལ་པ་** *riö-bag-čan* (s. v. *riom-bag-čan*).

**རྒྱལ་པ་** *riö-len-pa* to roast, fry, (?) *Sch.* v. *riöd-pa*.

**རྒྱལ་པ་** *riog* 1. also *ze-riög*, the hump or hump of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *tsil-riög* the fat around the kidneys, suet *Mil.*; *rius-kyi riog Lex.* w.e. — 2. *riog(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-riög* a horse's mane, *dre-riög* a mule's mane; *dreu-riög* a kind of stuffed seat or mattress Cs., a thick-haired carpet *Sch.*; *riög-čan*, *riög-ldan* having a mane; *riogs-čägs* a beast that has a mane Cs.

**རྒྱལ་པ་** *riöd-pa* I. pf. *bräes*, fut. *brñod* Cs. (perh. error. for *brño*) imp. *riöd*, *riös*, *W.* \**no-čē*\* 1. to parch (barley), *ser team* (to parch a thing) so that it turns yellowish *Glr.* — 2. to roast, to fry e.g. meat in a pan.

II. to deceive (acc. to Cs. = *riön-pa* to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, *bud-méd Lex.*; similarly *Tar.* 39, 2.

རྫོང་པ་ *riñon-pa* 1. vb., pf. and fut. *brñon*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *riñon-pa-mo* a hunting woman, a huntress *Cs.*

རྫོང་པ་ *riñob-pa* *Ld.* to be able, v. *riñob-ba*.

རྫོང་པ་རྫོང་ *riñom-brjid* (cf. *riñam-pa* 1) splendour, stateliness, majesty; *riñom-bag-ñan*, also col. *\*riñom-jig-ñan\**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *riñom-bag* = *riñom-brjid* *Cs.* prob. does not exist.)

ལྔ་ *lia* (Bal. *\*ya\**), five, *liā-bcu* (-*fam-pa*) fifty; *liā-bryya* five hundred; *liā-bcu-rtsa-yētig* (*W.* *\*na-bcu-ia-čig\**) or *ia-yētig*, fifty one etc.; *liā-pa* the fifth, *liā-po* consisting of five, cf. *dgyu*; *liā-gyū* *Cs.*, *liā-ku* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under 'Cing'. *liā-lén*, *Ssk.* पञ्चाक्ष, n. of a country in the north of ancient India.

སྤྱི་ *siā* (पूर्व) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* མྱ་, 8: *da-ba ni hā-ñan yañ siā čās-so* deliverance (sc. from existence) takes place much too soon; *ia ni lén-pa siā brgul yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstān-pa siā dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *siā-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-nāy-gi rgyāl-po siā-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dā-lta siā-ba dāg-gam* is it already a long time, since . . . ? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *siā-dro*, *Mil.*; 3. vb. pf. *siās*, to be the first, to come first, to be beforehand, (φύλαξεν): *rjé-yi sku mton na siā-bas* as I was the first to see the king's face *Glr.*; *gran-tsiy siās-pa yin* you were beforehand with me in

disputing *Glr.*; *\*ku ŋe son\** *Sp.* you promised it. — *siā-bar* in former times, formerly, in the morning; *sañ siā-bar* to-morrow morning *Glr.* — *siā-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *siā-ma siā-ma* always the anterior in time and place; *siā-ma ltar*, or *bzin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldān-bai siā-ma* she who takes the first turn in getting up *Mil.* — *siā-mo* 1. earlier, by-gone; *siā-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, *\*nā nā-mo\** early in the morning, *\*tō-re nā-mo\** to-morrow morning; also: early enough, in due time (opp. to *\*ji-mo\**). — *siā-ru* v. *siar*, as a separate article. — *siā-na* before, previously, (gen. *siar* is used inst. of it). — *siā-nas* id., prop. of former times.

Comp. *siā-gón* (-*nas*) adv. before, previously, at first, a little while ago, just now *Mil.*; formerly, = late, deceased, *siā-gón yab* your late father *Glr.*; *siā gón bōd-kyi rgyāl-po* the earlier Tibetan kings *Glr.* — *siā-dgōns* morning and evening *Sch.* — *siā-siā* very early *Sch.* — *siā-čād* formerly, hitherto, till now, up to this time *Dzl.*, = *siām-čād*, *siām-čād*. — *siā-rtñi-du* earlier or later, not at the same time, e.g. *brōs-so* they escaped *Glr.* — *siā-ltās* omen, presage, prognostic; also the fate or destiny portended. — *siā-tōg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *siā-dūs* antiquity, time of old. — *siā-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *siā-dro yētig-lu* in half a forenoon *Glr.*; *siā-dro dgōns-mo* morning and evening *Sch.* v. above; *sañ siā-dro* to-morrow morning *Mil.* — *siā-pyi(r)* sooner or later, like *siā-rtñi-du* v. above *Dzl.* frq. — *siā-rol* time of old, past ages *Cs.*; *siā-rol-tu* before *Tar.* (cf. *siām-rol*). — *\*nā-lo\** *W.* last year. — *siā ŋyis drēn-pa* *Cs.*: 'the accenting of the first syllable'. — *siā-sār* early, *siā-sār-sār* very early *Cs.* — *siā-sōr* 1. in the first place, first of all, at first (cf. *rtñi-sor*) *Glr.* 2. anciently, in old times *Cs.*



ལྷོ་སྐྱོ་ *sña-sñö* vegetables, greens *Thyy.* (v. *sñö*).

ལྷོ་པ་ *sñäp-pa*, also *sñägs-pa*, pf. *bsñags*, fut. *hsñag*, imp. *sñog*, to praise, commend, extol; to recommend; *gyó-bar sñags* it is recommended to go *Wdi.*; *bstod-sñäp-pa* to praise, to sing praises, frq.; *sñäp-(pa)-po* a praiser, commender, (s.); *sñag-(par)* *os(-pa)*, *sñäp-ldan* praise-worthy; praised; also n. of the horse of Buddha (s. — *sñag-jśöl* praise, thanks).

ལྷོ་པ་ *sñags* (ལྷོ་པ་, also ལྷོ་པ་ & ལྷོ་པ་)

1. incantation, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142. 177, *Köpp.* II., 29.) — *rcun-sñägs*, *rig-sñägs*, and *rcun-sñägs* prob. = *sñags*. — *sñags sgrul-pa*, *spöl-ba*, *zlü-ba*, (s. also *\*gyäp-pa\**, to recite, to pronounce charms, incantations; *ñän-ba*, *dzin-pa*, to carry (charms) about one's self. — *sñägs-kyi tñy-pa* *Tantrayāna*, *Mantrayāna*, v. *tñy-pa*. — *sñägs-pa*, *sñägs-mkhan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *nün-sñägs*, *nün-sñägs-mkhan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. praise, encomium (s.).

ལྷོ་སྐྱོ་ *sñans* = *diāns*, v. *diān-ba* *Glr.*, *Pth.*

ལྷོ་ *sñan*, for *sña*, *sñon*, e.g. *sñan - čöd*, formerly, before, previously, beforehand, opp. to *ngw Mil.*; *sñan-čöd tö-tsam-pa bzöd-par tśöl* pardon our former scoffing *Mil.*; esp. *W.*: *\*ñan-la\** for *sñon-la*, *sñar*, before, previously; *\*ñan-ma\** for *sñü-ma*, *\*ñan-me gyäl-po\** the former or last king, *\*ñan-ma nañ-tar\** just as before.

ལྷོ་སྐྱོ་ *sñan-bu* a medicinal herb, *Wdi.*

ལྷོ་ *sñar*, prop. *sñä-ru*, before, beforehand, previously, formerly, at first; *sñar de byäs-pai ög-tu* not until that has been previously done *Dzl.*; *sñar med-pa*, *sñar mü byäs-pa*, *sñar mü skyés-pa* what has not existed, or has not been done before, where we only say *new*, frq.; *sñar loñs* get up first! *Dzl.*; *sñär-bas kyan(lhag-pär)* still more so than formerly, frq.; *sñär-gyi* what has been hitherto in use, frq.; *sñär-gyi yi-ge rnyin-pa-rnams* the old writings of antiquity *Glr.*; *sñar yin-na* adv. = *sñar Mil.*; *sñar ltar*, *sñar bzin* as before; *sñär-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *sñär-ba* the former, first-mentioned (?). In the sense of a post-position (c. accus.) *sñar* is used but seldom, as far as I know only in *spyan-sñär*.

ལྷོ་སྐྱོ་ *sñär-ma* intelligent, quick of apprehension *Sch.*

ལྷོ་སྐྱོ་ *sñas* a bolster, pillow, cushion; *yo-byäd sñäs-su jüg-pa* *Glr.*, C. col. *\*yo-jhē-la ñe čüg-pa\** using the luggage as a pillow; *sñas-stän*, *sñas-böl*, resp. *dbu-sñäs* pillow; *rgyab-sñäs* a cushion for the back; *sñas-mäl* a couch constructed of pillows or cushions; *sñas-päms* (?) pillow, cushion (s.; *W.* *\*nye\** for *\*sñas\**).

ལྷོ་སྐྱོ་ *sñäs-pa* v. *sña-ba*.

ལྷོ་ *sñun*, col. for *sñon*; *sñun-la* c. genit. before, ago, like *gön-du*; *\*dä-wa nyir-si nün-la\** two months ago; *\*nün-la son\** he walked in advance, or ahead; *\*nün-ma\** former, last; *\*nün-ma-žag\** *W.* two days before yesterday, *\*yan nün-žag\** three days before yesterday.

ལྷོ་སྐྱོ་ *sñür-ba* to snore *Lex.* (cf. *siur-ba*).

ལྷོ་ *sñeu* *Lex.*, (s.): a kind of pulse or pease; *Sch.* = *mön-sian*, v. *greu*.

ལྷོ་ *sñö*, a root signifying blue or green; as subst. plant, herb, vegetable, greens *Mil.*; *sñö skyé-na* when it is getting green or verdant.

Comp. *sñö-skyä* blue bice, pale blue, e.g.

the skin of emaciated persons *Med.*; \**no gyai:gyän*\* *W.* greenish-yellow (spelling dubious). — *sio-sgä* officinal herb, *Wdñ.* (green ginger?) — *sio-näd* v. *näd.* — *sio-lyä* bluish green. — *sio-tög* *Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sio-drégs* green mud or mire *Sch.* — *sio-näg* deep blue. — *sio-ba* 1. vb. to get green, verdant; 2. adj., also *sio-bo*, more frq. *siön-po*, *siön-mo* blue, green, also used of the livid colour of diseased or famished people *Gl.* — *sio-smän* a medicinal herb. — *sio-tsöd* vegetables; herbs. — *sio-lö* the leaf of a plant; *Cs.*: 'sio-lö *čär-bu* to become notorious'. — *sio-säns* pale blue e.g. of the sky; *sio-säns-ma* night *Sch.*

ཡོ་བ་ *sio-ba*, *Cs.* also *sio-d-pa*, pf. *bsio*, fut. *bsio*, imp. *sios*, 1. to become green *Cs.* — 2. (*Lex.* བཤད་པ་) to bless, \**siö-ara gyäb-čé*\* *W.*, though in most cases 'as a requital for a present given'; *Dzl.* རྩ་, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *sio-ba*, whereas the responses of the congregation of monks are termed *ni-tun-gyür*; generally: to dedicate, devote, e.g. one's property to the *dkon-mčög* *ṣum*, i.e. in reality to the priesthood; *dgt-bu* *gro-drug dön-du* *sios*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also to design, to intend, *ni-la* *bsiös-pai* *ṣu* the turkois intended for me (by you) *Mil.*; *Dzl.* རྩ་, 3: *sä-la* *kän-bu* *dañ rin-po-čär* *bsiös-nas* *rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

ཡོ་བ་ལྟ་ *siög-pa* *Lex.*, prob. pf. *bsiogs*, fut. *bsioy*, imp. *sioys*, to vex, to annoy; cf. *skyo-nögs*, *skyo-siögs*.

ཡོ་བ་ *siön* = *sia* and *sian*, formerly, before, previously; *siön tsä-na* having formerly heard *Dzl.*; *siön män-du* *Kyer* *yañ* although you have taken a good deal with you before; *siön däs-pai* or *lyän-bai* *düs-na* in by-gone times, frq.; *siön bčom-lan-däs* a former Buddha *Gl.*; *siön mi dbül-*

*po* de this man formerly poor *Dzl.*; *bdäg-las* *siön bdäg-gi* *ña* my father before me (has...); *siön-gyi* adj. former, last; *siön-ma* the former (when two persons or things are spoken of), *siön-ma-rnams* the former (persons or things) *Gl.*; beginning. *lha-käi* *jiy-pai* *siön-ma* *lhd-sa-la* *byds-te* making a beginning with the destruction of the temples in Lhasa *Gl.*; *siön-du* adv. and postp., before, at the head, in advance, in the front of, *siön-du* *grö-ba* to go before or in advance, to precede, also of words and letters; *siön-du* *jüg-pa* to put or place before, *Gram.*; *siön-la* = *siön-du*: *siön-la* *soñ* walk first! *Mil.*; *stön-pai* *siön-thu* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *siön-la tsär-ro* they were first in finishing (their task) *Gl.*; *o-nä* *siön-la* *di jül* *čig* oh yes, but first give me that *Mil.*; *siön-nas* from a former time, from the beginning *Mil.*; *siön-bžin* as formerly *Mil.*

Comp. *siön-skyés* the first-born, eldest son. — *siön-grö* v. *grö-ba* compounda. — *siön-däd*, *siön-čäd* *Dzl.*, v. *sian-čäd*. — *siön-jüg* a prefixed letter *Gram.* — *siön-düs*, *siön-tsé* antiquity; adv. anciently, in times of old. — *siön-lyän* *Cs.* = *siön-räbs*. — *siön-räbs* ancient race, ancient history, antiquity, བཤད་པ་. — *siön-rol* (cf. *siä-rol*) former time or period, *ma jüd-pai* *siön-rol* *zig-tu* formerly, in former times, when (the chair) was not yet transferred (to...) *Tar.* — *dus nä-niä* *soñ-bai* *siön-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *siön-läs* former actions.

ཡོ་བ་ *siön* = *sio*, *siön-po*, v. *sio*.

ཡོ་བ་ལྟ་ *siön-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *siön-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བཤད་པ་ *brädd-ba*, v. *riä-ba*.

བཤད་པ་ *brädd-pa* *Sch.*: 'ausziehen, reissen'.

བརྒྱན་པ་ *brñān-pa*, = *rñān-pa* subst. *Glr.*,  
vb. *Lex.*

བརྒྱན་པ་ *brñān-pa* 1. *Sch.* = *brñād-pa*. —  
2. *Lex.* = *rñāb-pa*, *rñams-pa*.

བསྒྲུབ་པ་ *bsñal-ba* to be faint or exhausted  
*Cs.*; v. *adug-bsñal*.

བསྒྲུབ་པ་ *bsñas-pa* to place upon a cushion  
*Sch.*

བསྒྲུབ་པ་ *bsñó-ba* 1. v. *snid-ba*. — 2. a blessing,  
cf. *snó-ba*. — 3. *Cs.* also: mouldy,  
rotten (prob. only livid, discoloured. v.  
*snó*).

## ཅ

ཅ *ča* 1. the letter č, tenuis, palatal, like  
the Italian ci in *ciascuno*, or c in  
*cicerone*. — 2. as numerical figure: 5. —  
3. = *lča* excrement, alvine discharges, *ča*  
*dór-ba* to discharge excrements *Mil.*

ཅཱྀ་ *ča-čtr* lark *Ld.*

ཅཱྀ་ *ča-čus* warped, distorted, awry *Sch.*

ཅཱྀ་ *ča-čó* clamour, cries, *snyn tsim-gyi*  
*ča-čó* shout, exclamation of joy *Pth.*;  
noise, of many people *Thgy.*; *da čá-čó*  
*ma zer* now do not make such a noise! (so  
*Mil.* rebukes the aerial spirits); chirping,  
twitter *Glr.*; *ča-čó-čan* shouting, bawling;  
talkative, loquacious *Stg.*

ཅཱྀ་ *čá-dar*, also *tsá-dar*, *tsá-sar*, a sheet,  
blanket, toga.

ཅཱྀ་ *ča-ra-rá*, or *či-ri-ri*, *W.* \*čár-pa  
*ča-ra-rá yon dug\**, it rains heavily,  
it is pouring.

ཅཱྀ་ *ča-ri* *W.* bug.

ཅཱྀ་ *ča-ré* continually, always = *čar*.

ཅག་ *čag* termination of the plur. of pers.  
pronouns.

ཅག་ཀྲུམ་ *čag-krúm* cartilage, gristle; *snai*  
*čag-krúm* bridge of the nose.

ཅག་དཀར་ *čag-dkár* *W.* quartz.

ཅག་ག་ *čag-ga*, *C.* \*čag-ga *jhe'-pa\**, = *nyd-*  
*ra byéd-pa*, c. *la*, to take care of;  
\*čag-ga *dág-po jhe'-pa\** to look after, to  
keep, preserve carefully; \*čag-ga *dág-po\**  
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *čag-čag*, *čag-pa* smacking  
in eating *Cs.*

ཅག་ཅེ་རེ་ *čag-čér-ré* closely pressed or  
crowded, in standing or sitting  
*Ld.*

ཅག་རལ་ *čag-rdó* = *čag-dkár* *W.*

ཅན་ *čan*, (v. *čan*, *či-yan*), every thing,  
any thing whatever, *čan-čés* knowing  
every thing, epithet of deities or saints;  
more frq. followed by a negative particle  
and then signifying: nothing; \*čan *mí sto\**  
it does not matter, it is indifferent (to me),  
frq.; \*čan *med\** there is nothing here, or  
at hand; also = \*čan *mí sto*; *čan mí čés-*  
*kan\** ignorant, stupid; blockhead, simpleton.

ཅན་ཏུ་ *čan-tú* *Glr.*, also *čan-čan-tú*  
(ཅན་ཏུ་) a sort of small drum *Lth.*

ཅན་ *čan*, affix, adjective termination, prop.  
signifying: having, being provided with,  
= *čan ldan-pa*, corresponding to the Eng-  
lish adj. terminations -ous, -y, -ly, -ful,  
e.g. *tsér-ma-čan* thorny; sometimes also =  
-like or -ish: *bón-čan* Bon-like, heretical  
*Mil.*, *hin-du-čan* Hindoo-like, Hindooish;  
seldom affixed to verbs: *byéd-pa-čan* a  
doer, maker; in *C.* also for the possessive  
pron.: *ná-čan*, *kó-čan*, my, his (her), \**nag-*  
*gón sá-hib-čén\** the Sahib's inkstand. It  
may also be affixed to a set of words that  
form one expression: *tsér-ma nón-po-čan*  
having sharp thorns, *sén-gei mgó-čan* having  
a lion's head.

ཅན ཅན, po., prop. ཅན-དུ, postp. c. accus.,  
to, with, ཅན ཅན-དུ མི གྲོ I do not  
go to him *Mil.*, *Pth.*; ཅན ཅན-དུ with me,  
in my presence *Mil.* The word seems to  
be rather obsolete; more recent editions  
having ཅན-དུ and ཅན-དུ instead of it.

ཅན་ཅིལ་ ཅན-ཅིལ་ (?) *W.* the green shell of  
a walnut.

ཅན་ཅེ, ཅན་ཅེ, ཅན་ཅེ ཅན-ཅེ, ཅན-ཅེ, ཅན-  
ཅེ, *Sch.*; a small  
bowl or dish; *Cs.*: continually.

ཅན་དྲུང་ ཅན-dvün green, unripe *W.* (?)

ཅན་སྤ་ ཅན-sa (?) kitchen, fire-place *W.*

ཅན་ཅོབ་ ཅན-ཅོབ་ *Cs.* nonsense e.g. *smvá-ba*.

ཅན་ ཅན 1. *Cs.* slow; *Lex.* ཅན-gyis གྲོ,  
and several other passages, the sense  
of which is not quite clear; cf. ཅན-mé.  
— 2. *glistering, glittering (?)* cf. *lcam-mé*.  
— 3. *W.* whole, unimpaired, "sa" (lit. *rtsva*)  
"ཅན-mé yod" the whole store of hay is  
still left (entire).

ཅན་པ་ཏི་ལོ་ ཅན-pa-ti-lo *Ts.* mallow.

ཅན་པོར་ ཅན-pórb *Ld.* a bunch of flowers,  
sprigs etc., a handful of ears of

ཅན་ ཅན 1. *Lex.* ཅན-ré, *Cs.* ཅན-ré, *Sch.* also  
ཅན-már, always, continually *Cs.* — 2.  
also ཅན, ཅན-དུ, with numerals, esp. གྲོ-  
ཅན at the same time, simultaneously, opp.  
to one after the other, successively (viz.  
doing or suffering a thing, sleeping, dying  
etc.) *Dzl.*; at once, on a sudden, opp. to  
gradually *Mil.*; *lñá-car* all the five to-  
gether *Thgy.*, *nyá-ཅན*, *drúg-ཅན* etc.

ཅན་རས་ ཅན-ras v. *doms-ras*.

ཅན་ ཅན *Cs.*: 'noise, ཅན-ཅན id.; ཅན-གྲུག་  
rumour, (false) report'; ཅན-ཅོལ་ idle  
talk, nonsense, ཅན-ཅོལ་ གྲུག་ id. *Mil.*

ཅན་ ཅན *Pur.*, v. ཅན 2.

ཅན་ཅན་ ཅན-ཅན *Sch.* — ཅན-ཅན.

ཅི་ ཅི *Sam.* figure: 35

ཅི་ ཅི I. interr. pron. in direct questions:

1. what? (*C. gen. gani* instead of ཅི) ཅི  
ཅེས (like the *Hind.* कौन जानि) who knows?  
col. *W.*; also pleon. at the end of a question  
after the... *am: ná nó -ཅེས -ཅེས ཅི?* do  
you know me? do you? *Dzl.*; ཅི of whom?  
whose? followed by *pyir*, *don*, *ched*, *slad*  
(-du): why? wherefore? inst. of ཅི *pyir*  
also ཅི - *pyir* etc.; *de ཅི pyir ཅེ - na* 'this  
wherefore? (= why this?) if so it is asked'.  
(This phrase, besides the gerundial particles  
— esp. *pas* — is the only way in which  
in *B.* the causal conjunction 'for' (*Lat.*  
*nam, enim*) can be expressed, and in  
translating into Tibetan, the English con-  
junction must therefore often be altogether  
omitted.) ཅི *brás-bu* what sort of fruit?  
*ཅི ri* what kind of a mountain? i.e. of  
what consisting? *Pth.*; ཅི also, like an adj.,  
is placed after the word to which it belongs:  
*rgyu ཅི-las* for what reason? on what ac-  
count? *Thgy.* — 2. why? wherefore? but  
only in negative questions: *bdág-la des ཅི*  
*ma čog* why should not that suffice me?  
*Thgy.*; ཅི *mi sgrub* why do you not pro-  
cure...? inst. of the imp. procure! *Mil.*;  
*baám-na ཅི ma legs* if you considered...,  
why would not that be a good thing? =  
you had better consider, you ought to  
consider *Mil.*; frq.: *de byün-na ཅི ma run*  
if that happened, why should it not be  
desirable? = would that it happened! oh,  
may it happen! — 3. how? in conjunction  
with other words, v. below. — 4. inst. of  
a note of interrogation, e.g. in: ཅི *ynán*,  
for *ynán-nám*, *yešs-par ཅི ynán* do you  
allow(me) to come? *Dzl.* ཅི, 13; 25, 5.

II. correlatively: which, what; what-  
soever; every thing, much like *gani*, q.v.,  
esp. the syntactical explanations given there.  
ཅི, as a correlative, ought prop. always to  
be written *ji*, yet not even in decidedly  
correlative sentences is this strictly ob-  
served: ཅི *byed(-na- an)* whatever I may  
do *Gl.*; ཅི *kyis bka nyan(-te) néd - kyis*  
*begrub* whatever we may be bidden to do,  
we shall obediently perform *Pth.*; ཅི *myur*,  
also ཅི *myur žig-la Pth.* as quick as possible;

also ཅི alone: by all means, at all events, *spyan* ཅི *drans* he must be conducted here at all events *Glr.*

**Comp. and deriv.** ཅི-*ga* what? col. — ཅི-*dgar*, ཅི *dgu-bar* whatever one may wish, at pleasure, ad libitum. — ཅི *snayed* v. *anyed*. — \*ཅི་མོ་ (lit. *pton*) \**zig* some, something col. — ཅི *lta-bu* of what sort, manner, fashion, quality or nature? *Lat. qualis*. — ཅི *ltar* how? in what manner? what? *da* ཅི *ltar bya*, *W.* \**da* ཅི བོ་ཅེ་\*, what is now to be done? — ཅི *ltar gyur-pai ytam byis-so* he related what had happened, frq. — ཅི-*ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, but if, if however; even supposed that; sometimes for *gál-ie*, if, in case. — ཅི *sto* what does it matter? *bi yan* ཅི *sto* if he dies, what does it matter? *Thgy.* (cf. *can*). — ཅི-*dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — ཅི-*nas* from which or what? out of which or what? by which? etc. (*Bal.*: \**ci-ne* how?), ཅི-*nas kyan* = ཅིས་*kyan* q.v. — ཅི *tsam* how much? *B., W.*; ཅི *tsam yod kyan* though he have ever so much *Mil.*; ཅི *tsam-du* how far? to what distance? — ཅི-*zug* *Ca.*, col. \**ci-zug, ga-zug* how? in what manner? — ཅི *zig* 1. what? what a? 2. some one, any one, something, anything; ཅི *zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; ཅི *zig-na* once, one time, at any time *Pth.*; ཅི *zig-nas* after that, afterwards *Pth.* — ཅི *yas*, ཅི-*an*, ཅི་མོ་ whatever, any thing, all kinds of things, \**nul yin-na tsón-gyu* ཅི *yas yig*\* *C.* if there is money, you may sell any thing; followed by a negative: nothing. — ཅི *rigs-pa* adj, ཅི *rigs-par* adv. 1. in some measure, to a certain degree; in part, partly *Tar.*; 2. of every sort *Dzl.* and elsewh. — ཅི-*la* why? wherefore? *Glr.*, *W.* col.; also for the *de* ཅི་ལྟ་ཅི་ལྟ་ *de-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: \**tob yin*; ཅི-*la mi tob*\* of course, why not? \**ci-la zu*\* why! well!

ཅི་ལྟ་ ཅི་ལྟ་ (*Hind.* چلم 1. the bowl of a *hakka* (water-pipe). — 2. a *hakka*.

ཅི་ཅི་ ཅི-*tse Kun.*, also *tsé-tse*, millet.

ཅི་ ཅི་, enclitic, a modification of *yeig*, after *s* usually changed into *zig*, after vowels, and the liquids *n*, *m*, *r*, *l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article *a*, or a few, when following after a plural; sometimes also untranslatable: *bud-méd-dag* ཅི་ some women; *man-po* ཅི་ many (sometimes expressly opp. to *man-po*, the many, *Tar.* 7, 15); *gan* ཅི་ v. *gan*: a little, some, *nin* ཅི་ ལུ་རུ་ ག་ལ་ ཅི་ I must go and pick up some fire-wood *Mil.*; after infinitives: *Krim* ཅི་ *gál-ba* ཅི་ *byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse* ལྟོ་ལ་ ག་ལ་ ཅི་ *grán-med-pa* ཅི་ *myan* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lha tsam* ཅི་ some five people), but also in sentences like the following: ཅི་ མི་ ཅི་ ཅི་ *zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *yeig* and never *zig*, but prefixing the *y* is so often neglected (e.g. in *tse* ཅི་ *tu, lha* ཅི་ etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅི་, ཅི་, ཅི་ ཅི་, ཅི་, ཅི་, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *zig*; it corresponds to the English participle in *ing*, is used in sentences beginning with *when*, *after*, *as*, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *yein-por* ཅི་ *dur-du* ཅི་ *bui* ཅི་ *za-zu-bar*

*gyúr-rig* (= *bōug-nas*, or *bōug-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brōs-ññ-gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by *and* or *but*: *śá-la zá-zñ Krág-la fún-ba* eating flesh and drinking blood; *śé-zñ légs-pa* tall and well-shaped; *drod yñód-zñ bail-ba* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bāōr-zñ tsó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la drañ-srōñ byd-ññ dūg-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sñdys dōñ-ññ dūg* he sits wailing *Dzl.*; *rañ-dgār grō-zñ yda* he is wandering at pleasure *Mil.*; *śes smrá-zñ yód-pa-la* as they were thus speaking *Glr.*; *śos stōñ-ññ yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ ཅུ་རི་ *n.* of a female demon *Thgr.*

ཅུ་, ཅུ་ ཅུ་ *ter*, *ñ-ru*, termin. of *ñ*, 1. *whereto* etc., little used. — 2. with *yañ*: *everywhere*, in every direction, for any purpose, by all means, with a negative: *nowhere* (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅུ་ *ñ*, instr. of *ñ*, *ñis yid-śes-par gyur* by what am I to believe it? what shall make me believe it? *whereby* can I know it to be true? *Dzl.*; *ñis kyañ ni śkrág-pa yin* he is not to be frightened by any thing *Dzl.*; *ñis kyañ*, and *ñ-nas kyañ* frq. used as *adv.*; by all means, at all events, at any rate, *ñis kyañ grō-na* if you wish to go by all means, at all hazards; *da ñis kyañ gega byao* now I will at any rate play him a trick *Dzl.*; *ñis kyañ bśes-pa zu* I beg of you most earnestly to accept it *Mil.*; *ñis kyañ slob* never mind! teach it me at any rate! *Pth.*

ཅུ་ ཅུ་ 1. num. figure: 65. — 2. inst. of *bēu*, ཅུ་ used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-ñu*, *drug-ñu*, *blun-ñu*, *brgyad-ñu*.

ཅུ་ག་ ཅུ་ག་ *Med.*, *ñu*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ ཅུ་ཏི་ (*ṣṣu-ti*) pig-tail, *ñu*, worn by boys and men in Tibet proper, *I.d.* and *Sp.* Cf. *ño-to*.

ཅུ་ཏི་, ཅུ་ཏི་ *ñu-li*, *ño-li* 1. *W.* a fresh apricot. — 2. *C.* dried apricots without stones. — 3. a sort of wild-growing vegetable *Sik.*, *C.* — *ñu-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ñu-li* a kind of peach *Kun.*

ཅུ་ཅུ་ ཅུ་ཅུ་ = *ñag-ñag* *Sch.*

ཅུ་ ཅུ་ 1. *C.* gourd, pumpkin. — 2. *n.* of a place. — 3. for *ñuñ* *ñig*: *da kyod ñuñ ṣṣya-pa yin* you are a little too late now *Pth.*; *ñuñ yó-ba* a little slanting *Glr.*

ཅུ་མི་, ཅུ་མི་, ཅུ་མི་ *ñuñ-ñig*, *ñuñ-zad*, *ñuñ-zal*, a little, *B.* and *C.*, *mū-ge ñuñ-zad rig* a partial famine *Mil.*; *ñuñ-zad-kyi ṣṣyr* for the sake of a trifle, through an insignificant circumstance *Dzl.* ལ་, 15; *some*, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *ñuñ rig skyén-bar gyúr-nas* rather ashamed, somewhat confounded *Glr.*; *ñuñ-ñig pñam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *ñuñ-zad rig slob rig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *ñuñ-zad ma blé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbañ ñuñ-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and *elsewh.*

ཅུ་མི་ ཅུ་མི་, also *ñuñ-zu*, *ñuñ-zi*, *yōñ-zi*, a kind of white stone.

ཅུ་ ཅུ་ *ñu* *W.*, from the *Hind.* ཅུ་, 'ñub ཅུ་ *ñad-de dug* he keeps silence, holds his peace.

ཅུ་ ཅུ་, in *ñur nūd-pa* to devour food entire *Sch.*

ཅུ་ནི་ *chur-ni* meal, flour, only in medical writings.

ཅེ་ *ce* numer. figure: 95.

ཅེན་, ཅེན་, ཅེན་ *ce-na, se-na, ze-na* (cf. *zig*), inst. of *ces smra-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W.* 'zê-na').

ཅེ་ཕྱད་ *ce-spyan* jackal.

ཅེ་རེ་, ཅེ་རེ་ *ce-ré, cer-ré* envious, jealous, *mig ce-ré (cer-gyis Thgr., cer-te Glr.)* *ltā - ba* to look with an evil or envious eye upon; *ce-ré lōn-ba* dim-sighted, purblind *Cs.*

ཅེ་མེ་པ་ *cem-me - ba* bright, shining, of polished metal *Glr.*, cf. *Krā-bo*.

ཅེ་མེ་ཅེ་ *cem-tse* scissors *C.*

ཅུ་ *cheu* 1. a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook. I.*, 175). — 2. a clyster-pipe.

ཅེ་ *cer*, v. *ce-ré*.

ཅེ་ *ces* 1. (*Lex.* ཅེ་མི་), also *ies* and *zes* (cf. *zig*) so, thus, in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *di skad-du*, or *di snyam-du*. In later literature *ces* and the introductory words are often omitted, in col. language always. Inst. of *ces smras-so*, *ces yāns-so*, so he said, thus he-spoke, so has been said or spoken, so it is said, often only *ces-so* is used, and in like manner *ces-pa* for *ces smras-pa*, this word, this speech; *ces-pa-la sog-pa* these and similar words; *ces-pa di yān* also the preceding poem (is written by him); *snyun zēs-pa nāḍ - kyī miñ yin* the word *snyun* is a term for 'disease' *Zam.*; *zēs(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *ces-pa-la* after words have been quoted, which form the subject of further discussion; *ces byā-ba*, or *zēs-pa* the so called, frq. after names; *zēs-su* rarely for *ces*. — 2. acc. to the usual

spelling and pronunciation (*ces, ce*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal. ces*, in *Kun. cā*), though etymologically as yet not accounted for; sometimes used also as a subst. or adj. i.e. partic.: *beād-ces* killing, *beād-ces yin* it is to be killed; *skyé-ces* pregnant, v. *skyé-ba*.

ཅུ་ *co* 1. num. fig.: 125. — 2. *co-dri-ba* *Lex., C.*, to blame, reproach, slight; to vie with.

ཅུ་ག་, ཅུ་ག་ *co-ga, kō-ga* *Mil.* lark (not common in Tibet).

ཅུ་ག་ *co-ger* (?), *co-ger bzugs Glr.*, *W.* vulgo: 'co-gan dug' he sits motionless.

ཅུ་རྩ་ *co-to*, also *co-ti*, *Cs.*: a tuft of hair on the head, thus *Lex.*: *co-toi tor-čog* (= *cu-ti*?); cf. *lān-lo*.

ཅུ་རི་ *co-ri* = *cor*, *čān co-ri* *Lex.* (?).

ཅུ་ལི་ *co-li* = *cu-li*.

ཅུ་ལོ་ *co - lo* the prattling or chattering of little children *Mil.*; cf. *čā-čv*.

ཅུ་ག་ *co-ga* *Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *čog-mdo* a place where three roads meet, v. *mdo*; cf. also *čag*. When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *čōis-so-čog-la Dzl. IV, 6*, to those arrived, to the (persons) arrived, *yin-no-čog*, *yōd-do-čog* those being, existing (things or persons); *Cs.*: *čēs-so-čog* things that are valuable, precious, to a man.

ཅུ་ག་ཅུ་པ་ *čog-čog-pa* *W.* grasshopper, cricket.

ཅུ་པ་ *čog-pa* *C.* to have leisure *čog-na yōn go* if you have leisure, come! 'čog-ka' leisure, 'dhe-rin čog-ka me' to-day I have no leisure; 'čog-ka jhe' is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

*çög-bu* a sort of small tent *Cs.*

ཁྱེ་ *çög-tse*, v. *lçög-tse*.

མྱུ་ལ་མ་ *çög-la-ma* a mineral (?) *Med.*

རྩ་ *çôn* 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil.*: *çôn-la skyur-ba* to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *tsön-dôn*. — 3. v. *çôn*.

རྩ་ཅི་ *çôn-ti* a small bowl or dish *Sch.*; v. *çan-çe*.

རྩ་རྩ་ *çôn-çôn* jagged, indented, serrated.

རྩ་མོ་ *çôn-mo*, col. for *lçôn-mo*.

རྩ་བ་ *çôn-ba*, *Pth.*: *nu-bód çôn-ba* acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with *çö-nés*. Cf. *çôn-skad*.

རྩ་ཞི་ *çôn-tsi* = *çün-tso*.

རྩ་རྩ་ *çôn-rôn*, perh. = *çôn-çôn*, *Mil.* *çôn-rôn tsér-ma*.

རྩ་པན་ *çöd-pân*, རྩ་པན་, ornament for the head, worn by kings, tiara, diadem, crown; the crest of gallinaceous birds.

རྩ་དར་ *çöb-dár* *Ld.-Glr.*, *Schl.* p. 29, a (?).

རྩ་གད་, རྩ་ཅིག་ *çor-gân, çör-çig* a mouthful, a gulp, a little *Sch.*; cf. *çö-ré*.

རྩ་ཁྱེ་ *çöl-çün* *Thgy.* childish prattle or babbling.

གཙམས་པ་ *çéags-pa* 1. to apprehend, to grasp (with the understanding), to impress, gen. with *yid-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka nan-yéags çén-po ynáñ-ba* to give a thoroughly solid, impressive instruction; *çéags-po byéd-pa* = *çéags-pa*; with additional force: "do *çág-po yhé-pa*" *C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synonym. to *çéags-pa* to love.

གཙམ་པོ་ *çéán-po*, *W.* "áñ-po" clever; lively, sprightly; *W.* also attentive to, respectful of; *çéán-po drán-po* clever and

sagacious *Mil.*, *ç'ai-drán lán-pa* id. *Pth.*; hence also *çéán* subst. sagacity, cleverness; *ka-yéán* clever words, clever speech *Cs.*; cf. also *ka-sbyán*; *W.*: "áñ çö-çe" to watch for; to keep guard, to watch; "áñ-rig çö-çe" to be very attentive, to listen with fixed attention, "áñ-rig-çán", *C.* "áñ-rig-çén" very attentive; *W.*: "áñ skúl-çe" 1. to exhort, admonish 2. to wake, to rouse from sleep; "çös-si áñ-skúl tán-çe" to give religious exhortations, to hold parenetic lectures.

གཙམ་པ་ *çéad-pa*, v. *çéod-pa*.

གཙན་གཤམ་ *çéan-(y)zán* frq. beast of prey, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. *çéan-(y)zán tá-ma* 'the last of the beasts of prey', the cat.

གཙམ་བྱ་ *çám-bu* *Cs.* humbleness, servility, flattery, *Sch.* also untruth, lie; *çám-bui nag*, or *tsig* a servile speech; *çám-bu enwá-ba* to speak submissively *Stg.* (not much used).

གཙར་བ་ *çár-ba* 1. *Sch.*: cut out, put out, knocked out, e.g. *miç* an eye (cf. *çar-ba*. — 2. *Mil.*?

གཙམ་བ་ *çál-ba*, *çál-du bkrám-pa* to spread, display, lay out e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཙིབ་ *çéi-ba* 1. vb. v. *çéid-pa*. — 2. subst. — *çéin*; *çéin çéi* both kinds of alvine discharges. *Dzl.*

གཙིག་ *çéig*, num. one; *çéig kyan* even but one; one and the same, *çus çéig-tu* at the same time (whereas *çus çig-na* once, one day, which however is also written *çus çéig-na*); *çéig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; dear, beloved, *yab çéig* dear father! *Glr.*: *ñin-tu yéán-bai ma çéig* my own (only) beloved mother! somebody, some one *Dzl.*, *çéig* ... *çéig* the one — the other, somebody or other, very frq.; *çéig-gis çéig*, *çéig-la çéig* etc. one another, each other frq.; *mi-çéig* *C.* differing, different.



Comp. and deriv. *γḗg-ka* single, only, opp. to several, *Mil.* — *γḗg-car*, *γḗg-car* v. *car*. — *γḗg-ḗg*, pronounced \**ḗg-ḗg*\*, a certain, some one, *ḗg* *ḗg*, *alób-ma-las* *γḗg-ḗg* *Dzl.*; *bud-mád* *γḗg-ḗg* *Dzl.* 274, 5 (where *Sch.* has *ḗg-γḗg* error.); *γḗg-γḗg*, pronounced \**ḗg-ḗg*\*, 1. one at a time; separately, alone, esp. *W.*; 2. of the same kind, not different *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. by one's self, only, solely *W.* — *γḗg-ḗg* all-sufficient *Glr.* — *γḗg-nyid* Cs. 'unity' (?) — *γḗg-tu* 1. into one, into one body. together, *γḗg-tu* *śū-bu* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl.* 42, 3; 3. firstly, in the first place, *γḗg-tu-ni*; then follows *nyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γḗg-dū* unity and plurality, *γḗg-du-brál* not having these two qualities *Was.* (308). *γḗg-pa* 1. the first *Wdn.* (little used). 2. having etc. one, cf. *dgu*. 3. of one kind, not different or manifold, *m-γḗg-pa* different *B.* and *C.* — *γḗg-pu* (also *γḗg-bu*?) alone, single, *γḗg-pus mi ston fáb-pa* to be able to cope alone with a thousand men *Dzl.*; *γḗg-pur lus-pa* to remain alone behind *Glr.*; only, sole, *bu γḗg-pu* the only son, frq. — *γḗg-po* 1. alone, *rgyál-po γḗg-po skyés-pa yin* the king alone is a man, *Dzl.* 2. being one, or the one, *ma nyis-la skyés-pai bu γḗg-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* the one — the other, — *γḗg-ḗds* the other, when speaking of two.

གཅིང་པ་ *γḗd-pa*, also *γḗi-ba*, pf. *γḗis*, fut. *γḗi*, imp. *γḗis*, to make water, to piss.

གཅིན་ *γḗin* urine, *γḗin γḗd-pa*, or *γḗi-ba*, *W.* *tán-ḗe*, to make water; *γḗin* *ḗor* urine is discharged involuntarily; *γḗin-rkyág*, both discharges, vulg.; *γḗin-gág* the retention of urine *Med.*; *γḗin-snyi* gonorrhoea, clap (?) *Med.*

གཅིབ་ *γḗiu* 1. clyster-pipe = *ḗeu*; *γḗi- ui sman* clyster *Lex.* — 2. clyster (?) (*v.*

གཅིལ་ *γḗil-ba* to spoil, to destroy *Sch.*

གཅུབ་, ལུབ་ *γḗu-ba*, *lḗu-ba*, v. *γḗud-pa*; *γḗu* or *lḗu-kör* Cs., *γḗu-ḗkór* *W.*, *γḗus-bu* Ts., screw. — *γḗu-ti* v. *ḗu-ti*. — *γḗu-dón* screw-box Cs.

གཅུག་པ་ *γḗu-gál* importance, Cs.

གཅུག་པ་ *γḗugs-pa*, prob. not different from *γḗdgs-pa*. The word occurs in: *γḗl(-la)* *γḗugs(-pa)* beloved, a friend *Dzl.*; *mdza-γḗugs byéd-pa* to treat amicably *Wdn.*; *Kon-γḗugs* having conceived a hatred *Lex.*

གཅུང་པོ་ *γḗuñ-po*, resp. a younger brother.

གཅུང་ *γḗud?* *γḗud(-la)* *bór(-bu)* *Lex.* w.e.; *Sch.* to forsake, to cast out, to reject; (cog. to *ḗud-zán*?)

གཅུང་, ལུང་པ་ *γḗud-pa*, *lḗud-pa*, pf. *γḗus* *lḗus*, fut. *γḗu*, *lḗu*, imp. *γḗus* (?) to turn, turn round, twist, twine, plait, braid; \**ḗud loy tán-ḗe* *W.* to untwist, untwine a rope; \**ḗus zum tán-te nol dug* *W.* they wrestle and scuffle (prop. they fight scuffling); \**sen ḗus gyáb-ḗe* *W.* to press and bore with the knuckle; \**ḗus-spu* a low expression for the hair; *liy-pa γḗus* *Zam.*?

གཅུང་པ་ *γḗuñ-pa*, secondary form of *γḗuñ-pa*, *Lex.*: *rtsád-nas γḗuñ-pa*, prob. to subdue completely; *γḗur-ḗin γḗuñ-pa* prob. to beat or press a thing until it is soft.

གཅུང་པ་ *γḗur-bu*, secondary form of *γḗur-bu*; *γḗur-pḗ* *Ld.* a coarse sort of vermicelli.

གཅུབ་ *γḗḗ-ba* to esteem, to hold dear, to love *Sch.*

གཅིན་ *γḗen* (Cs. *γḗen-po*) resp. Cs.: one's elder brother *Dzl.* 225, 11; acc. to *Zam.*: first-born son.

གཅིང་པ་ *γḗer-ba* v. *bḗer-ba*.

གཅིང་བ་ *γḗer-bu* naked, col., also *Mil.*; *γḗer-nyál* id.; *Kun.*: \**ḗer-góg*\*; resp. *sku γḗer-bu*; *γḗer-bu-rnams gḗds-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *γḗer-bur byin-pa* to make naked, to strip *Pth.*; *γḗer-bu byün-ba*, *W.* \**ḗer-nyál tón-ḗe*\* to show one's self naked; *γḗer-*

*bu-pa*, *gcher-nyal-mkhan Mil.* (Ssk. *nirgrantha* a naked man, gymnosophist; *chos-sku gcher mtön-du gröl-bus* having been delivered so far as to see the *chos-sku* (v. *sku*) unveiled *Glr.*

**གཅིས་པ་** *gchies-pa* (Lh. \**śe-pa*\*) dear, beloved, ... *ltar gchies-na yañ* although he is to me as dear as ... *Glr.*; *ñed-kyi mi gchies-pa* a man dear to us, our beloved, our darling *Mil.*; *gchies-mu* a favourite, sweet-heart (s.; *gches-prüg* dear child *Mil.*; excellent, precious, valuable, *šin-tu gches-pai lha* the five important letters (viz. the prefixed letters) *Glr.*; *śes-pa gches* it is of importance to know *Med.*; often as superlative: *ñig rtén di-na gchies-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *gchies-par byéd-pa Sty.*, *dzin-pa Glr.* c. accus., *W.*: \**śe-pa čö-čö*\* gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. -- *gches-budus Lex.* w.e.; *gches-btus* (s. choice pieces (out of books).

**གཅོག་པ་** *gchog-pa*, pf. *bčag*, imp. *čog(s)*. *W.* \**čäg-čö*\*, imp. \**čog*\* trs. to *čäg-pa*, to break, *dum-bur* to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., *yub-kyi bka bčag-tu med* the word of my father may not be violated (by me) *Glr.*

**གཅོད་**, **གཅོད་ནད་** *gchön*, *gchön-näd*, consumption, phthisis, *gchön-čen dmü-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease \**čön-la tsu' ma son-ñam*\* (i. it has not taken a chronic turn, has it? also fig.: \**sem čön-po dug*\* C. the heart is sick, afflicted).

**གཅོད་སྐད་** *gchön-skad Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *gchön-ba*.

**གཅོད་པ་** *gchön-ba* 1. pf. *bšöis*, to excavate, wash out, undermine through the action of water, *tür-du gchön-bar mi gyür-ro* they are not undermined (by the water)

*Stg.*; *gchön-roñ* a narrow passage, a defile (s. — 2. from *gchön*, to get faint, languid, wearied in mind, C.

**གཅོད་ཞི** *gchön-ñi*, v. *čön-ñi*.

**གཅོད་པ་** *gchod-pa*, pf. *bčaul*, fut. *gčad*, imp. *čod*, *W.* \**čad-čö*\*, imp. \**čod*\* 1. to cut, *čad-bya gchod-pa secunda secare Gram.*; to cut asunder, *Kam-tsal-du* into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue *Dzl.*; to rend asunder, to break, a thread, a rope, chains, fetters. — 2. to cut off fig.: *ču*, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; ... *kyi*, or *la*, *bär-du gchod-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bär-du gchod-pa dī-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); to stop, to make a pause, in reading, *šad yon-na dräg-por bčad-pa* making a marked stop, when there is a *šad*, *Gram.*; *rnani-par* *gchod-pa*, or *bčad-pa*, section, paragraph; stop, pause; *yöns-gchod* id. *Gram.*; to decide, *čes bčad-ilo* thus he decided *Dzl.*; *krim*s; or (*Dzl.*) *žal-čö*, to pass sentence or judgment; to judge, condemn, cf. also *täg-gchod-pa*. — 3. to cross (little used), *ču-bo grü-yis* a river in a boat *Glr.* — 4. *rjes gchod-pa* to follow the track, used both of men and dogs; \**mär-dzi*\* (to follow) the smell of butter (viz. of roast-meat), \**kyür-dzi čö-pa*\* C. to follow the sourish smell (viz. the smell of beer); (*j*)-*sär-* (also *tsar Pth.*) *gchod-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čad-pas gchod-pa* and other phrases v. under the respective noun. — \**ču-tän*\* C. the Tibetan rupee, having lines (*rañti*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *gyód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

**གཅིན་, བཅིན་** *gyóm, bénom*, pride, haughtiness, arrogance, *bekyün-bu* to put it off, give it up *Lex.*; *bénom čün-ius Tar.* 20, 6 despondingly, low-spirited; *gros-gyóm Lex.* obs. or prov. for *gros-bčám*, v. *čám-pa*.

**གཅིན་བ་** *györ-ba* to spread, scatter, disperse *Cs.*

**བཅད་པ་** *bčág-pa* v. *gyčög-pa* and *čädg-pa*.

**བཅད་** *bčai?* *Sch.*: '*bčai-rgya-čén-po* comprising much, comprehensive, very extensive; *bčai-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

**བཅད་ཀ་** *bčád-ka W.* a whole that has been cut into, or a piece cut off.

**བཅད་པོ་** *bčäd-po W.* something old, torn, worn out.

**བཅད་པ་** *bčab-pa* v. *čab-pa*.

**བཅས་བཅོས་** *bčam-bčóm Sch.*: trivial things, medley, hodge-podge.

**བཅད་སྒྲ་** *bčä-sgu* v. *sga*.

**བཅད་བ་** *bčä-ba* 1. v. *čä-ba*. — 2. sbst. drinking; gen. used connected with *bza-ba*; *bčä-bu dan bžä-ba*, or *bza-bčä* food and drink.

**བཅད་འཕྲང་** *bču-prän Mil.*, declivity, precipice *Sch.*

**བཅད་མག་** *bčä-mäg*, the usual pronunciation of *lčags-mag*.

**བཅད་བ་** *bčär-ba* 1. = *bčir-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, \**yär-la bčär\** *C.*, stand (or sit) more closely together! — 2. to pull or force from, to wrest (*Cs.* — 3. *Lex.*: *mig bčär-ba* the same as in *řčär-mig* (?). — 4. *Sch.*: *logs bčär-ba* to prop sideways. — 5. *Sch.*: *bčär bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čär*). — 6. *bčär-bai rta- bčibs*, and *lan-bčär?* *Lex.* w.e.

**བཅད་བ་** *bčäl-bu* v. *čäl-ba*.

**བཅས་པ་** *bčäs-pa* 1. originally pf. of *čä-ba*, little used. — 2. adj. together with,

connected with, having, possessing, containing a thing, with *dan* or termin. (the latter in prose only when a second *dan*, signifying 'and', occurs in the sentence); gerundially: *bčäs-te*, sometimes also *bčäs-pus* or *bčäs-šin*; adverbially: *bčäs-su* frq.; *řor dan bčäs-pa(-te, -su)* with attendance, with a retinue or suite, frq.; *bu-mo bču bod-blön dan bčäs-pus škör-te* surrounded by ten virgins together with the Tibetan ambassadors *Gl.*; *bčün-mo dan wäs-su bčäs-te* with (his) wife and son *Gl.*; *gos dan bčäs-su* (to go into the water) having one's clothes on *Dzl.*; *žal džüm-pa dan bčäs-te* with a smiling face *Gl.*; *žer-sna dan bčäs-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *řrül-bčäs* infatuated, fascinated *Pth.*; *bru-län tun bčäs* together with a small parcel of Dutan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wän.*, or like *la-sögs-pa* and other (things), and more (such things), and the like: *rgyags dan bčäs bakyäl-* to provisions and other necessities we shall supply *Mil.*

**བཅིང་བ་** *bčün-ba*, fut. of *čün-ba* to bind.

**བཅིངས་པ་** *bčüns-pa*, pf. of *čün-ba* to bind. Both verbs (*bčün-ba* and *bčüns-pa*) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

**བཅིབ་(ས་)་བ་** *bčib(s)-pa* v. *čib-pa*; *Sch.* also: carriage, conveyance.

**བཅིར་བ་** *bčir-bu* v. *čir-ba*.

**བཅིལ་བ་** *bčil-bu* v. *čil-ba*.

**བརྒྱ་ བྱུ་** (*Bal. \*wču\**) ten, *bču tam-pa* id.; *bču-prag* a decade; *bču-řig, bču-řmyis* (*Bal. \*wču-nas\**) eleven, twelve etc., (v. also *bčö*); *bču-pa, bču-po* as in *dgu-pa, dgu-po*. — *bču-škör řon, bču-gyür řon* (the field) yields a tenfold crop. — \**čü-Ka, čü-Kai řal\** *C.*, \**čü-Käg\** *W.*, tithe, tithes; *bču-Käg-pa* a collector of tithes, *bču-Käg řon-pa* to tithe, to decimate (*Cs.* — *bču-łpön* corporal, Lat. *decurio, bču-łög* (\**ču-*

*wáy\** Ts.) a band of ten soldiers. — *bču-yig-dál* the eleven-faced (Awalokiteswara) *Glr.*

བུ་བ་ *bču-ba* v. རུ་བ་.

བུ་ག་ *bčug-pa* v. རུ་ག་.

བུ་ག་ *bčugs*, from the phrases: *sems kón-med - pa dan bčugs med - pa dan ynod-pa med-pa Stg.*, and *Pratīhārya Avadāna* (v. *Feer*) p. 3: *lha-byin-gyis bčugs byis-te* = རྒྱལ་པོ་ལྷ་མོ་གྱུ་ལྷ་མོ་, it appears, that *bčugs* signifies hatred, hostility, damage, loss, which when compared with *γčugs* seems rather strange, yet is in accordance with རྒྱལ་པོ་ (for this must probably be read inst. of རྒྱལ་པོ་).

བུ་དྭ་ *bčud* (འབྲུག) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlā-bai bčud* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence *essence*, *nutriment*, *rkān-gis bčud gyur* nourishment comes from the marrow *Med.*; *bčud-la soñ*, *Mil.* also *bčud-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bčud-ran* nutritious, succulent, of grass, food etc.; *bčud-med* not nutritious, *Med.*; invigorating *cordial*, quintessence, *bčud-lén* an elixir of life; frq. fig.: *čos tams-čad bādus-pai bčud Glr.*

བུ་མ་ *bčum-pa* 1. v. རུ་མ་-པ་. — 2. to use artifices, to chicanery *Sch.*

བུ་ར་ *bčur-ba* 1. to be flattened down *Sch.* 2. *Kun.* \**lun-po čur-te yon\** there is a draught (here). — 3. *C.* like *bkug-pa* to bar, obstruct, block up, e.g. of snow obstructing a road. (Cf. རུ་ར་-པ་).

བུ་ཅེ་ *bčer*, *bčes* v. རུ་ཅེ་-བ་.

བུ་ཅེ་ *bčér-ba* 1. to heap or pile up *Cs.*; *Lex.*: *ñin pün-por bčér-ba* to pile up wood. — 2. = *bčir-ba* 1. to squeeze, to press *C.*, *W.*; to squeeze in, *ri-brag ynyis-kyi bār du* something between two rocks *Pth.*; \**čér tán-čér\** *W.* to squeeze, press,

screw in; \**čér-čér tán-čér\** *W.* to throng, to crowd.

བུ་ཅེ་ *bčò*, for *bču* in *bčò-liú* 15, and *bčò-brgyád* 18; *lo lia ysum bčò-liú* 3 times 5, 15 years (*lia ysum* standing pleon.) *Mil.*

བུ་ཅེ་ *bčò-ba*, pf. and imp. *bčos*, prop. root of the fut. tense of *γčos-pa*, but in *W.* the usual word for *byéd-pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; \**k'i-lu zún-ran čò\** *W.* (he) makes him a liar.

བུ་ཅེ་ *bčog?* *Glr.* 99.

བུ་ཅེ་ *bčom* for *γčom*, pride.

བུ་ཅེ་ *bčóm-pa*, pf. of *γčoms-pa*, conquered, subdued; having conquered or subdued, e.g. *dgrā-bčoms-pa*, v. *dgrā*; victory *Cs.*; *γčrog-bčóm*, and \**čom-čóg\** *W.* robbery and acts of violence. — *bčom-brlāg* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tar.* — *bčom-lān* victorious *Cs.*; *bčom-lān-šlis* (*Kh.* \**wčom-lān-šl\**, *Ld.* \**čom-lān-dās\**, *C.* \**čom-dān-dl\**) *མཐུག་པོ་* *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* 1., 71.

བུ་ཅེ་ *bčöl-ba*, v. རུ་ཅོ་-བ་; *bčöl-ma* a thing committed to a person's charge, a trust.

བུ་ཅེ་ *bčós-pa*, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mkas kyan bčós-su med* he cannot be cured even by the best physicians *Med.*; *bčós-(pai) tabs* the way of treating, the method of curing *Med.*; *sman-bčós* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, *bčós-su byéd-pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as subst.: a false conception, wrong idea, *bčós pā dan frul-bar gyir-ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thyy.* — 3. partic.: made or contrived by art,

**artificial, feigned, fictitious, ma-lêds** artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bêds-pai ras*, or *ras bêds-bu*, washed or prepared cotton-cloth (*cs.*; calico, chintz *cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bêds-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *bêds-ma ma yin-pa* natural, unfeigned, genuine, e.g. respect, reverence *Gl.* — *tsul-bêds-mkum*, one that is shamming, a hypocrite. Cf. *çêds-pa*.

ལྷ་ ལྷ་, *Ld.* for *lêi-ba*, **excrement, dung, manure.**

ལྷ་མོ་ *lêa-sga - bêa-sga*, **white ginger, v. *sgu*.**

ལྷ་བ་ *lêa-ba* 1. *cs.*: a sort of **carrot, *Med.*** frq., but not known to the common people, at least not in *W.* — 2. ལྷ་བ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷ་ལྷ་ *lêag* 1. **rod, switch, stick, whip; *glai-lêag* ox-whip; *ria-lêag* kettle-drum stick; *lêan-lêag* *Lec.* willow-twig, osier-switch; *rta-lêag* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lêag* a cane, bamboo *Mil.*; *ber(-ma)-lêag* stick *Mil.* — 2. (*lêag-ma*) **stroke, blow, cut, hit, *lêag* *ryab-pa* to give a blow or cut, *rta-lu* to the horse *Gl.*; *ngo-lêag* (*Ld.* "*go-lêag*") a blow or stroke upon the head; *gram-lêag* a smack on the cheek, slap on the face, box on the ear (*cs.*; *tal-lêag* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of *Daphne*, v. *re-lêag-pa*.****

**Comp. *lêag-rdo* *W.* flint, flint-stone. — *lêag-bras* *Mil.* whip-cord, lash of a whip; *lêag-jrên*, and *lêag-dño* id. — *lêag-tsân* = *rta-lêag* *C.* — *lêag-yê* whip-stick, handle of a whip.**

ལྷ་ལྷ་ལྷ་ *lêag-lêag* *Lec.* w.e.

ལྷ་པོ་ *lêag-pôd* a **girdle**, made of plaited and interlaced strips and resembling a chain; one *Lec.* adds: *dân-mai dril-du thas-pa* (?).

ལྷ་མོ་ *lêags* 1. **iron, *lêags-kyi* of iron; *lêags-bton-mkan* a miner digging for iron; *ryya-lêags* Chinese iron; *pô-lêags* an inferior sort of iron, *mo-lêags* a finer and better sort of it, (*cs.* steel (?)) — 2. an iron instrument, tool, esp. **lock** (of doors), **fetter, shackle, *sgo tams - cad lêags btob - cîa* locking every door *Plu.*; "*kân-lêag lûg-lêag*" (*C.* fettered on hands and feet; *ynam-lêags* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lêags* a steel to strike fire with, fire-steel.****

**Comp. and deriv. *lêags-kyû* *B.* an iron hook, esp. fishing-hook, angle; often fig.: *tûgs-rjei*, or *çôs-kyi lêags-kyûs dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Gl.* and elsewh. — *lêags-ikâr* tin-plate, white iron plate. — *lêags-skud* thin wire. — *lêags-kém* or *Kyém* a spade. — *lêags-Kröl* *Sch.* a big iron kettle (= *W.* "*çag-dol*") **stew-pan, large iron pan or pot?** — *lêags-mgar* iron smith, **black-smith.** — *lêags-sgôr* iron pan. — *lêags-sgyid* **trevet, tripod.** — *lêags-sgrôg* **fetter, shackle.** — *lêags-çäs* implements of iron, hardware. — *lêags-tig* a kind of gentian, cf. *tig-ta*. — *lêags-lâg* chain or chains. — *lêags-tâl* *Cs.* an iron dish or plate, prob. from *tâ-ti*. — *lêags-drÿs* (*W.* "*çag-râg*") 1. **iron dross, scoria or slag of iron; 2. dirt of the intestines.** — *lêags-rdô* 1. perh. more correctly *lêag-rdô* **flint-stone.** 2. iron-stone, iron ore (?). — *lêags-prî* *Ü.* a kind of musket, imported from Rum (Turkey). — "*çag-bêr*" *W.* an iron bar, **crowbar, hand-spike.** — *lêags-mag*, *bêa-mag*, the Turkish**

حکمى flint-stone, tinder-box *W.* — *lêags-tsâgs* an iron cribble or sieve, colander. — *lêags-zâm* iron bridge. — *lêags-zâns* iron kettle. — "*çag-zân*" *C.* good iron, steel. — *lêags-yyû* **rust *Med.*** — *lêags-ri* a wall encircling an estate, a town etc. — *lêags-slân* a large iron pan for roasting or kiln-

ལྷན་མ་ *lân-ma*

ལྷན་ *lân*

drying corn. — *lâng-sân* iron hoop, hasp, cramp-iron. — *lâng-sâ* iron ore *ts.* — *lâng-barô* smoothing-iron *Sch.*

ལྷན་མ་ *lân-ma* willow, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyâl-lân* the specific name of this tree in *Kun.*; *rôn-lân*, *sér-lân* different species of it; *lân-dkâr* *Kun.* a white kind with birch-like bark, cf. *so: lân-lô* willow-leaves, 2. (མཐའ་) matted hair, *lân-lo-rân*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous *Rirab*. 3. queue, pig-tail *C.* — *lân-rôm* a flat willow basket *Ts.* — *lân-shû* willow-tree, willow-wood. — *lân-dôl* *Sch.*: 'the red willow'. — \**lân-sit* *W.* coolness, shade under a willow-tree.

ལྷན་མ་ *lân-lôn* *ts.* = *sân-dôn* a craggy place, a broken country.

ལྷན་ *lân*, also *gyam*, 1. lath, pole, rafter, spar of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lâm*, n. of an official herb used for healing wounds *Med.* — 3. *gyur-lâm* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lâm-mo*.

ལྷན་མེ་བ་ *lâm-me-ba*, perh. variegated, shining, dazzling *Glr.*

ལྷན་མོ་ *lâm-mo*, resp. for *spun*, and esp. for *srin-mo*, acc. to *ts.* also for *chün-ma*, a royal consort, a great man's sister or wife; *lha-lâm* a princess *Pth.*; *lâm-chün* a young princess or lady, a young unmarried lady of noble rank; *lâm-drâl*, *mêd-lâm-drai*, *lâm-srin* brother and sister.

ལྷན་པ་ *lâm-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྷན་ *lân-ba* 1. abst. (*Ld.* \**lâ*\*, *Lh.* \**ci-a*, \**ci-a'*), dung, esp. of cattle; *bai lân-ba*, *bâ-lên* cow-dung; *lên-skâm* dry dung (used as fuel), *lên-rôn* fresh dung. — 2. adj. heavy, *W.* \**lân-te*\*, *yan lân* 1. light and

heavy; 2. weight, \**yan-ti lân-la rô-dê*\* *W.* to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: **substantial, nutritious**; fig.: **weighty, important**, *Kyêd-kyi skyes dan bku-staal lân-ba* des in consequence of your weighty presents and requests *Glr.*; \**nâm-rog cîn-te*\* *W.* hard of hearing; *ka-na-ma-tô-ba lân-ba* a heavy, deadly sin, frq.

ལྷན་ *lân* v. *lân*.

*lân-te* v. *lân-ba*.

ལྷན་མ་ *lân-ba* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lân-ba* *Sch.*, but esp. *tsa-lân-ba* (*W.* \**tsalên*\*) pot-cloth (to take pots from the fire), \**re-ên*\* *C.*, also \**lag-ên*\* id.; hence prob. *mig-lân-ba*, resp. *spyan-lân-ba* eyelid; *mig-gi lân-ba-tôr* sty, wisp in the eye, and perh. from some remote similarity *ngo-lân-ba*, *ngoi yu-lân-ba* the lintel or head-piece of a door; *nya-lân-ba* fishgills, *Ler.* and *ts.*; b. contrivances to facilitate the handling of different objects, as: the handles of pots and vessels, the handles, hilts, bows, ears, loops etc. of knives, scissors, pincers and other working-tools.

ལྷན་ *lân-ba* v. *lân-ba*.

ལྷན་པ་ *lân-pa* *ts.*, *mnyen-lân* *Ler.*, flexible, pliant; a supple branch; *lân-lân byêd-pa* to bend repeatedly *ts.*; *lân-ma* a root-shoot of a willow or a poplar-tree, a rod, switch; \**lân-gu*\* *C.* the bud of a twig; *lân-jrân* a thin branch or twig.

ལྷན་མ་ *lân-xa*, *grî-yi lân-xa* *Ler.* w.c.

ལྷན་མ་ *lân-ka* = *skyân-ka*, jack-daw.

ལྷན་མོ་ *lân-mo* thimble *Glr.*

ལྷན་པ་ *lân-pa* v. *lân-pa*.

ལྷན་ *lân* *Med.*, *lân-tsa* *ts.*: 'a plant, the stalks of which are used as a purga-

tive'; *lcam-dkar* prob. another species of that plant *Med.*

ལྷོ ལྷོ 1. resp. *ljags* (ལྷོ) tongue, *lê rkyan-ba* to put forth, to show the tongue *Mil.*; *lê brgya-yis yon-tan cūn-zad brjod-par nus ma mîs* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. blade, *Ca. gri-lê.* — 3. (ལྷོ་ལྷོ་) thunderbolt, *lê babs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. flame, *mê-lê.*

**Comp.** *lê-kyigs* the frenum of the tongue *Ca.* — *lê-cūn uvula*, *lê-cūn babs* inflammation of the uvula *Med.* — *lê-nyis-pa* double-tongued, deceitful, *lê-nyis byed-pa* to be double-tongued. — *lê-téb, lê-dra* a fleshy excrescence below the tongue *Ca.* — *lê-bé* a nimble tongue a babblers *Mil.* — *lê-spyān = cê-spyān* *Thgy., Stg.* - *lê-bur* a swelling on the tongue *Ca.* — *lê-myan-fsā alum* *Med.* — *lê-rtā* the root of the tongue, *lê-rtā-čan* a letter pronounced from the root of the tongue, a guttural. — *lê-rtse* the tip of the tongue *Ca.*, *lê-rtse-čan* a letter sounded with the tip of the tongue, a lingual. — *lê-tsā-(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lê-yzōr* a tongue-scraper *Ca.*

ལྷོ ལྷོ *lêg* a coat of mail for a horse *Sch.*

ལྷོ ལྷོ *lêb-pa* to go to kill one's self, to seek death, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྷོ ལྷོ *lê-ga*, also *lêg-ma* or *mo* lark.

ལྷོ ལྷོ 1. *B., C.* a turret on a house-top, pinnacle (*W. \*speu\**). — 2. *v. lêg-tse.*

ལྷོ ལྷོ *lêg-po* prob. low, *lêg-por skye* (a certain plant) is low-growing, it does not grow high.

ལྷོ ལྷོ, ལྷོ ལྷོ *lêg-tse, lêg-rtse*, resp. *jsol-lêg, table*, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lêg-kêbs* tablecloth, *lêg-kêbs btān-ba* to lay the cloth; *rgya-lêg* a large table, a European table; *mdun-lêg* 'fore-table', a sort of table before an idol, for spreading offerings on it, *v. e.g. Hook. I, 172*; but it is not the same as altar.

ལྷོ ལྷོ *lêogs, zer-lêogs* pronunciation *C. (?)*

ལྷོ ལྷོ ལྷོ *lêog(s)-pa* I. to be agitated, to shake, to tremble, *mê-tog ngo-lêg* *Zam.* a flower shaking, waving its head (little used).

II 1. *vb. to be able, de ma lêog-na* if (he) is not able (to do that); *ji lêog-kyi* *Mil.* as much as possible, to the utmost; *\*na-rān-ghi gan cêg-pa\** *C.* as far as I am able. More used: 2. *adj. able, iñil-kyis mi lêog-pu* unable, feeble, weak, *rig-pas mi lêog-pa* ignorant; *\*ñe tsar cîg-lu cêg-pa me\** I am not able to carry the whole at once *C.*; *\*cêg-čan\** clever, skilful, handy, *\*cêg-mêd\** awkward *W.*; *\*kê cêg mi dug\** he does not get on with his mouth, he lisps; also *\*ka cêg-pa\** irreverent, disrespectful in speaking *W. (?)*

ལྷོ ལྷོ *lêon, sbol-lêon* a frog in its first stage of development, tadpole *Pth.*



ཆ ཅཱ 1. the letter *č*, the aspirated *č*, pronounced hard and forcibly, like *ch* in *chap* or *church*. — 2. numerical figure: 6, *čā-pa* the sixth volume.

ཆ ཅཱ I. *part, portion, share* 1. *opp. to the whole, ča ysum-du byos* divide it in three parts! *brgyai ča 1/3* *Gl.*; *stōn-gi ča 1/3*; *bañ-milzōl ysum-čā yrig* one third

of the provisions *Dzl.*; *dbui* ཅ་ *tsam* ཅིག *gsér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán-par* སྒྲ་-པ་ *śiá-bai* ཅ་ the following day's first part, i.e. the following morning *Mil.*; *sá-ča* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Glr.*; *zúr-ča* frontier parts, frontier province; *ča-mnyoms* at equal parts, equally, e.g. *ču sbyar* mixed with the same quantity of water *Lt.*; *ča-mnyám* id., *ča-mnyám žib btey* accurately weighed in equal parts *Lt.*; *ča tsam*, *ču dra tsam* in part, in some measure; *ča ma dru* or *ma mtún-pa* partly not equal, differing a little; *ča tsam des kyañ* even if one knows but a little *Mil.*; *yid smon os* ཅ་ *tsam mi rdá-bas* it being not in the least desirable; *ča-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. the half, *nám-gyi* ཅ་ *stod*, the first half of the night, *nám-gyi* ཅ་ *smad* the second, the last half of it. Hence 3. the one part of a pair, similar to *ya*, *tham* ཅ་ *yödy* the one boot; *ča syrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mtún-pa*, *ča-dra-ba*, *C.* also \**ča-lón-wa*\*, similar, resembling *Wlin.* and elsewhere; *la-lá tár-pa* ཅ་ *ma-mtún dgyé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thyy.*; *ča-med* without an equal, matchless; *ča-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *ñay yödy-pa ni* ཅ་ *ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. a pair, = *zui* *Sch.*; *Zam.*: ལྔ་. — 5. share, portion, lot, *mtsar-slug blá-bai* ཅ་-པ་ *nas nnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča dzin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dzin-pa* *Mil.*; in general: *ča dzin-pa* c. genit. to adhere, to be attached to a person or thing *Ph.*; *žin rmó-ba* ནཱི་ ཅ་ *yin* ploughing is my business, my lot, my department *Dzl.*; *ča-lu* equally, in equal parts, equally divided, *ká-ba nyin dgyu mtsan dgyu babs*, *ča-lu nyin mtsan bro-brgyad babs* *Mil.* there was a fall of snow

during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed)

II. news, intelligence, notice, construed like *rgyus* and *ytam*; *ytám-ča dri-ba* = *ytam dri-ba*; *ča yod*, *ča med* like *rgyus yod* and *rgyus med*; *nam* ཅི་ *ču mñd-kyi* ཅོས the doctrine of the uncertainty of the day of death *Mil.*; . . . *par* ཅ་ *mñs-te* there coming news or intelligence that . . . ; *skád-ča* v. *skad*; physically: voice, sound, *brág-ča* echo; intellectually: prospect, auspices, *Mil.*: *sróg-ča* prospects of life (as to its length and preservation), *kyim-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; \**lám-ča*\* *C.* prospects of a safe journey (cf. no 4).

III. thing, things, relating to clothes, ornaments, materials etc., cf. *čas*; \**go-lus-ča-tsán*\* *W.* a complete suit of clothes; but mostly used in compounds: *ské-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgyos-ča* necessary things *Cs.*; *mčód-ča* things necessary for sacrifices, requisites for offerings *Glr.*; *mtsón-ča* weapons; *yig-ča* prob. writings, deeds, documents *Glr.*; \**rē-ča*\* cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžag-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sans-rgyus-kyi bká-la* ཅ་ *bžag* they adhere to the words of Buddha; *rgyal-poi bká-la* to obey the king's commandment. 2. to refer to (?) *C.*

ཅ་རྟེན་ ཅ་*rkyén* *Lex.*, *Sch.*: 'share of destiny, of fate; consequence of one's actions' (?)

ཅ་སྐུམ་ ཅ་*mkan* soothsayer, fortune-teller *Sch.*

ཅ་ག་ ཅ་*ga* *Mil.*, hem, edge, border; *ča-ga dēbs-pa* to hem, to turn in (the edge of cloth).



கயாபு *čá-ga-bu*ககர் *ča-hár*

கயாபு *čá-ga-bu* (.), *Lex.* also *čá-ga-pu*, grasshopper.

கக *čá-čò* *Lex.*, *Sch.*: 'things homogeneous, matched'.

கய *čá-ba*, pf. and imp. *son* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for *gro-bu* to go, in *B.* little used and only in later writings, 1. to go, \**sór-te čá-čè*\* to retire, to retreat slowly; \**da ča yin*\*, or \**da čen*\* adieu, good bye, farewell! \**da čen zu*\* resp., your servant! (in taking leave); \**á-ru-son*\* go thither, or that way! \**á-ru ma ča*\* do not go to this place, do not step this way! to travel, \**gyil-la*\* (or *dé-mo*, *yág-po*) *ča žig*\* I wish you a safe journey, a pleasant trip to you! \**lög-te čá-čè*\* to return, to go or come back; \**tin-la čá-čè*\* to follow, to come after or later; \**ča čug*\* let (him) go! give (it) up! let (it) alone! to be gone, consumed, spent, used, wasted, \**šin mán-po ča yin*\* a great deal of wood will go, will be consumed. — 2. to become, grow, get, turn, \**tsan ča dug*\* it grows night, it is getting dark; \**gas ča čè*\* to grow old; \**nág-po son*\* that has turned black; \**šes-kan čá-čè*\* to get information; also with *č*: \**bág-ma-la čá-ba*\* (= *bág-mar gro-bu*, *gyúr-bu*) to become a bride *Ma.*; \**mín-lami ča*\* this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): to be about, to be on the point, to be going, *sléb-tu čá-bai tse* when they were on the point of arriving *Mil.*; *nyí-ma čár-du čá-ba dan* when the sun was just going to rise *Mil.*; \**me ší ča dug*\* the fire is on the point of going out; \**nul ži ču dug*\*, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, \**ču jét-te ča dug*\* the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: to intend, to purpose, \**ci šrid-ur dir šrin-čè ča dug*\* how long does he (do you etc.) intend to stay? \**nam lug sál-čè ča dug*\* when are you going to kill the sheep?

கது *čú-bu*, a kind of little ornament worn in the ears *Ld.*

கது *ča byád* 1. thing, implement, instrument, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. clothing, dress, *mi-slug-pai ča-byad* - *šan* poorly clothed, ragged *Mil.*; external appearance, also of animals.

ககன் *ča-tsám* v. *ča* I, 1.

ககன் *ču-tsud* = *čag-tsad*.

ககன் *ča-tsán* species, division, class *Sch.*

ககன் *ča-čzin* v. *ča* I, 5.

ககன் *ča-rdzogs* v. *ča* I, 1.

கக *čá-ra* 1. oak, also *mon-čá-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. *čá-ra préu* *Sch.*: 'the stunted or dwarf-oak'. — 2. also *ča-ri*, *ča-li*, *ča-lú*, a coarse sort of blanket made of yak's hair.

கக *ču-lu* v. *ča* I, 5.

கக *čá-lay* 1. implements, instruments, required for the carrying on of a business. — 2. *W.* things, effects, luggage. — 3. *Tar.* 43, 18: *či-lug dan čás-pa rdzogs-par šes-pa* *Schf.*: 'the systematic and complete understanding'.

கக *ča-lán* joined with *rdéb-pa* *Lex.* and *Mil.*, meaning not known; *Wis.* gives: petite lance des bonzes.

கக *či-lam* = *há-lam*, some; for the most part, rather *C.*

கக *ču-li*, *ču-lú* v. sub *čá-ra*.

கக *ča-lugs* clothing, costume, appearance.

கக *ča-šás* part, portion, share, *lín-kyi ča-šás* a part of the body, a limb etc.

கக *ča-hár* Chakhar, a Mongol tribe *Sch.*

ཅག ཅག

ཅགས་པ་ ཅགས་པ་

ཅག ཅག 1. dry fodder for horses and other animals, as hay, barley etc.; ཅག-ཤོང་ trough, manger, crib. — 2. the fourth finger *Med.* — 3. resp. for shoe *Gl.*, also ཤྱལ་གཏུག་(ལཱུག་). — 4. ཅག་ཤེན་པ་ *Gl.* = ཤྱལ་ཤེན་པ་. — 5. the breadth of a fist, ཅག་གའི་འཇམ་པ་, *Mng.* frq. — 6. v. ཅག་པ་.

ཅག་(ད)ཀྲུམ་(ས) ཅག-(d)krum(s) piece, fragment *Lex.*, *Thgy.*; \*ཅག་རུམ་ལ་སོ་ཅ་ C. it has gone to pieces.

ཅག་སྒྲུབ་ ཅག-skyu-ba *Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཅག་གཤམ་གཤམ་ ཅག་ga-ཅག་gé (or ཤྱལ་གཤམ་ཤྱལ་གཤམ་-gé?) various things mixed up or thrown together, medley.

ཅག་གུམ་ ཅག-grum *Lex.* = ཅག་དཀྲུམ་(?).

ཅག་རྒྱུ་པ་ ཅག-rgyid-pa to doubt *Sch.*

ཅག་ཅག ཅག-ཅག I. 1. with རྟེན་པ་, རྟེན་པ་, to sprinkle, besprinkle, ཅུས་ with water, རྟེན་པ་, རྟེན་པ་ the house, the streets B., C. (W. \*ཅུས་-ཅུས་). — 2. *Sch.*: ཅག་ཅག་ཤལ་པ་ to starch, to stiffen.

II. W. ཅག་ཅག་ཅོ་ཅེ་\* to tread, to trample, e.g. the narrow paths or furrows between garden-beds; to clap the hands.

ཅག་ཅད་ ཅག-ཅད rent, break, rupture *Sch.*

ཅག་དུས་ ཅག-dum fragment, piece, crumb, scrap, bit.

ཅག་དེང་ ཅག-din doubtful, incredible *Sch.*

ཅག་པ་ ཅག་pa 1. a large tuft or bunch of flowers, ears of corn etc. — 2. pf. of ཅག་པ་, broken; ལུ་-ཅག་(s)-པ་, and esp. adv. ལུ་-ཅག་(s)-པ་ also ཅག་ལུ་པ་ uninterrupted, unintermitting; uninterruptedly; གས་ཅག་ལུ་པ་ without a crack, flaw, or chink. — 3. ལུ་ཅག་པ་ v. ཅག་པ་.

ཅག་པོ་ ཅག་-po broken; a broken vessel, pot etc., a pot-herd; ཅེང་(པོ) ཅག་(-པོ) a broken dosser or pannier.

ཅག་བྱ་ ཅག་-bu, diminutive of ཅག་པ་, a little bunch.

ཅག་མོ་ ཅག་-mo bunch, རྒྱས་པ་ ཅག་མོ་ a fruit growing in the form of bunches

or clusters, like the grapes of the vine, the berries of the elder etc. W.

ཅག་ཅེ་ ཅག་tse a small grain, e.g. of ground grits, \*ཅག་ཅེ་ཅན་\* granulous; \*ཅག་ཤེ་ ཅག་ཅེ་ཅན་\* ground grits, W.; *Hind.* soojee.

ཅག་ཅད་ ཅག་ཅད་ *Sch.*: the right measure, ཅག་ཅད་ ཅག་ཅད་ if a sufficient quantity of poison has been administered to a person, *Med.*

ཅག་ཤིང་ ཅག་-ཤིང་ a wooden splint for a broken limb, \*ཅག་-ཅེ་\* to put it on W.

ཅག་ས་པ་ ཅགས་པ་ I. frq. for ཅག་པ་ 2.

II. vb. to be begotten, produced; ལུ་ཅགས་པ་ not begotten or produced in the usual way of propagation, but = རྒྱུ་ཅེ་ལུ་ཅགས་པ་, or ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ *Pth.* frq.; ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ to be produced in the womb, as the foetus is; hence ཅགས་པ་ in compounds: animal, ལུ་ཅགས་པ་, ལུ་ཅགས་པ་ winged animal, bird; ལུ་ཅགས་པ་ in general: a living being, an animal, = ལུ་ཅགས་པ་; ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ *Gl.* prob. as much as a wonderful child, a prodigy; ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ to grow on a tree, of fruits; and in general: to rise, arise, spring up, originate, of the world, of new works, buildings, empires, customs, of eruptions on the skin; \*ལུ་ཅགས་པ་ ལུ་ཅགས་པ་\* W. dew has fallen; to come forth, to appear, = ལུ་ཅགས་པ་, e.g. ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ to come to light, to appear *Mil.*; \*ལུ་ཅགས་པ་\* W. sweat comes forth, breaks out, I perspire; even: ལུ་ཅགས་པ་ = ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ to become a cleric (little used); ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ genesis, history of the beginning, esp. of the world; ལུ་ཅགས་པ་ 1. manner of beginning, origin, procreation *Med.* 2. W. form, figure, demeanour, \*ལུ་ཅགས་པ་ ལུ་ཅགས་པ་\* coarse, rude, rough.

III. 1. vb. to love, (ལུ་ཅགས་པ་), ལུ་ཅགས་པ་ a girl; ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ ལུ་ཅགས་པ་ my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grāgs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dan srōg-la* *čāgs-pa* to life, *yul-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, to indulge in; *čāgs-par mi bya jigs-par mi byā-sta* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. love (*ἔρως*), lust, passion for, affection, attachment, *čāgs-pa skyés* - so he fell in love *Dzl.*; *čāgs-pa spyōd-pa* = *krig-pa spyōd-pa*. According to Buddhistic theory all *čāgs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as *Milaraspa*, may sometimes be caught in very tender affections and sensations of *čāgs-pa*, very like those of other human creatures.

**Comp.** *čāgs-sdān* 1. *Schr.* love and hatred, 2. *Glr.*, *Pth.* jealousy (love showing itself in hatred), also *čāgs-sdān-gi prag-dog*. — *čāgs-spyōd coition, copulation*, cf. *čāgs-pa* III., 2. — *čāgs-žen*, also *žen-čāgs* = *čāgs-pa* sbst. *Mil.*; \**čāgs-žen čō-čē* *W.*, to love, c. la; *čāgs-žen mēd-pa* dispassionate, indifferent to all terrestrial things. — *čāgs-sēms* = *čāgs-žen*. — *čāgs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཇམ་ཇམ་ (*ཇམ་ཇམ་*) resp. *skyems*, *ysöl-čan*, *mčōd-čan* *U.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la mīn*, *čan drāns-pa-la ylam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nās-čan* beer made of barley (the usual kind); *brās-čan* of rice *Glr.*; *grō-čan* of wheat (s.; *būram-čan*, or *būr-čan* of sugar *Med.*; *rgūn-čan* wine; *sbrān-čan* *Mil.* honey-wine, mulse, mead? *rūs-čan* *Med.*? — *zās-čan*, *zān-čan* eating and drinking, meat and drink. — *slōn-*, *tig-*, and *bsu-čan* v. sub *bāg-ma*. — Fig.: *btūn-bu dran-šes bdūd-rtni* *čan* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.*

\**sbo-bōd*\*, *Ts.* \**tab*\*) has grown cold, some \**pabs*\* (q. v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of *U* and *Ladak* generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of *Lahoul* are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čan* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbān-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

**Comp.** *čan-kan* beer-house, pot-house, tavern. — *čan-čan drinking-cup* or bowl *Sch*, *Wts.* — *čan-čem-čan* an intoxicated person. — *čan-čem-sa* *Lex.* prob. = *čan-sa*. — *čan-čun-mkan* a beer-drinker; \**čan-čun-kan mán-po dzom*\* a great beer-drinking bout takes place *W.* — \**čan-dad-čan*\* a drunkard, tippler *W.* — *čan-tsugs* = *čan-čan* *Sch.* — *čan-tson-gi kyim* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čen-po byēd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཇམ་ཇམ་ཇམ་ *čan-čan* a little *Sch.*

ཇམ་ཇམ་ *čad* 1. also *čad-dōn*, *čad-mlō*, *W.* \**čād-ka*\*, promise, engagement, agreement *ka-čād* oral, verbal engagement, *lag-čād* pledge of faith by hand; *čad-dōn byēd-pa*, \**čād-ka čō-čē, zām-čē* *W.*, to give a promise, make a contract; *ytōn-(ba)* *čad(-dōn) byēd-pa* to agree about giving; *čad-dōn ltar byēd-pa* to keep, fulfil a promise; *čad-rdō* 1. the stone which is broken in the ceremony of *rdo ydōg-pa* q. v. 2. monument, memorial of a covenant. — 2. in compounds also for *čād-pa* punishment, *lus-čād* corporeal punishment.

**ཆད་པ་** *čád-pa* I. subst., resp. *bka-čád*, punishment; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čád-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čád-pas yéod-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai pyir* for having ...; in more recent literature: *čád-pa yéod-pa Thgr.*, *Glr.*; *čád-pa tob-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *na-la čád-pa jog* punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. *bká-las mi gál-bar* to obey. — 2. v. sub *čád-pa*.

III. adj. begotten, born, descended from; the Tibetans are *sbruc dan srin-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.*; *śa-nas čád-pai bu* a full child *Glr.*

**ཆད་པོ** *čád-po* 1. rent, torn, worn-out, ragged, tattered, *gyi-gu čád-po* a leaky purse. — 2. a limited time, a term *Sch.*

**ཆད་ཡིག** *čad-yig* a written contract; *čad-mál-gyi yi-ge Glr.* id.

**ཆད་ལཱ་པ་** *čád-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

**ཆད་སྐྱོ** *čád-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

**ཆན** *čan*, also *čan-tug Sch.*, boiled corn or barley etc.; *bras-čan* rice-pap, *nas-čin* barley-pap.

**ཆན་པ་** *čan-pa* a pair of scissors, but the common people know only shears, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

**ཆལ་** *čab*, resp. and eleg. for *ču* 1. water, *dri-čab* scented water; *śna-čab*, *pyi-čab*, water which at the beginning and close of the meetings in the large mo-

nasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyān-čab* tears, *žal-čab* spittle, *yañ-čab*, or *čab-yañ* urine, *ba-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: power, dominion, authority. — *čab-rkyān* brass can, brass-(tea) pot with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-Kün* privy (s. — *čab-sgó* door, *čab-sgo-pa* door-keeper, porter. — \**čab-dā* (spelling dubious) a wooden pail, of a similar shape as *čab-rkyān W.* — *čab-bróm*, *čab-róm* ice. — *čub-blüg* C. a vessel for rinsing one's mouth with water. *čab-mig* eleg. for *ču-mig* fountain, spring. — *čab-tšod* eleg. a watch, a clock. — *čab-ög* what is subjected to a person's sway, territory, dominion etc., *čab-ög-tu ślü-ba* to subject; *čub-ög-gi rgyäl-po* a vassal, feudal tenant *Trig.*; *čub-ög-pa*, also *čab-čáns* one owing allegiance to a sovereign, a subject. — *čab-šög* C.s. eleg. for letter, diploma etc. — *čab-sér* eleg. for *ču-sér* matter, pus.

**ཆབ་མ་** *čab-ma W.*, C., also *Mil.*, lid, valve; buckle, clasp, *čab-tse*, or *čab-rte* C. id.

**ཆབས་** *čabs Lex.* *čabs-yèig Sch.* = *tabs-yèig* together.

**ཆབ་** *čam*, in *čam-la* *bébs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, to have done with; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. \**zan zós-se čams*\* I have done eating, = *zos zin B.*

**ཆས་པ་** *čám-pa* 1. cold (in the head), catarrh; *sne-čam* id.; *gre-čam* catarrh in the throat, bronchial catarrh; *glo-čam* catarrh in the lungs; *rims-čam* an infect-

ing or epidemic catarrh. — 2. *Cs.* = ཅམ་མེ་  
*pa* accord, **accordance**.

ཅམ་མེ་ *čam-mé* slowly, by degrees, gradually  
*Schr.* (cf. *čem-mé*).

ཅར་ *čar*, termin. of *ča*, 1. into parts, e.g.  
*bgó-ba* to divide into parts. — 2. as  
an equal, as a match, ... *la čar mi pod*  
he is not an equal to, cannot come up  
to ... *Thgy.*; ... *dañ stón-ñrag-čar mi*  
*nye* prob.: he does not come up to ... at  
all (lit. not for the thousandth part) *Pth.*;  
so in a similar manner: *brgyai čar yañ*  
*mi sleb Tar.* — 3. affixed to numerals,  
and sometimes, though less correctly, writ-  
ten *čar*, q.v. The terminations of the cases  
mag be affixed to it: *lña čar-gyis* every  
fifth day *Thgy.*

ཅར་ *čar*, also *čär-pa*, 1. rain, *čar čén-po*  
a plentiful rain, *čar drag-po*, or *drag-*  
*čär* a heavy rain; *čar čén-pas* or *čé-bas*  
as it rained heavily *Pth.*; *čar bébs-pa* to  
cause to rain; *čar bab* it rains, *W.* \**čär-*  
*pa yon\**; *čär-gyi rgyun* a sudden or violent  
shower of rain *Tar.* — 2. at Kyelang for  
watering-pot; this utensil having never been  
seen there before, the word was at first  
applied to it jestingly, but is now gene-  
rally adopted; *ču-čäd* 'water-sieve' would  
be more correct.

**Comp.** *čar-skyibs* a shelter, pent-roof, pro-  
tecting from rain. — *čar-kébs* dress against  
rain, rain-cloak. — *čär-čan*, *čär-lđan* rainy  
*Cs.* — *čär-ču* rain-water. — *čär-dus* rainy  
season. — *čar-čöd* (-byeu) n. of a bird,  
water-ousel. — *čar-sprin* a rain-threatening  
cloud. — \**čar-bä\** (?) *C.* rain-cloak. —  
*čär-rlün* rain and wind *Cs.* — \**čar-šin\**  
= *čar-skyibs W.* — *čar-lén* the coping or  
water-tile of a wall *Cs.*

ཅལ་ *čal*, *sku-čäl* resp. belly, abdomen, *Cs.*

ཅལ་ཅིལ་ *čal-čil Lex.*, wavering, fluctuating  
*Sch.*

ཅལ་ཅོལ་ *čal-čöl Tar.* 184, 20 = ཅལ་ལལ་  
*čöl-le*.

ཅལ་མར་བཅལ་བ་ *čäl-mar brdäl-ba* to spread  
equally, uniformly (vb. a.)

ཅས་ *čäs* (*Sch. čäs-ka*) cf. *ča* III., 1. thing,  
tool, requisite etc., *še-mo-člo-la sögs-*  
*pai čäs - kyis brgyän-te* adorned with or-  
naments of pearls and other things *Mil.*;  
*dga-stön-gyi čäs rgya čén-po* grand festival  
arrangements; *čäs de-rnams bñig* overturn  
the whole affair! *Glr.*; *bäg-mar rdzön-bai*  
*čäs* things to be given to her as a dowry  
*Tar.* 121, 5; *lädgs-čäs* iron tools or uten-  
sils; *lto-čäs* food; *dmañ-čäs* military stores,  
requisites for war *Pth.*; *čsö-čäs* provisions  
*Mil.*; *lág - čäs* tool, instrument *Cs.* — 2.  
dress, garment, *pó - čäs* man's dress; *čäs-*  
*gós, W.* \**gon-čé\**, coat, dress; in a more  
general sense: **appearance, form, shape**, *búd-*  
*med - kyi čäs - su byaste* appearing in the  
shape of a woman *Glr.*; *hór-čäs byed* he  
puts on a Mongol dress *Ma.*; *bü-moi čäs-*  
*su žugs* he puts on a girl's dress, disguises  
himself as a girl *Glr.*, *Pth.*; *čäs sgyür-ba*  
to put on, to assume another dress.

ཅས་པ་ *čäs-pa*, originally the pf. of *čän-ba*,  
but always used as a separate vb.

1. to set out, set forth, depart, *čäs dgós-par*  
as I must depart from here *Thgy.*; *bód-*  
*du čäs-so* they set out for Tibet *Glr.*; *dus-*  
*yñg-tu čäs-so* they departed at the same  
time *Dzl.*; *čäs-su žug-pa* to send away, dis-  
patch; *nygyögs-čäs yton-ba* to rush, run to-  
wards. — 2. to set about, to begin, *ysöd-*  
*par* to kill; *gró-bar čäs-pa-las* when he  
made arrangements to depart *Dzl.*; also in  
the following manner; *da pyir don-no žes*  
*čäs-pa* 'now we will return' they said,  
making preparations, or: saying thus, they  
made preparations *Dzl.*; *žugs čäs-so* he had  
set his mind on departing *Mil.*

ཅི་ *či* num. fig.: 36.

ཅི་ཀ་ *či-ka* wallet, knapsack *W.*

ཅི་ཏ་ *či-tra W* variegated, figured, of fabrics.

ཅི་ལི་ལི་ *či-li-li* onomatopoetic word for  
snuffing up scents by the nose;  
\**žim-žim čé-ma čili-li kyer* *C.* sweet odours  
of cakes are meeting us; *mé-toy dri-ma*  
*či-li-li* the perfumes of flowers are per-  
ceptible *Mil.*

**རྒྱལ་ཁྲིམས་** *čig* = *γēig* one, as the first part of compound numbers: *čig-bcu* 10, *čig-brgya* 100, *čig-ston* 1000, *čig-kri* a myriad etc.; also: *čig-rkyān* *Lez.*, *Schr.*: 'separate, single, one alone'; *čig-skyés* *Med.*, *čig-tūn* *Med.*? — *čig-tūb* n. of a plant *Med.*; *Sch.* also: *čig-tūb-pa* to be able to do a thing alone; *čig-dril* *Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-lāb byed-pa* to talk to one's self, to hold a soliloquy *Schr.*

**ཆིང་མེད་** *čün(s)* v. *čün-ba*.

**ཆིང་པ་** *čit-pa* v. *čijit-ba*.

**ཆིང་པ་** *čib-pa* equal, uniform, suitable *Sch.*

**ཆིང་པ་འཇུག་** *čibs(-pa)* resp. horse, riding-horse, saddle-horse, *čibs-la* *čib-pa* (for *rtā-la čön-pa*) to get on horseback, to mount; to go on horseback, to ride; *čibs-las yzāl-ba* to dismount, \**čibs zāl-la nai* 'C. may your honour please to dismount; *Kyān-kyi čibs-su bul* I give it you for a riding-horse *Mil.*

**Comp.** *čibs-ka* *krid-pa* to lead a horse by the bridle *Schr.*; *čibs-ka tūb-pa* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *čijibs* is incorr.). — *čibs-čās* a horse's furniture, harness &c. — *čibs-fur* the head-piece of a bridle. — *čibs-dpōn* a master groom, equerry. — *čibs-rā* a stable for horses.

**ཐུ་** *ču* 1. num. fig.: 66.

II. subst. (resp. *čab*) 1. water; *ču dan sai bu* is said to be a poetical name for wood; *čāb-ču* lit. descending water, viz. brook, river; also rain. — 2. brook, river, *ču Kyām-po* overflowing rivers, floods *Ma.*; *tūn-ču* a river or rivulet of the plain; *ri-yzār-ču* cataract, mountain torrent *Glr.* — 3. water in the body: *nyñi-ču* dropsy in the pericardium, *pāgs-ču* anasarca *Med.*; *pāgs-ču-zugs* one suffering from anasarca; v. also *ču-sér*; esp. euphem for urine; *mī-ču* urine of men, *bā-ču* of cows *Med.*; *ču ni ču dra* the urine is like water *Med.* — 4. v. *ču-čün*.

**Comp.** *ču-klūn* river, e.g. *ču-klūn gān-*

*gā* the river Ganges *Dzl.* — *ču-klōn* Co.: 'the body of a river', yet v. *klōn*. — *ču-dkyil* the middle of a river. — *ču-rkyāl* a leather bag for water *Čs.* — *ču-akād* the voice of the waters, the sound of rushing water. — *ču-akór*, *rañ-tūg-ču-akór* water-mill *Glr.* — *ču-skyūr* n. of a bird *Thgy.*, *Sch.*: 'bittern, snipe'; also n. of a plant. — *ču-skyūr* 1. *Lt.*: acidulous mineral waters 2. *Č.*: vinegar. — *ču-skyés* 'water-born', the lotus *Glr.* — *ču-skyór* a handful of water. *ču-ka* the bank or brink of a river. — *ču-kūg* bay, gulf. — *ču-kūr* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ču-kyil* puddle, pool. — *ču-gūn* 1. full of water. 2. = *ču-gūn* (v. *gūn*) which latter is prob. the more correct spelling. 3. *Dzl.* 225, 2; 227, 18 — རྩལ་ལྷོ་མཚོ་ *v. Schf.* on this passage. — *ču-gri* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-grōy* *Sch.*: rivulet, brook; dish-water, rinsings; boiled water(?). — *ču-ngō* *Č.* source or head of a river. — *ču-gāys* stoppage or retention of urine, ischury, *ču-gāys* *biys* the ischury is removed (lit. bored through) *Med.* — *ču-grām* bank of a river; *ču-grām-gyi* *šin* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-rgyūn* the streaming, continual flowing, current, often fig. — *ču-gōn* the water-egg, po. for moon *Sch.* — *ču-nōgs* v. *nōgs*. — \**ču-ta-gin*\* *W.* flour-dumplings, boiled in water. — \**ču-stūn*\* *W.* swaddling-cloth. — \**ču-tūg*\* *W.* calamus, sweet-scented flag, or some similar plant. — *ču-tūms* *Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mtā* the side or bank of a river, \**ču-tā tsūg-pa*\* (the avalanche came down) even to the river side. — *ču-dār* *Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-dūg* *Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-dōn* a deep well. —

— *ču-mda* a *jet*, a spouting forth of water *Med.* — *ču-mdo* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *mčū*. — *ču-mdōg* the colour of urine *Med.* — *ču-rdō* *C.* small rounded pebbles, as in brooks. — *ču-nāg* inundation, flood (?) *Ma.* — *ču-rnāg* matter, pus *Sch.* — *ču-enōd* 1. pitcher, jug. 2. *Schr.*: chamber-pot (yet in *W.* at least this article of luxury is not known). — *ču-pa* water-carrier. — *ču-pyāg-pa* is enumerated among other synonyms to *grū-pa*, signifying a ferry-man, water-man. — *ču-pṛān* a little river, brook. — *ču-bār* 1. ('between the waters') isthmus, neck of land. 2. p. n. of a place in Tibet. — *ču-bāl* n. of an aquatic plant *Wdā*. — *ču-būn* white paint for the face *Sch.* — *ču-bór* 1. bubble, also *čui ču-bār* 2. blister, bladder, vesicle, e.g. occasioned by a burn or a vesicatory *Lt.* 3. boil, ulcer, abscess *Thgy.*, 4. *hai ču-bār* a word describing the foetus five days after conception *Thgy.* — *ču-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *ču-bo* river, frq., *ču-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byā* a water-bird; *Sch.*: *ču-byā dkar-po* swan, *ču-byā mgo-dmār* stork (not known in *W.*). — *ču-byi* water-rat *Sch.* — *ču-lbāg* v. *lbag*. — *ču-sbār* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. water-beetle *Med.* — *ču-sbrāl* water-snake, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mīg* 1. spring, fountain frq. 2. n. of a vein *Med.* — *ču-tsā* v. *ču-ču*, as a separate article. — *ču-tsāgs* 1. a strainer, sieve, 2. watering-pot. — *ču-tsān* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsōd* 1. the clepsydra or water-clock of ancient India. 2. clock in general, *ču-tsod-kōr-lo* a wheel-clock. 3. the Indian hour =  $\frac{1}{4}$  *Kyim* or 24 minutes. 4. the European hour; *W.*: \**ču-tsōd nyis*

*ma leb\** it is not yet two o'clock. — *ču-dzin* po. cloud *Mil.* — *ču-rdzā* earthen vessel for water, water-jar. — *ču-žen* (*Lex.* त्रिज्या) long and broad, area, superficial extent, *ču-žen kru-bryād-pa* eight cubits long and broad *Dzl.*; also *ču-žen-gāb-pa*, e.g. *ču-žen-gāb-pa-lu dpag-tsād bryād-ču Glr.*; *ču-žen-srab-tūg* in length, breadth and height; also separately: *čur dpag-tsād* ३०००, *žen-du yañ* ३०००, *miṭa-skōr-du dpag-tsād* २००० *yōd-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone 'is never used for length. As another signification of *ču-žen-gāb-pa* *Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žen-gāb-pa nyu-grodha* *Stg.* the stately fig-tree. — *ču-zēm* water-tub. — *ču-zlā* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-ȳār* a large ladle *Ca.* — *ču-bzōm* a covered bucket for carrying water. — *ču-ōbs* water-ditch *Sch.* — *ču-yar* col. water-rat(?) — *ču-rāgs* dam, dike. — *ču-ri* 'hill of water', billow. — *ču-rūd* water rushing in, inundation, deluge. — *ču-rlābs* wave, billow *Dzl.* — *ču-lūg* the arm of a river *Glr.* — *ču-lūd* *Sch.* dung, manure(?) — *ču-lō* n. of an edible plant *S.g.* — *ču-lōg* floods. — *ču-lōn*, dam, dike *Tar.* 56, 15. *Liā*. — *ču-šin* wood drifted away by the water = *ču-grām-gyi šin* v. above; or the translation of *बदली* plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *sim-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-šūn* *Sch.* surface of the water(?) — *ču-šēl* v. *šēl*. — *ču-ȳōn* *Dzl.* २७, 17. a ravine containing water. — *ču-sā* river-mud, as manure. — *ču-sēr* 1. animal water, serum, whether normal, or of a morbid character *Med.* — 2. matter, pus. — *ču-arim*, = *čv ču-tsod*, i.e. a minute; the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dhugs* *Wdk.*, cf. ཅུ་ - *tsód*. — ཅུ་ - *srin* a water- or sea-monster, also Capricorn in the Zodiac. — ཅུ་ - *lha* water-god (*Varuṇa*); also = *klui rgyál-po*.

ཐུ་ཐུ་ ཅུ་ཅུ་, = *la-čü*, rhubarb, ཅུ་-*rtád* its root, used as dye and as a laxative *C.*

ཐུ་ཉིད་ ཅུ་-*niñ* four years ago *C., W.*

ཐུ་བ་ ཅུ་-*pa* 1. *C.* a man's dress, coat, — 2. water-carrier.

ཐུ་བ་ ཅུ་-*ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; ཅུ་-*ba ldóg-pa* a contraction of the sinews (*ś.*, *žá-ba* lameness, paralysis of the sinews *Sch.* — ཅུ་-*rgyüs* (མཇུག) sinews, ligaments and nerves (there are 900 *rgyüs-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — ཅུ་-*rtád* 'sinew-veins,' a term coming nearest to what we call the nerves. — ཅུ་-*ba-lña-ldán*, and *lña-lén* *ś.* names of countries in India.

ཐུ་མ་རྩེ་ ཅུ་-*ma-rtái* a medicinal herb *Med.*

ཐུ་མ་ལོན་ ཅུ་-*ma-lón*, \**śu-gu* ཅུ་-*ma-lón*\* *Ld.* an infant, baby.

ཐུ་མོ་ ཅུ་-*śó* the external and internal urinary organs.

ཐུ་ཤ་ ཅུ་-*g* v. *jug-pa*.

ཐུ་བ་ ཅུ་-*ba* 1. adj. col. ཅུ་-*nu*, *W.* also \**čün-se\**, little, small, ཅུ་-*čes-pas* *Dzl.* when he was very little; young, *bu* ཅུ་-*ba* or *-nu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; \**d-pa* ཅུ་-*nu\** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); ཅུ་-*nu-nas* up from infancy; ཅུ་-*grógs* an early friend, friend of one's youth; ཅུ་-*zad* a little, cf. *čün-zad*; ཅུ་-*(gyi)* *śri* a devil devouring infants, infants-devil; \**nyin-kám*-, *no-mig*-, *pod*-, or \**nyom-čün-se\** *W.* shy, timid. — 2. vb. to be little, small etc., *myin* *ma* ཅུ་-*ñig* *Glr.*, be not timorous, do not fear! *dün-ma* *rgya ma* ཅུ་-*ñig* let the consultation not be tri-

fling, let at once something of moment be consulted; *dün-ma* *rgya mi* ཅུ་-*bar* *byed-đo* let us now decide on important things *Glr.*; ཅུ་-*pa* pf., ཅུ་-*ns-pa* *yin-nam* is it too unimportant? *Mil.* (ཅུ་-*jug* v. *ja*).

ཐུ་མ་ ཅུ་-*ma*, *C.* also \**čün-grógs*, ཅུ་-*dris\**, resp. *btsün-mo*, wife, consort, partner *B., C.*; *lén-pa* to marry; *mi* *zig-gi* ཅུ་-*mar* *byed-pa* to be made a man's wife, to be married.

ཐུ་ ཅུ་*d* occurs only in ཅུ་-*gzon-pa*, *-gson-pa*, *-gyan-pa*, *-za-ba*, seldom *-dza-ba* (*Lex.*) to consume, spend, waste; ཅུ་*d* *m* *zú-ba* inexhaustible.

ཐུ་བ་ ཅུ་-*pa* = *tsúd-pa*, *jug-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gañ* *yañ* *rün-ba* *mi* ཅུ་-*pa* *med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tugs-su* ཅུ་-*pa*, resp., to impress on one's mind; *koñ-du* v. *koñ-pa*; *óg-tu* to subject *Tar.*; *grábs-su* *c.* acc. to procure, to provide or furnish one's self with a thing *Mil.*

ཐུ་ ཅུ་*n*, occurs in *žin-čün* one that is watering or taking care of fields, *tsás-čün* gardens, *ól-čün* meadows *Ld.*

ཐུ་པོ་ ཅུ་-*po* (ཐུ་པོ) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཐུ་མ་ ཅུ་-*ma* the second wife in rank.

ཐུ་ཚོ་ ཅུ་-*tse* *Bal.* little, small.

ཐུ་བ་ ཅུ་-*pa*, a corruption of ཅུ་-*pa*, *kun* ཅུ་-*par* *byao* all this is to be well impressed on the mind; *dban-po* *tams-cád-du* ཅུ་-*pa* to pass through, to penetrate, every organ *Stg.*

ཐུ་མ་ ཅུ་-*pa*, *jigs-čum-pu* *Mil.*, to shrink, to crouch with fear.

ཐུ་ ཅུ་*r*, termin. of ཅུ་; ཅུ་ *či-ba* to be drowned.

ཐུ་བ་ ཅུ་-*ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* \**čürpe\**.



ལྷན་ ལུས་ 1. instrum. of ལུས་; *Sch.* also ལྷན་  
ལྷན་-ba 'to melt'; more correctly: to  
gold, to plate (in the warm or in the cold  
wild), to overspread with a gold or silver  
liquid. — after five days *C.*, *W.*, or, the  
present day included, on the sixth day,  
cog. to ལུས་.

ཆེ་ 1. num. fig.: 96. — 2. v. ཆེ་-ba.

ཆེ་གེ་མོ་ ཆེ་-ge-mo such a one, lo ཆེ་-ge-mo  
ཆེ་-la in such and such a year  
*Dzl.*; ཆེ་-ge-mo *Kyol* you so and so *Thgr.*

ཆེ་འགྲན་ ཆེ་-grán *W.* being jealous of one's  
own honour, *ni f.*

ཆེ་ཐུང་ ཆེ་-tábs arrogance, haughtiness, *sde-*  
*paí* ཆེ་-tábs the arrogance of the  
great *Ma.*; \*ཆེ་-tábs-med-Kan\* *W.* affable,  
condescending, kind; ཆེ་-tábs-čan proud,  
arrogant, haughty; ཆེ་-tábs byéd-pa *B.*, \*ཆོ་  
ཆོ་\* *W.*, \*zuñ-wa\* *C.*, to be arrogant, haughty.  
ཆེ་དོན་ ཆེ་-dón a missive to an inferior, an  
edict.

ཆེ་བ་ ཆེ་-ba 1. adj. great, (for ཆེན་-po); *bu*  
ཆེ་-ba the eldest son, the elder; ཆེ་-  
bar གྱུར་-ba to become great or greater,  
to grow, increase e.g. of passions; ཆེ་-bar  
གྲོ་-ba, ཆེ་-bar gró-ba id., cf. ཆེ་, ཆེ་-bar byéd-  
pa to make great; frq. in conjunction with  
nouns: ཆེ་-sddán ཆེ་-ba great with respect to  
anger, i.e. very prone to anger; rigs ཆེ་-  
zhin being of high extraction; also in com-  
pounds, v. below. — 2. sbst. greatness, high  
degree *Mil.*; superiority, excellence, ... *kyi*  
ཆེ་-ba stón-pa to show the superiority of a  
thing *Mil.*; \*ཆེ་-wa brún-wa\* *Ld.* to behave  
decently, respectably. — 3. vb., pf. ཆེ་ to  
be great, not only in ཆེ་-zhin, ཆེ་-o, but also  
in: na-rgyal ma ཆེ་-zig do not be great in  
pride, i.e. do not allow pride to become  
great *Mil.*, and so in similar cases; cf. ཆེ་.

Comp. ཆེ་-ka *Sch.*: 'chiefly; the plu-  
rality. — ཆེ་-kyad greatness, size *Dzl.* — \*ཆེ་  
-lál\* *W.*, \*ཆེ་-dál-la chud son\* he has entered  
the class of adults, he has come to full  
age. — ཆེ་-rgyu = ཆེ་-ba, cf. *rygu* 3. — ཆེ་-  
brgyad perh. lineage by the eldest sons  
*Gl.* — ཆེ་-ལྷན་ great and small; size; ཆེ་-  
ལྷན་ ni in size — ཆེ་-dón the coming to

full age *Mil. nt.* — \*ཆེ་-mi\* *W.* an adult. —  
\*ཆེ་-lóns\* *C.* grown up, adult (*Sch.* 'chiefly'?)  
ཆེ་ཞེ་ ཆེ་-zé one's elder sister *Ca.*, the elder  
wife *Sch.*

ཆེ་བཞི་ ཆེ་-bzi *Liü.* = *bden - dpái*, witness,  
eye-witness; witness, testimony, ཆེ་-  
bzi *driś-te* being questioned as a witness,  
or asked for a testimony *Sig.*

ཆེད་ ཆེད་, as sbst. of rare occurrence, *Schr.*:  
reason, signification = *don*; *Sch.*: ཆེད་  
ཆེན་-po a great thing, an important business  
or affair. Mostly ཆེད་-du postp. c. genit. on  
account of, because of, for; *ltá-bai* ཆེད་-du  
*yin* it is in order to see *Pth.*; *rin-gyi* ཆེད་-  
du as an equivalent *Pth.*; *thai* ཆེད་-du *dzin-*  
*pa* or *nyer-ba*, also *rjes-su* *dzin-pa* or  
*nyer-ba* to admit to the discipleship or  
communion of a god *Mil.* — As an adv.  
ཆེད་-du seems to signify 1. for a certain  
purpose, designedly, purposely, expressly, e.g.  
with *byéd-pa* to do, to make a thing;  
*miñgs-pa* to send off, dispatch. — 2. again,  
once more, once again, = *pyir Mil.* — *agos-*  
ཆེད་ the construction of any noun with *pyir-*  
*du*, ཆེད་-du etc., regarded by Tib. gram-  
marians as a case of declension.

ཆེད་དོན་ ཆེད་-dón v. ཆེ་-dón.

ཆེན་པོ་ ཆེན་-po *B.* and *C.*, \*ཆེན་-mo\* *W.*, great  
(ཆེན་-mo in *B.* only as fem. *Dzl.*  
ཀློང་, b), ཆེན་-por གྱུར་-ba, *W.* \*ཆེན་-zá-ཆེ་\*,  
to become great, to increase, col. also for  
to grow up; *skyes-bu* ཆེན་-po a great man,  
a man of great worth (by his talents and  
actions), a saint; \*mi ཆེན་-mo\* *W.* a man  
of quality, of rank, a nobleman, a rich  
man; ཆེན་-ma the first wife in rank; ཆེན་  
ཅུན་ *nyis* the first and second wife *Gl.*;  
\*ཆེན་-mo\* *W.* also: old, \*ཧྲི་ལུ་-gu lo ཅུ་ ཆེན་-  
mo\* a child ten years old.

ཆེན་མོ་ ཆེན་-me-ba *Lex.*, *Cs.* stillness, si-  
lence, ཆེན་-mer ལྷན་-pa *Schr.*,  
ཆེན་-mer ལྷན་-pa *C.*, to sit still without  
speaking.

ཆེན་མོ་ ཆེན་(s) in compounds: 1. ཆེན་-  
ཆེན་(s) v. ཆེན་. — 2. ཆེན་-ཆེན་(s),  
resp. ཆེན་-ཆེན་(s), ཆེན་-ཆེན་(s) farewell ex-  
hortation; last will, testament, *srás-la* ཆེན་

ཆེས(ས་)ཆེས(ས་) *čem(s)-čem(s)*

ཆོག་པ་ *čog-pa*

*čem(s)* གཏོག་པ་ to deposit a testamentary disposal or devise for a son *Glr.*

ཆེས(ས་)ཆེས(ས་) *čem(s)-čem(s)* 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čem sgrāgs-pa* the rolling, roaring, clapping of thunder; *bzad-gād ūr čem-pa* a roaring laughter. — 2. *Kra čem-čem v. kṛā-bo.*

ཆེར་ *čer termin.* of *če*, *čer* *grō-ba* to grow, increase; *čer skyé-ba* to become great; to grow up, *čer skyés-pa* partic. grown up, adult; *da-dūn čer ton* go on! go on! *Mil.*; *rygal-srid byā-ba čer ma byun Glr.* his government was not (yet) of much consequence (as he was too young); *nés-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer*. — *čer-na S.O.* yea; still more (?).

ཆེས་ *čes* 1. instrum. of *če*. — 2. pf. of *čé-ba*, as adv. *very*, *ka-zās nan čes-kyi* as the food is very bad *Dzl.*; *čes sgrin-pa* very prudent or clever *Sch.*; *čes dār-bar gyūr-to* it spread very much *Tar.*

ཆེས་པ་ *čes-pa* 1. pf. of *čé-ba* to be great, *ha-can yañ čes-so* he is much too great *Dzl.*; *dmag-ugñ čes-pa* a great army; *dbañ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. to believe, but only when preceded by *yid* (resp. *tugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* 25, 18.

ཆོ་ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr.* Schl. fol. 13, 6; *Tar.* 129, 20; signification not clearly to be made out. \**čō-med-pa*\* *C.* = *dōn-med-pa* to no purpose, vain; fickle.

ཆོག་ *čō-ga* (ཁྱེད་ཀྱི་ལུ་) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čō-ga-pa* *Čs.*, *čō-ga-mkan* *Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཆོག་པ་ *čō-gó Bal.* great.

ཆོང་, ཆོངས་ *čō-né, čō-nés*, lamentation, wailing, esp. lamentations for the dead, dirge, *débs-pa Dzl.*, *bóol-pa, dōn-pa* in more recent literature, *byét-pu Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཆོ་འཕྲུལ་ *čō-šrúl* magical trick, jugglery, often put to *rdzu-šrúl*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-šrúl*.

ཆོ་བ་ *čō-ba* to set on (a dog), *čō-čō-ba* to set on repeatedly *Čs.*

ཆོ་འབྲས་(ས་) *čō-brān(s)* *Mil.*; *Čs.*: the mother's family or lineage; *čō-rigs Dzl.* frq. *Čs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čō-ris* *Mil.*, frq. = *čō-rigs*, also applied to things, e.g. a cane: *čō-ris yé-nas btsin-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཆོ་ལོ་ *čō-lo* 1. die, dice, game at dice. — 2. seal(?) — *čō-lo-mkan* a dice-player *Čs.*, *čō-lo rtsé-ba* to play at dice *Čs.*; *čō-lo-ris* *Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *kōr-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཆོག་ *čog* 1. for *čō-ga*; *bōn-čog* *Mil.* the ceremony of the Bonpos. — 2. v. *čōg-pa*. — 3. v. *čōg-pa*.

ཆོག་པ་ *čog-pa* vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, capir: *nél-lu dé-kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pas*) *čog-go Dzl.* 207, 10 (there has been) enough of asking, = don't ask any more! *gán-du bzugs kyañ čog-par dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *nél-la nor lois-spyód-kyis čog-pa yod* we have money and goods enough *Mil.*; *di ysüm-gyis čog-na* if these three are sufficient for you *Mil.*; *rin-po-čes čog-par*

*gyúr-nas* when they had precious stones enough *Dzl.*; *di-tsam-gyis ཅོག་པ་མ་ཡིན་པ་* that is not enough, that will not do *Dzl.*; *sgál-pa mi brgya zön ཅོག་པ་* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *ཅོག་པ་* sufficiently, e.g. *shyin-pa* to give *Dzl.*; *\*ma ཅོག་པ་* or *\*ga* *W.* (col. for *ཅོག་པ་*). *\*dün - ðe ma ཅོག་པ་ག་ས་* he not only struck but killed him; *pyin-pas ཅོག་པ་* it being sufficient (for the present) that I have come *Mil.*; *tams-ñad-la ཅོག་པ་ཀྱུར་ཏེ་* as all were satisfied *Dzl.*; *ཅོག་པ་དཔུང་པ་* to deem a thing sufficient, to be contented or satisfied with it; *ཅོག་པ་* vb., subst., adj. to be contented, contentment, content; *ltá-bas ཅོག་པ་འཇུག་པ་* rdzas a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byád - kyi* (better *kyis*) *ཅོག་པ་* easily satisfied as to the necessities of life. — 2. to be allowed, permitted, at liberty, construed in the same manner: *krid-pas ཅོག་པ་* you may have lessons with me, I will instruct you *Mil.*; *grán-pas ཅོག་པ་* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *ñad-ba dráns-pas ཅོག་པ་* you can have meat set before you *Mil.*; with a root: *bu byin ཅོག་པ་* then you may render up your son; hence it is in *W.* the usual word for *rún - ba*, *\*nán-du ða ཅོག་པ་ཡིན་པ་མ་* is it allowed to enter or not? *\*árd-ma za ཅོག་པ་* eating pease is allowed, also: pease are edible; *\*lé-na kyon ཅོག་པ་ཀ་ཏན་* he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; *\*léb - na pul ཅོག་པ་* when it arrives, I shall take the liberty of sending it to you.

ཆོག་པ་ ཅོག་པ་ seldom for *ཅོག་པ་* to be broken *Mil.*

ཆོ་, ཆོ་ཆོ་ *çon, mçon* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *yi*; perh. cornelian sardonyx?

ཆོ་ ཅོ་ 1. *C.* the cutting off; deciding; *\*f al-çö gya çem-po jhé-pa\** to bring about

a great remission of taxes, *\*bhu-lon-çö\** remission of debts; *\*sa-çö gya çem-po jhé-pa\** to make a great way; cf. however *pyod*. — 2. partition-wall *Sch.*, *çod rgyag-pa* prob. to construct a partition-wall. — 3. v. *ýòd-pa*.

ཆོ་པ་ ཅོ་པ་ 1. to be cut off, *lám-ago ynyis* *ñá-bas ཅོ་པ་* both approaches being cut off or obstructed by snow *Mil.*; *bñad kyan mi ཅོ་པ་* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-ñod-rdó-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. to be decided, settled, fixed, *gon-tán dpyád-kyis* (or *pas*) *mi ཅོ་པ་* the value (of the stone) cannot be fixed, though one should attempt to appraise it i.e. it is invaluable, priceless; *go ཅོ་པ་* v. *go*.

ཆོ་པ་ ཅོ་པ་ *W.* 1. split, cut through; 2. distinct, of words or writings.

ཆོ་ ཅོ་ 1. *W.* (cog. to *çud*?) useless, to no purpose, *rin ཅོ་* *son* the payment has been useless, thrown away; gen. adv. *\*çón-la\** gratuitously, in vain, for nothing, *\*çón-la kón-ðe\** to hate without cause or reason; *\*çón-la dá-d-ðe\** to sit idle, to spend one's time unprofitably. — 2. tent(?), *çon-tág* tent-rope *Mil.*, *çon-púr* tent-pin.

ཆོ་(སྤ) ཅོ་(སྤ) 1. robbery, *çoms - kyis zas* *ñóol-ba* to live on robbery *Ma.*; *çom-po* robber *Dzl.*, *çom-po rkün-ma* robber and thief, gen. *çom-rkún*, *çom - rkün - gyi* *jigs-pa* fear of robbers and thieves; *çom-rkún-pa* id. *Sty.* — 2. imp. of *jóms-pa*.

ཆོ་པ་ ཅོ་པ་ to be finished, accomplished, *W.*, *\*ló-re ཅོ་པ་* to-morrow it will be finished, *\*da ཅོ་པ་* now it is done, completed; cf. *çam*.

ཆོ་ ཅོ་ 1. inconstant *Cs.*; *dpyid-çol* fickle spring-weather. — 2. *Cs.* for *çó-lo* in compounds, *rus-çol* a die made of bone; *ñín-çól* a wooden die; *dun-çól* shells used inst. of dice(?).

ཆོ་ཀ་ ཅོ་ཀ་ *Sch.*: 'a hole made by a blow; a nest'.

ཆོ་རྒྱུ་ ཅོ་རྒྱུ་ a shallow shore *Sch.*

མཁན་ཆོས་ (མཁན་) 1. doctrine, a particular doctrine, tenet, or precept; *rgán-bai* ཆོས་མིག་ an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyad-par-dan-gyi* ཆོས་ཀྱི་ཐུགས་ཀྱི་ a peculiar, distinguished, sublime, and therefore difficult doctrine; *jig-rten-gyi* ཆོས་ཀྱི་ཐུགས་ཀྱི་ the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyád-mkan*, a man of the world, worldling *Mil.* — More esp. 2. moral doctrine, whether any separate dogma, or the sum of various doctrines, religion in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čos* ཆོས་ཀྱི་ the religion of the gods or (Buddhist) deities, i.e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čos*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čos* ཆོས་ཀྱི་ profession with the lips, hypocrisy *Ghr.*; *krig-pai čos-la brten-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* ཆོས་ཀྱི་ v. below; *čos čád-pa*, or *bád-pa*, *stón-pa*, *smrá-ba*, *agrog-pa*, resp. *čos-kyi agrog-glén mčzád-pa* *Ghr.* to expound, to teach, to preach religion; *čos smrá-bai zál-la ltá-ba* to watch the mouth of the preacher *Pth.*; \**čog čog-pa*\* *C.* to read a religious book; \**čos čád-kan*\* *W.* a preacher; *čos čád-pai čun-čán* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos zú-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth.*, *Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa*; also merely to wish to become pious, to strive after piety; *kyed smyi-nas čos byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čos-la sems agyúr-ba* *Mil.* to show an inclination for religion, to turn religious; *čos-su*, or

*čos-la jüg-pa* 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čos-la gód-pa* = *jüg-pa* 1; *čos spyéd-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čos* the word of Buddha, the doctrine as taught by Buddha himself; *rtogs-pai čos Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *nes-dón*, or *non-čes*; *batán-pai čos Thgy.* any knowledge derived from other sources. — 3. in a special sense the religion of Buddha, Buddhism, *dám-pai čos*, and frq. *dám-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos dan bon* Buddhism and Bon-religion *Mil.*; *čos-la lón-spyod-par gyúr-ba* to live in the enjoyment of true faith. — 4. religious writings, and writings, books, literature in general, in as much as the Tibetans derivate every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. custom, manner, common usage, fashion, *mi-čos* manners of the world *Mil.*; *mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yül-čos-kyis* according to the custom of the country *Dzl.*; *kyád-čos* the way of distinguishing, of pointing out the characteristics *Ghr.* (cf. under 1); nature, quality, *Dzl.* ༢༣, 18 cf. *čos-nyid*. — 6. substance, being, thing, *čos tams-čád mi-rtág-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. \**de-skad*\* *W.* book-language, as opp. to *pál-skad*. — *čos-sku* v. *sku*. — *čos-skyón* v. *skyón-ba*. — *čos-kri* reading-desk, lecturer's chair, pulpit *Pth.*; reading-table, school-desk. — *čos-krims* v. *krims*. — *čos-krims-pa* v. *dge-bakós*. — *čos-kór* vulgo prayer-mill; the column of disks on the *mčod-rtén* *Pth.* v. *kór-lo* 2, also *kór-lo* extr. — *čos-grá* school. — *čos-(kyi) rgyál(-po)* 1. honorary title of kings deserving

well of religion. 2. = *γῆν-ῥε Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyüd* religious tradition, also = confession, creed, *rje-btsün-gyi čos-rgyüd dzin-pa - rnam* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyüd yčig-pa* one confessing the same faith or religion *Thgr.* — *čos-čan* 1. pious, devout. 2. v. *čos* 5, *yig-pai čos-čan yin* having the properties of perishableness, being subject to the law of mutability *Thgy.* — *čos-rje* 'lord of the faith', viz. 1. Buddha *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyül*. — *čos-nyid* 1. = *čos* 5, quality, nature, *rgyā-mtsoi čos-nyid-kyis* in a manner peculiar to the sea, *Dzl. Ś.* 9 (112, 9?). 2. philosophical term: existence, entity, = *de-bzin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stęgs W.* - *čos-kri.* — *čos-stón* religious festive entertainment given to saints *Glr.* — *čos-drān-po* righteous with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-drān-ba* justice, righteousness. — *čos-lđān* = *čos-čan.* — *čos-sđ* convent, monastery, *Wdk., Glr.* — *čos-pa* a religious man, a divine, a monk. — *čos-spūn* a religious brother; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyōd* exercise of religion; *čos-spyōd-bū* = *dę-ba-bū.* — *čos-sbyin* is said to be frq used in book-titles: *bkra-ńis-lhūn-po-nas čos-sbyin dzad-méd spel yigir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blōn* a pious functionary or official (*bāud-blōn* an impious or wicked one) *Glr.* *čos-ma* a religious woman, a nun *Čs.* — *čos-mđ* without religion, irreligious, wicked. — *čos-myōn* religious frenzy, *W.:* "*čos-myōn žuys*" he has become deranged,

his brains are turned (in consequence of meditating). — *čos-zōg* priestcraft *Mil.* - *čos-lųgs* religious party, denomination, sect. \**čos-sem-čan*\* *W.* inclined to religion, pious.

མཆོད་པ་ *čād-pa Lex.:* = 'tomb, sepulchre; = *pramōrita Sk.* killed, slain; *mčād-pa-med-pa* entire, perfect; *mčād-pur byi-ba* = *mahimān Sk.* greatness; also the magical power of increasing size at will'.

མཆོན་ *mčān* 1. the side of the breast, *mčān-gyi bu* bosom-child, darling, *mčān-gyi mčis-brān* bosom-wife (cf. our 'bosom-friend'); *mčān-du yųg-pa* to put into one's bosom *Glr.*; *mčān-kui* arm-hole, arm-pit, often = *mčān*; *mčān-kui yųs-pai rtstb-mai bār nas* (the Buddhas are born) from between the ribs of the right side (cf. *mial*); \**čān-da*\* *W.* pocket, in clothes, cf. *dkū-mda.* — 2. v. the following article.

མཆོད་བྱ་ *mčān-bu* 1. apprentice, *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Čs., sgyū-ma-mkān-gyi* appr. of a juggler, conjurer *Zam.* — 2. *yī-gei mčān-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *mā-yig Čs.*) like our parenthesis, but without brackets; hence 3. note, annotation (*Sch.* also: testimony?).

མཆིག་ *mčī-ba*, eleg. for 1. to come, to go, *slād-bzin-par mčio* I shall come later *Dzl.*; to appear, used of a god; *skyābs-su* (to put one's self) under the protection of another person, ccd.; *šāns-su mčio* I will obey *Mil.* — 2. to say, *žes mčio* thus he said.

མཆིག་ *mčī-ma*, resp. *spyan-čāb* a tear, *byin-pa;* *dōn-pa Glr., blāg-pa Dzl., ytdn-ba Mil.* to shed (tears); *skēm-pa* to dry up tears *Čs.*; *yųt-ba* to wipe off tears *Čs.*; *mčī-mas brndn-ba* to be choked with tears, to sob violently *Sch.*

མཆིག་ *mčig* 1. *Čs.* a stone for grinding spice etc., a mortar; *mčig-gu* a small mortar *Sch.*, a pestle *Čs.* — 2. the nether mill-stone, *mčig-ma* the runner or upper mill-stone, *Sch.*, *mčig skōr-ba* to grind *Sch.*

མཆོད་ *mčün* Cs. = *kloñ*; one *Lex.* = *dkyil*; v. *kloñ*.

མཆོད་བུ་ *mčün-bu* Cs. = རྒྱུ་ *čün-bu*.

མཆོད་ *mčid*, *bka-mčid*, *gyun-mčid*, *W.* \**mol-čid*\* resp. the talk, discourse, speech (of an honoured person) Cs.; *mčid-lün* answer to such speech *Mil*.

མཆོད་པ་ *mčün-pa*, resp. *sku-mčün* the liver; *mčün-dri*, *mčün-rí* the midriff or diaphragm; *mčün-ka* liver-coloured; *mčün-nán* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčün-nán byed-pa* to breakfast.

མཆོད་པ་ *mčil-pa* 1. fishing-hook *Dzl.*, *mčil-pas nya* རྩོད་པ་ to fish with a hook, to angle Cs. — 2. a little bird, *W.* \**či-pa*\*, *Ts.* \**čil-pig*; *či-pa skyü-wo*\* *W.* sparrow; *mčil-ka* sparrow-hawk; *mčil-mgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཆོད་མ་ *mčil-ma* 1. *W.* \**mčil-mág*\*, resp. *lyags-mčil*, *lyags-čab* spittle, prob. also other similar fluids *Lt.*; *dör-ba* (*W.* \**páu-čé*) to spit; *mčil-lüd* (*W.* \**mčil-lüd*\*) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčil-snäbs* prob. id.; *mčil-snöd*, resp. *žal-bžed*, spitting-box; *mčil-züm*, *mčül-kbáb* *W.* slaving-bib or cloth. -- 2. = *mčül-lhäm* *Tar.* 72, 9?

མཆོད་ལྗས་ *mčül-lhäm shoe, boot*, *mčül-lhäm nyis* རྩོད་པ་ to lose both shoes *Wdn.*; *mčül-lhäm-mkan* shoemaker, cobbler, seller of boots; *mčül-lhäm-gyi yu-ba* the leg of a boot Cs.

མཆོད་པ་ *mčis-pa* 1. also *mčis-lägs-pa*, eleg. for *yod-pa*, to be, to be there, to exist, *du mčis* how much is there, how many are there? Cs.; *sü-la däm-pai čos mčis-pa* whoever has the holy doctrine *Dzl.*; *yul dbäs-nas mčis-so* (he) is (comes) from the country *Ü Dzl.* — 2. pf. of *mčü-ba* 1. *lam rin-po-nas mčis-te* having come from afar. 2. *žes mčis-pa* so-called.

མཆོད་པ་ *mčis-brän* 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdäg-gi mčis-brän* my humble roof *Dzl.* — 2. *Lex.* wife, partner.

མཆོད་པ་ *mčis-mäl* bed, bed-stead Cs.

མཆོད་ *mču* 1. lip, *ya-mču* upper lip, *ma-mču* lower lip; *mču btud mkas* *Wil*. prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-mču*, resp. *žal-mču* 1. lip 2. word, voice (?) *Sch.* 3. quarrel, strife, *ka-mču rgyal-päm ji-ltar byuñ žé-na* if one asks, which are the details of the quarrel; \**kam-ču jhé-pa*\* *C.* \**gyág-pa*\* Cs. to quarrel. — 2. beak or bill of birds, *mču-la tógs-te gró-ba* to fly, carrying something in the bill *S. O.*; *mču-lto* (or *ču-mdo*?) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

Comp. *mču-skyé* muzzle *Sch.* — *mču-sgrós* v. *sgros*. — *mču-tár* *Sch.* (prob. a mis-print for *mču-tör*) pustules, tubercular elevations on the lips. — *mču-rins* long-beaked, n. of a bird, and also of an insect (a large mosquito).

མཆོད་པ་ *mčé-ba*, Cs. also *mčé-só*, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *mčé-la ytsigs-pa*, *W.* \**žé-čé*\*, to show one's teeth, to grin; *mčé-ba-čan-gyi* side the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཆོད་ *mčed*, *sku-mčed*, *mčed-lám*, resp. for spun, brother, sister; *mčed nyis* my two brothers *Dzl.*; *srás-mo lha-lám mčed bži* four princesses, sisters; *däi mčed* his illustrious brother, in reference to a king, prince etc. *Glr.*; esp. of gods: *mčed bži* four divine brothers *Glr.*; *mčed-grógs*, *groggs-mčed* clerical brother, *mčed-grógs mán-po tsógs-par* where many clerical brothers assemble; *mčed-grógs dam-tsig yčig-pa* *Thgr.* betrothed brothers, religious brothers, = *čos-spün*; also *mčed-lám* has this signification.

**མཚོན་པ་** *mčed-pa* 1. to spread, to gain ground, esp. of a fire. frq.; also fig.: *bdag-gi 'dod-čags-kyi ne mčed-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *mār-me yig-la yig mčed ltar* as one kindles one light by another *Mil.*; *yəng gleñ ynyis gleñ rtm-pas mčed-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčed* v. *skye.* — 2. = *gyó-ba*, *mí-mčed-pai dád-pa* = *dád-pa brtan-po*.

**མཚོན་པ་** *mčér-pa* the mill, spleen.

**མཚོན་པ་** *mčog* the best, the most excellent in its kind, *skyes-bu mčog*, *mii mčog*, *rkañ-jnyis-rnams-kyi mčog* Buddha; *nyes-ltəñ-gis ma póg-pa* (or *na*) *mčog yin-te póg-rtñi bəags-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *yəuñ-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *na ni jig-rtén dā-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *ynas-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mčas-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog kyod* most honoured Sir! *Pth.*; *mčog-dmān*, *mčog dan fun-món*, *mčog dan pāl-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyúr-pa* = *mčog*, e.g. *mí-rnams-kyi nāñ-na mčog-tu gyúr-pa yig* one that has risen among men, so as to become their chief *Glr.*; *yəl-rnams-kyi mčog-tu gyúr-pa* the most splendid of countries. — Adv.: *mčig-tu* very, most, with verbs: *bón-po-la mčog-tu mós-pa zig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu miadr-ba* extremely sweet; with the comparative: much, far, by far, greatly, *dé-*

*bas mčog-tu čeo* ... is far or much greater than that *Dzl.*

**Comp.** *mčog-abyñ pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zuñ* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalayibú, v. *Köpp.* — *mčog-rtñ* longest *Thgy.*

**མཚོན་པ་** *mčon* v. *čon*.

**མཚོན་པ་**, **མཚོན་པ་** *mčón-ba*, *mčóns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mí-seb-la* among the people, e.g. of a mad dog).

**མཚོན་པ་** *mčód-pa* (ཐུ) I. vb. 1. to honour, revere, respect, receive with honour, *kün-gyis bkür zin mčód-pai* as worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčód-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmār-mčód*, red offering, to the *dgrá-lha* q.v. — 2. C. resp. to eat, take, taste, (in *W.* expressed by \**dón-čə*\*).

II. subst. offering, oblation, libation, *mčód-pa bül-ba*, *W. 'pül-čə* frq., also *byéd-pa*; *ról-mo mčód-par bül-ba* to bring an

offering of music *Mil.*: *mčod-pa sna-tšogs tšogs-te* carrying along with them all sorts of offerings *Gl.*; *mčod-pai kyād-par* *bču* the ten kinds of offerings *Tar.*; *lha-mčod* offering or libation brought to a *lha*; *bru-mčod* an offering consisting of grain; *dus-mčod* offerings presented at certain times *Pth.*; *rgyun-mčod* daily offering; fig. *dād-pai mčod-pa Mil.*; *ytai-rāg-tu sgrub-pai mčod-pa pul* as a thanksgiving bring the offering of meditation! *Mil.* —

**Comp.** *mčod-kañ* house or place of offerings, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lhi-kañ* could not be used *Chr. Prot.* — *mčod-kañ* offering-table, Jewish altar, *Chr. Prot.* — *mčod-lčog* prob. the same, *C.* — *mčod-čā Gl.* = *mčod-rdzās*. — *mčod-bijōd* words of adoration, doxology. — *mčod-rtēn* *Sak.* རྒྱལ་ (religious building) and རྒྱལ་ (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *yduā - rtēn*; afterwards they were erected as cenotaphs, i.e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčod-stšas* offering-table, altar. — *mčod-stōd Sch.*: an offering with a hymn of praise. — *mčod-stōn* an entertainment, as sort of libation, given to the priests *Dzl.*; perh. also a sacrificial feast. — *mčod-sdōn* 1. *Sch.* = *mčod-rtēn* (?), 2. offering-lamp *Sch.*, 3. the wick of such a lamp (in this sense it is used in a little botanical book). — *mčod-ynās* 1. prop. place where there is offered, place of sacrifice. 2. the object to which veneration is shown, image of a god *Gl.*, sanctuary. 3. the offering priest, the sacrificator. — *mčod-pa-po* a sacrificer *Cs.* — *mčod-bul* the offering of a sacrifice *Cs.* —

*mčod-sbyin* id. (though elsewhere *mčod-pa* subst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčod-sbyin-gyi dun-kañ* house where people assemble in order to perform sacrifices; *srōg-gi mčod-sbyin* bloody offerings or sacrifices *Tar.* — *mčod-mé offering-lamp*, lighted in honour of a deity, and very common in the houses of Buddhists; \**čod-mé pūl-ce*\* *W.* to light such a lamp, (prop. to offer it). — *mčod-rdzās*, *mčod-čā*, *mčod-pai yo-byād* instruments, utensils, requisite for festival processions in honour of a deity. — *mčod-šōms* or *-bšāms* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཚན་པ་ *mčor-po*, sometimes *pyōr-po* 1. pretty, handsome, neat, elegant, *po mčor-po* a handsome man, *bud-méd mčor-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

འཇག་པ་ *čag-čen* col. trodden, stamped; solid, firm, compact, like the Hindustani *pakka*.

འཇག་པ་ *čag-pa* I. pf. *čag* (s) 1. to break vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *ka-ryyāl čag* my pride is broken, frq.; *der-byōn-stabs čag* the opportunity of going there has been cut off *Mil.*; \**lam čag-pa* (also *šog-pa*)\* *C.* a. a beaten, practicable road (a road broken through, v. *čag-pa*) b. *W.* an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, *zu-čag-mad-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čags-pa*, pf. *bčags*, fut. *bčag* (imp. *čog?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab mēs-kyi zābs-kyis bčags-pai sd-ča* the place where my ancestors did walk *Gl.*; *zābs čags-pai pyag pyir gro* follow me on my walk *Mil. nt.* — *čāg-tu* or *čāgs-su grō-ba* to take a walk *Dzl.*; \**gōm-čag-čō*\* *W.* to step along solemnly; *čag-pēb-pa* v. *pyag-pēb-pa*. — 2.



like *gró-ba* in a more general sense: *bžón-pa-lu*, *čibs-la* to ride in a carriage, on horseback *Čs.*

**འཆགས་པ་** *čags-pa* 1 v. *čág-pa*. — 2. sometimes for *čэг-pa*.

**འཆག(ས)་ས་** *čag(s)-sa* a place for walking, *Lex.*, (*Čs.*)

**འཆར་བ་** *čán-ba*, pf. *bčans*, fut. *bčañ*, imp. *čon(s)*, 1. to hold, to keep, to take hold of, *skrá-la* by the hair *Mil.* — *čai-zúns* handle, crook of a stick, *Mil.* — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (*yid-la*) to keep in memory, in one's mind. — 4. to have, to assume, e.g. the body of a goddess, of a *Rakshasi Pth.*

**འཆརས་པ་** *čáns-pa W.* a (closed) handful e.g. of dough; \**čáns-bu\** a clod (of clay), a snow-ball etc. formed in the hand.

**འཆར་པ་** *čál-pa* I. pf. *čad*, vb. n. to *yěól-pa*, like *čól-pa*, to be cut into pieces, to be cut off, to decay, *dám-bur* (to fall) to pieces *Med.*; to cease, end, stop, of diseases *Glr.*, of life *Lex.*; to cease to flow or to blow, of water or wind; to die away, to become extinct, of a family, a generation; to be consumed, of provisions *Pth.* of bodily strength *Thgy.*; to be decided, *Kyód-kyis bsád-par čád-na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bsad*, imp. *šod* 1. to explain, *čog-tu čad* it will be explained below *Lt.*; *yid-la byos šig dan bsád-do* give heed, and I will explain it to you *Sty.*; *čad nyán-pa* to listen to an explanation *Sch.*; *šig čos ytam čád-pa* to teach the transitoriness of existence *Sch.* (?) — 2. to tell, to relate.

**འཆར་བ་** *čáb-pa*, pf. *bčabs*, fut. *bčab*, imp. *čob* to conceal, to keep secret, *čáb-pa-med-pai sems* a candid mind, open-heartedness *Sty.* (cog. to *šáb-pa*).

**འཆར་བ་** *čám-pa* I. vb. (pf. *bčam Lex.*), also adj. and sbst. to accord, to agree, agreeing, agreement, *šid-la mi čám-pas* as they did not agree about the government *Glr.*; *čam byéd-pa* to make

agree, to reconcile *Mil.*, \**čam mi čam\** col. they do not agree; *ka čám-pa* to agree upon, to concert, e.g. an escape; *ka čám-par* by concert, unanimously.

II. 1. to dance, *čám-par byéd-pa Sch.* 2. a dancer, *kro čám-pa* a dancer with a frightful mask; *gar-čám(s)* a dance; *čám-po* a dancer *Glr.*; *čam-dpón* leader of a dance; *čám-yig* book or programme of a dance.

**འཆར་ཆུ་** *ča l.d., Sp.* cupboard.

**འཆར་བ་** *čá-ba* I. pf. *bčas*, rarely *čas*, fut. *bču*, imp. *čos*, to make, prepare, construct, but used only in reference to certain things; 1. *ynas*, vulg. *šan*, *čá-ba Pth.* to prepare a place, house or abode, to settle; *mul čá-ba* to make a bed or couch (*Čs.*); *lmay-sgar čá-ba* to pitch a camp; *Krims-ra čá-ba* to establish a court of justice *Glr.* — 2. *ryyal-Krims čá-ba* to draw up a law, to give laws, frq. — 3. *dam čá-ba* to make a vow, to promise, assert, protest, frq; *yi-dam čá-ba* id.; also to utter a prayer; *dám-bča* v. sub *dam*. — 4. *skyil-krün čá-ba* = *skyil-krün byéd-pa*, v. *skyil-ba*. — 5. *blo-tyid čá-ba*, c. c. *la*, to place confidence in.

II. to bite, *yčig-lu yčig čá-zin zá-la* to bite and devour one another *Dzl.*; so *čá-ba* to bite with the teeth (?) *Mng.*, or to gnash or grind the teeth (?); *šin čá-ba* to gnaw at a piece of wood *Sty.*

**འཆར་གྱིས་** *čar-ryán*, or *čar-cán* a present given reluctantly *Sch.* (?)

**འཆར་བ་** *čár-ba*, pf. *šar*, to rise, appear, become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; to shine, *gañs-ri-la nyi-ma šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *zyugs-brnyán mi čar-ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdñ.*; *zyugs čár-ba byéd-pa* to cause an image to be reflected (in the water);

འཕྱེད་པ་ *chal-ba*

འཕྱིས་པ་ *chims-pa*

*dpnyid-ka* *dar* spring has appeared; frq. of thoughts: *nyams-su*, or *yid-la* *čār-ba* (thoughts) rising in one's mind; *yid-la* *dar kyañ Mil.* though I can figure it in my mind; *grōgs-su* *čar* (they) appear as friends *Mil.*; *rgyān-du* *čar Mil.* it turned into a blessing. — *čār-sgo* thought, idea, conception, *čār-sgo byuñ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *čar-ga Mil.* the rising, the rise.

འཕྱེད་པ་ *čāl-ba*, secondary form to *čöl-ba* II., 1. (s.): to fluctuate mentally; in this sense prob. *Zam. ytuḍ-méḍ* *čāl-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra-čāl*, also *čal-ytām smra Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-Krims* *čāl-ba S. g.* to break one's vow, *bslāb-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *bud-méḍ smad-čāl byéd-pa* a whore, harlot *Mil.*; *čāl-pa*, -po lecher, fornicator *Sty.*; *čāl-pa-nams-kyi tsiḡ* obscene language, mentioned as sub-species of *kyāl-ka*; *čāl-mo* whore. — \**čāl-la-čöl-lé\* W.*, *čāl-čöl Tar.* 184, 20 confusedly, pellmell.

འཕྱི་བ་ *či-bu*, pf. *ši*, 1. vb. to die, of a flame: to go out; *rañ čio* I will seek death *Dzl.*; *či-ba yin* he dies, will die *S. g.*; *či* or *ši-ba-las sās-par ggyūr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *či-bar byéd-pai ču* water causing death *Sambh.*; *ši-bar gyūr-to* they perished *Pth.* — 2. sbst., the state of dying, death, *či-ba tsām-du ggyūr-bu* to die almost (of grief etc.) *Mil.*; *dus-min čī-bu nyūñ-ba yin* premature death rarely occurs *Sambh.*; *či-ba nam yon ča med Mil.* when death will come one does not know, (*W. \*ši-čé\** to die; death; \**ši son\** he has died, \**ši yin\** he will die).

Comp. *čī-kā* (s.): 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *čī-kar* at his very

dying, at the point of death *Mil.*, when being extinguished *Gbr.* (v. *Kar* sub *kā* IV. 4, 5), and *čī-ka-ma* 1. adj. dying, *dūd-gro čī-ka-ma* a dying animal *Gbr.*; 2. sbst. the dying, *či-ka-ma-ru = čī-kar* (doubtful); *či-kar* and *či-gar* may be incorrect spellings. — *či-ltas*, more rarely *či(-ba) rtāys* forebodings, foretokens of death *Med.* — *či-bdāy* the lord of death, perh. = *yšin-rje*, but it seems to be more a poetical expression than a mythological personage; *či-bulūḡ bduḍ id.* — *či-nād* a disease causing death, a fatal disease *Tar.* — *či-ba-po* (s.); a person dying (?) — *či(-ba)-mūd(-pa)* immortal; cf. *ši-ba*. — Note. *či-pō-ba* is prob. only a rather incorrect, yet common expression for *tse-pō-ba* to change one's place of existence, to transmigrate.

འཕྱིག་པ་ *čig(s)-pa* to bind *Sch.*, prob. an incorr. spelling for *kyiy-pa*.

འཕྱིར་བ་, འཕྱིར་པ་ *čīn-ba*, *čīns-pa* I. vb., pf. *bčīns*, fut. *bčīñ*, imp. *čīñ(s)*, *W. \*čīn-čé\**, to bind (in general) *Dzl.*; to fetter (a prisoner) *Dzl.*; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle *Glr.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bčīns grōl-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *nyul-čīns* necklace, neckcloth; neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

འཕྱིར་བུ་ *čīn-bu* a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas-čīn-bu* p. n. *Ma.*

འཕྱིར་(སྐྱེད་)པ་ *čīb(s)-pa*, pf. *bčībs*, fut. *bčīb*, imp. *čībs* resp. to ascend, to mount, a horse or carriage, *rtā-la*, or more correctly *čīs-la*, to ride, to proceed on horseback.

འཕྱིས་པ་ *čims-pa* to be full, to get full *Sch.*

འཕྲུལ་ ཅུ་ba, evidently a present-form of the pf. ཅུ་ba, to press, to squeeze.

འཕྲུལ་ ཅུ་ba I. acc. to grammatical analogy 1. vb. n. to ཇུ་ཐད་-pa, to be twisted, distorted, pf. ཅུ་. — 2. sbst. curvature, crookedness, distortion. — 3. adj., more frq. ཅུ་-pa crooked, wry, ཀུ་ཅུ་ Wñ. the mouth being wry, distorted Lt.; also obstinately perverse; fig. རྒྱ་ཅུ་ Med. frq., prob. = Kam-lóg.

II. pf. བཅུ་, fut. བཅུ་, imp. ཅུ་, W. \*cu-*ce\**, 1. to lade or scoop (water), ཅུ་-མིག་-la ཅུ་ to draw water from a well Dzl.; ཅུ་-ཐོབ་ water-conduit Sch. — 2. to irrigate, to water, ཅུ་ a field Cs. (?)

III. ndn-gyis ཅུ་-ba-la Tar. 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཕྲུལ་ ཅུ་-pa to be mistaken Pñ., v. རྒྱུ་ཅུ་-pa.

འཕྲུལ་ ཅུ་-pa, evidently vb. n. to ཇུ་མི་-pa, hence 1. to be tamed, subdued, made to yield, ཐོལ་-kyis by force, ལཱ་-kyis by hard work. — 2. to confess Cs. — 3. to wrap or twist Sch. — 4. to fix Sch. — 5. to fix one's self Sch.; ཅུ་-sar ཅུ་-n entangled in vicious indulgences Sch.

འཕྲུལ་(ས་) ཅུ་(s)-pa 1. to wish, to long for Lex. — 2. to shrink Cs.

འཕྲུལ་ ཅེ་-ba, pf. བཅེ་, ཅེ་ (Sch.), fut. བཅེ་, imp. ཅེ་, 1. to assure, to promise, ཀུ་ ཅེ་-ba Lex., resp. ཅུ་-gyis ཅེ་-ba id. — 2. resp. for smrd'-ba, like རྒྱུ་མི་-ba (?)

འཕྲུལ་ ཅེ་-pa, also ཅུ་(s)-pa, pf. བཅེ་, fut. བཅེ་, imp. ཅེ་, W. \**śag-*ce\***, 1. to cleave, to split, མི་ wood; ཐོ་-ལེ་ ཅེ་-pa to saw Sch.; ཅེ་-byed (a thing) that cleaves, a hatchet Cs. — 2. to confess, to acknowledge; v. also བཅེ་-pa and ཅེ་-pa.

འཕྲུལ་ ཅེ་-pa an incorr. form of ཅུ་-pa or བཅུ་-pa.

འཕྲུལ་ ཅེ་-pa, pf. བཅེ་, fut. བཅེ་, imp. ཅེ་, to chew Med.

འཕྲུལ་ ཅེ་-ba Cs. 1. to believe, give credit to; ཐོ་-ཅེ་-ba (?) col. id. — 2. Lex. = ཅུ་-pa to wish (?).

འཕྲུལ་ ཅོག་ wall Sch.

འཕྲུལ་, འཕྲུལ་ ཅོན་-ba, ཅོན་-pa Sch. = ཅོན་-ba.

འཕྲུལ་ ཅོམ་-pa 1. = ཅོམ་-pa Gtr. and Lex. — 2. vb. n. to ཇོམ་-pa 4 W., \**da* ཅོམ་ son\* now it is done.

འཕྲུལ་ ཅོར་-po = mčor-po.

འཕྲུལ་ ཅོར་-ba I. vb. n., pf. བཅོར་, 1. to escape, slip, steal away; to drop from, ཐོན་-mo བཅོར་-gyis as the meal escaped him, as he was deprived of the meal Dzl.; རྒྱུ་-ཀྲུ་ ཅོར་-ba hemorrhage, bloody flux Med.; བཅོར་ ཅོར་ without splendour, lustreless; nor ཅོར་ the money is gone, spent, lost Thgy.; ཐོན་-pa ཅོར་ the duty is violated Gtr.; བེ་-la, ཅུ་-lu ཅོར་-ba to be consumed by fire, carried off by water; \**čan* mi tuñ *dé-ne* ka mi *šor\** W. I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; to flow out, to run, of a leaking vessel, to run over, of a full one. — 2. to come out, to break out, frq. of fire; ཀྲུ་-pa བཅོར་ a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. to go over, to pass, from one person or thing to another, རྒྱུ་-sa ཐོན་-nas བེ་-nyag-la བཅོར་ the supreme power passed from Tibet to Tanggüt Gtr.; རྒྱུ་-gyi ཐོན་-du བཅོར་ then I shall get into the power of another Mil.; རྒྱུ་-ma-la བཅོར་ it became the prey of a thief. — 4. W. to run away, flee, escape, elope, inst. of ཐོན་-pa, \**šor-te* *ča-dug\** he retires, falls back.

II. vb. a., pf. (b)ཅོར་, fut. བཅོར་ (?) 1. to pursue, chase, hunt after, རྒྱུ་-bon rgyas hares by means of nets; nya ཅོར་-ba to fish Dzl.; Cs. also to strain (?); ཅོར་-agэг a seducer; a swaggerer Sch. (cf. agэг-pa). — 2. to light, kindle, set on fire (?)

འཕྲུལ་ ཅོལ་-pa 1. disorderly, dissolute, immoral. — 2. disorderly action or conduct, dissoluteness, ཅོལ་-pa sna - ཐོལ་ spyad-pa committing several acts of immorality Wñ. — ཀྲོ་-bo-ཅོལ་-pa n. of a demon. (Cf. ཅོལ་-ba II).

འཕྲིན་པ་ རྩོལ་བ་ I. pf. *bòol*, fut. *ཤོལ་བ་* (?) 1. to entrust a person with a thing, to commit a thing to another's charge; to make, appoint, *འདོམ་པ་ རྩོལ་བ་* lo they made him king *Pth.*; *ཁྱེད་མོ་ལ་ རྩོལ་བ་* lo they made the queen tend the horses *Glr.*; *ཁོ་ལ་ རྩོལ་བ་* *zig* he may be employed as a kitchenboy, scullion *Pth.*; *འབྲུག་པོ་ རྩོལ་བ་* to make one powerless, to compel by authority *Glr.*; *འབྲུག་པོ་ རྩོལ་བ་* *Lex.* manager; *འབྲུག་པོ་ རྩོལ་བ་* *no Ler.* intercessor; *པུ་བླ་ལ་ རྩོལ་བ་* *dégs* *bòol-nas glu blañs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; *\*kyab རྩོལ་བ་* (for *ཤོལ་བ་*) *\*yon-è\** *W.* to place one's self under another man's protection. — 2. to commit, commend, recommend, *ལས་ རྩོལ་བ་* to commission one with an affair or transaction; resp. *ཤིན་ (-las)* *ཤོལ་བ་*, though *ཤིན་ (-las)* seems to be sometimes a mere pleonasm: *འབྲུག་པོ་ རྩོལ་བ་* *so yul* *déi lha-srññ-rnams-la* *ཤིན་པོ་ རྩོལ་བ་* *mdzad-do* (the king) recommended the sepulchre to the tutelary gods of the country *Glr.*; *\*ཤོལ་བ་ རྩོལ་བ་* *W.* to deposit a thing for temporary keeping.

II. = *ཤོལ་བ་* 1. (*cs.* to change, to turn aside (?) — 2. to be thrown together confusedly, e.g. of the loose leaves of a (Tibetan) book; *ཤོལ་བ་ རྩོལ་བ་* to put in disorder, to confuse, to confound *Ma.*; *dge-sdty ཤོལ་བ་ རྩོལ་བ་* *gro* virtue and vice are confounded *Ma.*; *\*i lé-ka ཤོལ་བ་* *W.* this affair goes wrong, turns out badly;

in a special sense: to rave, to be delirious *C.*; *\*ཤོལ་བ་ རྩོལ་བ་ རྩོལ་བ་* *C.* id.; *\*nyid- ཤོལ་བ་ རྩོལ་བ་*, *gyag- རྩོལ་བ་* *C.*, to talk confusedly whilst being heavy with sleep; *\*ཤོལ་བ་ རྩོལ་བ་* *C.* senseless talk; *\*ཤོལ་བ་ རྩོལ་བ་* *ཕྱ་ལུ་*, *ཤོལ་བ་* *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: to break a vow; *\*a-ne ཤོལ་བ་* *son\** he has broken his vow on account of a woman, i.e. by having married.

འཕྲིན་པ་ རྩོལ་བ་ *Cs.*: 1. a thing committed to another's care. — 2. a sly, crafty woman, *Sch.* a dissolute woman.

འཕྲིན་པ་ རྩོལ་བ་ I. pf. *bòos* or *ཤོལ་བ་*, fut. *bòo*, imp. *ཤོལ་བ་*, supine *bòos-su* *Dzl.* 3, 4, *W.* *\*bò-è\**, pf. and imp. *\*bòs\**, to make, make ready, prepare, to construct, build, a bow, a road etc. *Glr.*; *ཤོལ་བ་ རྩོལ་བ་* *am* I to build? *Glr.*; *འདོམ་པ་ རྩོལ་བ་* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *ཤོལ་བ་ རྩོལ་བ་* to adjust one's ornaments *Sch.*; *ཤོལ་བ་ རྩོལ་བ་* to dress, to trim one's self up *Sch.*; *ཤོལ་བ་ རྩོལ་བ་* to renew, renovate, repair *Sch.*; *འབྲུག་པོ་ རྩོལ་བ་* *Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *ཤོལ་བ་ རྩོལ་བ་* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *ཤོལ་བ་ རྩོལ་བ་* *byas spyód-pa* to live without hypocrisy *Mil.*; *ཤོལ་བ་ རྩོལ་བ་* hypocrite. — *ཤོལ་བ་ རྩོལ་བ་* or *bòos-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: to gnaw off (secondary form to *ཤོལ་བ་*).

## ཅ

ཅ་ རྩོ 1. the letter ཅ, media, palatal, like the Italian *gi* in *Giovanni*, *g* in *giro*; in *C.* as initial deep-sounding and aspirated, *ཅ་*. — 2. numerical figure: 7. — 3. tea, resp. *ཤོལ་བ་*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be

used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gur*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bru-tán* is considered the best, and of other teas Cs. mentions *rtse-ja*, *zi-liñ-spi-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ynám-ja*, *min-ja*, *bo-ja*, *ja-yzúns*, *zau*, *hu-čág*, *u-si*; *bran-ja*, or *ko-tse* is, acc. to Cs., good ordinary tea, *čui-ja*, or *čui-čui* are sorts of inferior quality. The shepherds in W. make use of a surrogate, viz. the *Potentilla Inglisii* (*spán-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*gya-li*).

Other comp. *ja-bkrüg* (pronounced *\*jab-tüg*), prob. for *ja-dkrüg*, **twirling-stick** Ts. — *ja-mčód*, libation of tea. — *ja-tág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám* Sch. **tea-pot** (?) — *ja-blug* W. a little pitcher-shaped **brass vessel**. — *ja-biñ* (pronounced *\*jam-bin*) C. **tea-kettle**, **tea-pot**. — *ja-ma* the man that prepares the tea in a monastery, **tea-cook**; *jaí dpon* head-tea-cook. — *ja-ril* 1. W. **grinding-stone**; 2. *Lec.* **skull**. — *ja-sun-čan* 'a cup of tea, or: as much as a cup of tea' Sch. — *ja-seg* tea-dust Sch.

ཇ་མོད་ ja-hód *Lec.* **yellowish red**.

ཇག jag **robbing**, **robbery**, *jag rgyág-pa* to rob, to be a robber; *rku-jag-gyu-zöl* *byéd-pa* Glr.; *jág-pa* frq. robber (not robbery Sch.); *jag-dpón* captain of a gang of robbers *Mil.*

ཇའ་ ji 1. num. fig.: 37. — 2. the correlative form of the pron. *či*, **what**. For the construction of a sentence containing *či* or *ji*, v. *gan* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-pa de pul zig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *či*; a few more instances may follow

here: *ji-skad* whatever, relative to words spoken: *nias ji-skad smras kyañ* whatever I may say Glr. — *ji-snyéd* 1. as much as, as great as; 2. C. very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba bžin-du* ... *la yañ de-bžin-no* as it is with ... so it is with ... *Stg.* 2. subst. quality, nature, condition Cs. — *ji-lta-bu* such as, like as, Lat. *qualis*. — *ji-ltar* adv. as, in what manner; *'a-mas ji-ltar zér-pa bžin-du* according to what the mother has said Glr. — *ji-ste* = *či-ste*. — *ji nús-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bžin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lña lón-pa ji-tsam-pa de-bžin-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyañ* whatever they had done *Tar.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bžin* as, like, how, *ji-bžin tso mi ruñ* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du ysuñs* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-srid* as long as.

ཇུ ju num. fig.: 67.

ཇུག ju-tig denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *pya-bon ju-tig-čan* Glr.

ཇུ་པོ་ ju-po *Liñ.*, *\*ju-lüm* W., a globular stone used for grinding spices, = *ja-ril*.

ཇུས་ ju-s C. **strategy**.

ཇུས་མ་ ju-s-ma a sort of silk stuff Cs.

ཇུས་ལྟེན་ ju-s-légs 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent**, **agreeable**; *ju-s-bde* sincere' (?) — 2. Cs. **clever**, **skilled**, **able**, **experienced**. *\*žin-gi lé\** in agriculture, *\*mag\** in military matters C.

ཇེ je 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je mañ gro* (they) go on increasing or multiplying in number *Mil.*; *je 'yāl-du soñ* it has become more and more clear or evident *Thur.*; gen. repeated: *je nye je nye sön-ste* going nearer and nearer *Mil.*; *je čün je čün-la soñ*, also *je čün je nyün Mil.* less and less; sometimes also for the superlative degree, (*čs.*: *je dän-po* the very first, also *Lex.* — 3. *je-žig* a little while, = *re-žig Lex.* — 4. *Bhar. 14, Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyaṅs Lex.*

རྒྱ་ཤོ 1. num. fig.: 127. — 2. v. the following word.

རྒྱ་ཤོ་ཐོ་ (ཁྱེ་ཐོ་) 1. *the elder brother*, also *\*jo-jo\** and *\*ä-jo\** (the latter also in *W.*), resp. *jo-tiṅs*. — 2. *lord, master*, esp. *nobleman, grandee*, *W. \*jo\*, yar-tün jo-bo Glr.* the lord of the manor of Yarlung; *\*ti-nän jo\** *W.* the nobleman of Tinan; *jo-jo miñ-po* my noble brothers (says a princess) *Glr.*; in *Č.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jo-bo mi-skyod-rdó-rje*, and *tsun-dén-gyi jo-bo*, also *jo-bo śā-kya*, *jo-bo rin-po-č'i v. Glr.*

རྒྱ་ཤོ་ཐོ་མོ་ 1. *mistress*, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. *lady*, esp. a *cloistress, nun Mil.*; in *W.* frq. — 3. *goddess* (cf. sub *jo-bo 2*), *jo-mo agrol-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-Ka-nag* another summit in southern Tibet.

སྤྲུག་ རྟུག་ *mjal-ba*, imp. *mjöl*, 1. *to meet c. dan*, = *prad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: *to obtain access* to an honoured person; *žal-diös-su mjal-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; *to wait*

on, *to pay one's respects* to a person, *yab dan mjal tsäl-lo* I will pay a visit to my father *Dzl.*; *pyis myär-du mjal-du yon* I shall take the liberty of soon coming back *Mil.*; *rgyäl-bai sku dan ta-mal mjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjal-bar žü-ba* to ask for an audience *Glr.*; *mjal-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; *\*jal-čäg čö-čö\** (or *\*čäg-žäl\** (*čs.*) *W.* to salute, to exchange compliments on meeting; *mjal-präd-byöd-pa* = *präd-pa*; used also of a king and his ministers: *mjal-präd dan dgä-bai rtam män-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, *to go on a pilgrimage*, also *žal mjal-ba Mil.*; *ṅnas mjal-ba* id., *ṅnas-mjal-pa* partic., a pilgrim, palmer; *di mjöl žig* do make your pilgrimage to this place. — 3. *to understand, comprehend*, *Zam.*: 'gö-bai mjal-ba གྲྭ'; *don mjal-ba* to understand the sense *Mil.*, yet cf. *žäl-ba 3.* — 4. often erron. for *žäl-ba*.

Comp. *mjal-ku* audience, access, admittance, *mjal-ka ytön-ba*, or *ṅnän-ba* to give audience, *gyeṅs-pa* to refuse it *Mil.* — *mjal-där* = *ka-btäṅs*. — *mjal-sna-pa* an usher, master of ceremonies *Čs.* — *mjal-pyäg* salutation. — *mjal-mäns* a visit paid by many together, a grand reception *Čs.*

སྤྲུག་ རྟུག་ རྟུག་ 1. = *jiñ-pa*. — 2. *rtsewa-mjiñ meadow Bhar. 82, Schf.*

སྤྲུག་ རྟུག་ རྟུག་ what is behind, hind part, e.g. of the body, resp. *sku-njüg*, *posteriors*, *back-side, tail*, often also *mjüg-ma*; *mjüg skör-ba* col. to turn one's back (on another); *mjüg-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, *the consequences* = *ryes*, opp. to *dios-γῑ* the thing itself, and to *ñön-gro* the preparations *Thyy.*; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: *the end*, *zlä-ba brygäd-pai mjüg-la*, at the end of the eighth month;

in general *myúg-la*, *myúg-tu* adv. and postp., = *mlar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *myúg-sgro* (*W. 'yúg-ro*) lower or inferior part, underpart, buttocks (cf. *yzug*); *myúg-to* id. — *myug-bdag* (for *btég*), and *myug-ldeb* *W.* wagtail. — *mgo-myúg* above and below *Dzl.*

**མཇེ** *mje*, resp. *yañi-mje*, མཇེ, མཇེ the penis; *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.*; also in vulgar use; *mje lán-ba* erection of the penis; *mje sbúbs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-sbúbs* the membranaceous covering or sheath of the penis.

**མཇེད་པ་** *myéd-pa*, *Zam.* མཇེད་པ་ suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjéd* prop.: free; gen. the world, the universe, acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

**འཇེག་པ་** *já-g-pa*, pf. *jags*, *Cs.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-jágs* and *kris-jágs*, *jags-kris* (*Lex.* and elsewh., but not frq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemics etc. (*kris* by itself is not known).

**འཇེག་པོ** *já-g-po* 1. *Lex.* = *klu*, or n. of a Lu, also *jó-g-po*. — 2. vulgo = *yag-po*.

**འཇེག་མ་** *já-g-ma* 1. *Sch.*: a sort of coarse and thick grass of inferior quality; so *Pth.* of a hut: *já-g-mas phub-pa* covered with such grass. — 2. *Lex.* མཇེག་མ་ a fragrant grass, *Andropogon muricatus*. — 3. *Glr.*: a blade (of grass), stalk (of corn), *já-g-ma reñ stén-na* on every blade, *kí-dai já-g-ma phon cig* a bundle of blades of Kusha grass; *já-g-rgod* *Sch.* horse-tail, pewter-grass, *Equisetum*. — 4. *Sik.* squirrel, perh. — *bya-ma-byi* *Sch.* (?).

**འཇེག་ས་** *jags*, v. sub *já-g-pa*.

**འཇེག་ས་པ་** *jags-pa* *C.* to give, to make a present *Georgi Alph. Tib.*

**འཇེག་པ་** *ján-ba* to devour, swallow, *Sch.*

**འཇེག་པོ**, **འཇེག་མོ** *ján-po*, *ján-mo* consort, husband, wife *Cs.*

**འཇེག་ས་** *ján-sa*, v. *ñan-sa*.

**འཇེག་པ་** *jab-pa*, pf. prob. *bzab*, fut. *bzab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tsé-la jab-pa* to attempt a person's life *Pth.*; *\*já-g-né jab-te sad tán-čé* *W.* to assassinate; *lkog jab byéd-pa* v. *lkog*; *jab-bus ma byin-par lén-pa* *Thgy.* to steal clandestinely. Cog. to *záb-pa*.

**འཇེག་ཅེ** *jab-tse* nippers, tweezers.

**འཇེག་མགོན་** *jam-ngón* = *jam-dpal*.

**འཇེག་པ་** *jam-pa* *B.*, *\*jam-po* *W.*, *\*jam-jám* *C.* col. (opp. to *rtsub-pa*, *rtsti-ge*) soft, smooth, tender, mild, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ñag* *C.*, *\*pé-ra* *W.*, *\*pé-ra jam-po dai* with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak *W.*; of a (hay-)rake: close *W.*; *\*jam-po ná-b-čé* *W.* to mow off close; *jam-búd* blowing or playing (the flute) softly, piano; *jam-rtai* *Med.*, seems to be a kind of medicine; *\*jam-sán* *W.*, *C.*, plain, without ornaments.

**འཇེག་དཔལ་** *jam-dpal* (མཇེག་པོ) *jam-ngón* (མགོན་), *jam* (*-pai*) *dbýāns* (འཇེག་པོ) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelary god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kri-son-śde-btān* and others. Cf. *opyan-ras-yrzigs*.

**འཇེག་མ་**, **ཇེའཇེ** *jam-ma*, *rje-jám*, resp. for *tug-pa*, soup.

**འཇེག་མོ** *jam-mo* post-stage *Sch.*

**འཇེག་**, **འཇེག་མོ** *ja*, *ja-tson* rainbow frq., *ja-od* light, splendour

of the rainbow *Pth.*; *ja-tson yal-ba* the vanishing of the rainbow frq.; *ja-lus v. lus.*  
 འཇམ་མཐོན་ *ja-ba* 1. also *ja-mo* Sch. lame, gen. *za-ba*; *ja-bar byed-pa* to make lame, to lame *Sg.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇམ་མཐོན་ *ja-sa, ja-mo*, edict, diploma, a permit *Cs.*, who declares this word to be Chinese.

འཇམ་མཐོན་ *jar-ba* *Lex.* w.c., acc. to *Cs.* = *byar-ba* to stick together, to cohere.

འཇམ་མཐོན་ *jal-ba*, pf. *bdal*, fut. *yal*, imp. *jol*, *W.* \**chal-če*, 1. to weigh, *jal-byed sran* (a pair of) scales for weighing *Lex.*, *sran-la yal-ba* *Glr.* — 2. to measure, *rin-tun tsad jal-ba* *C.* to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bu-lon* a debt, *skyin-pa* a loan, *kral* a tax; to retaliate, return, repay, esp. with *lan*: *pan-lan ynod-pas* or *legs-pai lan nyés-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mthog-gi rdzas-la kri jal, dge-dün-gyi rdzas-la bgyad-du jal, pal-pai rdzas-la bdün-gyur no bgyad jal* divine or sacred objects are to be repaid or made good ten thousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Glr.* there is the following passage: *brkis-pa la bgyad jal nos dan dgu.* — 5. often erron. for *mjäl-ba*; thus prob. also in: *jal bul-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *jäl-ka* the act, or business of measuring *C.*

འཇམ་མཐོན་ *ji-ba* 1. *Cs.*, also *ji-ba*, a flea. — 2. *Lex.* and *Cs.*: — *jam-pa*. — 3.

*Cs.* = *jam-pa* soft, smooth. — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

འཇམ་མཐོན་ *jig-rten* (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion:

the whole earth, the universe, *jig-rten-na dken-pa*, what is rare, the only thing of its kind in the world *Dzl.*; *jig-rten-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; *jig-rten-las dda-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp.* I, 231; *jig-rten-gyi kams* id. *Glr.*; *jig-rten dgas-pa* origin, beginning, *ynas-pa* duration, *jig-pa* destruction, *bzdg-pa* arrangement of the world, cosmography (title of a volume of *Stg.*) *jig-rten ysum* the three worlds, earth, heaven, and hades; *jig-rten (ysem-gyi) ngön-po* (*Triloknāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh.* *Ladak* 371; *Bud-dha Sakya-tib-pa* seems to have the same title, *Pth.* — c. fig.: *bal-ba-dan-gyi jig-rten*, or *bdé-gro mto-ris-kyi jig-rten* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, *jig-rten-gyi byä-ba* worldly things or affairs; *jig-rten-la dgos-pa* (or *pan-pai*) *balib-bya* useful maxims of life, moral rules *Glr.*; *jig-rten-gyi čos bgyad*, v. *čos*; *jig-rten byed-pa* short expression for *jig-rten-gyi las byed-pa* *Mil.* — 3. symb. num.: three. — *jig-rten-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-rten-pa ni ma-dul-ba yin-pas* as the world is unconverted, in which sense also *jig-rten* (by itself) seems to be used. 2. a layman.

འཇམ་མཐོན་ *jig-pa* I. vb. 1. act. pf. *bzig*, fut. *yzig*, imp. (b) *zig*, *W.* \**zig-če*, *zig tsān-če*, to destroy, buildings etc., frq.: to cut to pieces, to divide, e.g. a killed animal *W.*; to ruin, to annihilate, existing institutions or things, also other people; to abolish, annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dzl.*;



*rma - jig* Med. was explained: healing wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bzig*, and more frq. *zig*, *\*zig-če*, *zig čä-če\**, to be ruined, undone, e.g. by mischief-making people *Dzl.*; to fall to pieces, to decay, to rot, of the human body etc.; to be lost, to perish, *jig-par šin-tu slu* (earthly goods) may be easily lost again *Thgy.*; to vanish, disappear, *jig* (or *zig*)-*par gyur-ba* id.; *sem zig soñ W.* he was quite dejected or cast down; *zig yös byed-pa B., C.*, *\*zig-sö* (or *-söb*) *čö-če* or *tän-čö\** *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. to suck, draw out moisture *Sch.*, v. *jib-pa*.

II. sbst. decay, destruction, ruin, entire overthrow, *skye-ba dan jig-pa kün-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lūs-kyi mfar jig-pai ltas* symptoms of the final decay of the body *Wdn.*; *\*čän-la koi zig-pa yod\** beer proves his ruin, beer is his destruction *W.*; *jig-pe čig-čen\** *C.*, *jig-pa-čan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig-pa* imperishable; *mi-jig rtag-pa* as explanation of a synonym *Lex.* *འཇིགས་པ་ jig-pa* I. vb. (མི) resp. *tsäbs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-pos jig-pa-šin* from fear of the Rakshasa *Dzl.*; *dä-la na mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with *\*rag\**: *\*kō-la jig rag\** I am afraid of him; also relative to the future, like *dōgs-pa*: *yi-ge māns - pas jigs - nas = mān - gi dōgs - nas*, fearing lest there should be too much writing, i.e. from want of room *Pth.*; *jigs-su-run-ba* dreadful, frightful, frq.; *\*jig-te dār-ri spē-ra zér-čē\** *W.* to speak trembling and shaking with fear; *\*mān-po jig soñ\** *W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byed-pa* to put in fear, to frighten.

II. sbst. (མིར) fear, dread, *srin-poi jig-pas* from fear of the Rakshasa *Dzl.*

*WZ*, 14 (unless *srin-pos* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyal-poi jig-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa shyin-pa* to impart intrepidity; *mi-jigs-pai lāg-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *jigs(-pa)-čan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) fearful, timorous, *jigs-pai grō-ba-rnams* timorous beings *Pth.* — 2. (feared) dreadful, frightful, *jigs-pai mtson-ča* dreadful weapons; *kyod-pas lhaq-par jig-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bār-do-la jigs skyōb-mai smōn-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *jigs-skrāg* fear; also a terrible object, *jigs-skrāg-tu soñ* he has been changed into a fright, a monster *Mil.*; *\*jig-tāg tīm-pa\** *C.* (lit. *bōn-pa*) to frighten, deter; intimidate, threaten; *jigs-skrāg-pa* to fear, to be afraid *Dzl.* — *jigs-mkan* col. timid, timorous. — *jigs-čan v. jig-pa-čan* above. — *jigs-čüm-pa v. čüm-pa.* — *jigs(-pa)-po* one afraid *Cs.* (?) — *jigs-byed* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *jigs-brāl, jig-mel* fearless, intrepid, bold; also noun pers. — *\*jigs-ri\** *W.* fear, terror, *\*jig-ri tsōn-čē\** to be afraid, *\*jig-ri kúl-čē\** to frighten, to menace, to intimidate. — *jigs-sa Mil.*, *jigs-sa čē* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

*འཇིགས་ jini* 1. acc. to *Cs.* = *mčün, klōñ*, e.g. *rgyā-mtsoi*; *Sch.*: *mtso-jün* the whole circumference of a lake; prob. more corr.: the middle, *Lex.*: *lūs-jām jag-po mtso-jin jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-jini Lex.*; or *srod-byin* twilight.

*འཇིགས་ jini-pa*, also *njin-pa*, neck, resp. *sku-jin*; *\*jin-pa gyūr-čē\** *W.* to

turn or move round (as vb. n.), \**jñi-pa gyúr-u lta-če* W. to look round, or back; \**jñi-pa čag-če* W. to break one's neck; \**jñi-pa zám-če* W. to hug, to embrace; *jñi-kyog* a wry neck Cs.; *jñi-kán* the nape of the neck Gtr.; *jñi-ltág* the back part of the neck Cs.

འཇིབ་(ས)་པ་ *jib(s)-pa* (Sch. also *jñis-pa*) pf. *bzibs* (*yābs*), fut. *bziḅ* (*yāḅ*), to suck, e.g. of a suckling baby; *mčus* with the lips *Lex.*; *krag jibs-pa* to suck blood *Lex.*; to suck out, in, or up, to imbibe, absorb, also to blister, *jib-mán* W. vesicatory.

འཇིབ་རྩི་ *jib-rtsi* 1. Cs. a kind of sirup: — 2. *Wāi.* a medicinal herb.

འཇིབ་པ་ *jim-pa* B., C., a compound of earth and water, mud, clay, loam etc. (W. "ka-lag"); *jim-skon* a small cup of clay, a crucible Cs.; *jim-yzugs* a figure formed of clay Gtr.; *rdó-rjei jim-pa* v. *rdó-rje*.

འཇིབ་པ་ *jil-ba*, pf. *btil*, fut. *ytil*, to expel, eject, remove, turn off, *pyir jil-ba* *Lex.* id., e.g. noxious animals, vices etc.

འཇུག་པ་ *jú-ba* I. vb. 1. pf. *jus*, to seize, grasp, take hold of, c. dat., *dpral-bai mdá-la jú-ba* grasping the arrow sticking in his forehead Gtr.; *yčig-la yčig jú-ba* taking firmly hold of each other (in a storm at sea) Gtr.; to seize a person (in taking him prisoner) *Ph.*; *lág-pa-nas* to grasp by the hand, to shake hands (in greeting) *Dzl.* — 2. pf. *bzus*, fut. *bzu*, W. \**žú-če* (or *ju-če*) to melt, to digest, *zas jú-ba* to digest the food; *ju slá-ba* digestible, *ju dka-ba* difficult of digestion; \**ra jú-če* W. to digest intoxication, to sleep the fumes of wine away; *ju-byed* a sort of bile, the bile as the promoter of digestion *Med.* Cf. *žú-ba* II.

II. sbst. 1. digestion, *jú-ba slao* the digestion is in order, is easy *Med.*; *ju-slobbs žus* the digestive power is weak *Med.* — 2. a flea Sch. = *ji-ba*.

འཇུག་པ་ *jug*, sometimes for *mjug*.

འཇུག་འོག་པ་ *jug-odga* Cs. entrance, way of access, to a tank or river, Ghāt (*Hind.*).

འཇུག་པ་ *jug-pa*, I. pf. and imp. *žugs*, W. \**žug-če*, vb. n., 1. to go or walk in, to enter, *kán-pai*, or *čui náñ-du júg-pa* to go into the house, or into the water; *rgyá-mtsor júg-pa* to put to sea, to set sail *Dzl.*; *lám-du júg-pa* to set out, to start, to prosecute a journey; \**mdl-sa-la žug-če* W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence \**dl-žug-kan* W. possessed (by a demon); *júg-ago* *Med.* the place where the demon entered the body. b. *dge-ba-la júg-pa* to walk in the path of virtue; acc. to *Schr.* *júg-pa* by itself, without *dge-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *júg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čos-la júg-pa* to turn to religion, to be converted; *čos* or *čaiñ-pa žig-la júg-pa* to adopt a certain religion, a certain doctrine. c. *buñ-méd-la júg-pa* to lie with, sleep with a woman *Med.*; \**bdr-la žug-če* W. euph. expression for: to commit adultery. d. \**dún-du žug-če* W. to appear, in reference to gods. e. *rjés-su júg-pa* v. *rjés-su*: — 2. to set or fall to, to begin, *rig-pa shyán-bas rtóm-pa kún-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it *Med.*; gen. with the inf.: to begin to do, to commence doing a thing, *rtóg-pa-la*, resp. *dgnis-pa-la júg-pa* to begin to think upon *Dzl.*, Gtr.; *stón-pa-la júg-pa* to begin to show *Dzl.*; *yčig-la yčig rnám-par brlág-pa-la žugs-pas* being in the best way of entirely exterminating one another *Stg.* — 3. pass. of *júg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig snón-du ba žugs-can* (words) having *zl* preceded by *b*, i.e. beginning with *bel Zam.* — 4.

to take place, to exist, *ḡs-dun-kyad ḡgpa-par mion-pas* as evidently a difference in size is existing (?) *Dzl. v. 12, 3.*

II. pf. *ḡgug* (perh. also *jugs Lex.*), fut. *ḡgug*, imp. *ḡgug*, W. \**ḡgug-ḡḡ*, vb. a., with *nai-du* or termin.: 1. to put into, e.g. meat into a pan, a key into the key-hole, a culprit into prison; to infuse, inject, *ḡgug-par bya* this must be infused *Med.*; also fig. \**nyai-rus ḡgug-ḡḡ* W. to inspire with courage. In a special sense: a. *de-la blo ḡgug-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi ḡgug ḡis-la ḡgug-pa* to convert a man, to induce him to adopt a certain religion; *ḡgug-pa* also without an object, to missionate successfully *Feer Introd. du R. au Cachem. 68.* — 2. to make, render, appoint, constitute, with the accus. and termin., or col. with two accus.: *mi ḡgug rgyal-por jug-pa* to make one king *Dzl.*; *mion-du jug-pa* to make public or manifest, to disclose, to show *Samb.*; \**nai ḡgug-ḡḡ* W. to clear, clarify; frq. with the supine or root of a verb: a. to cause, compel, prevail on, *zar jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du ḡgug-go* I shall induce (them) to expel (you) *Dzl.*; *ḡgugs jug rgyu yin* he will induce (the god) to take his abode *Glr.*; *gron-su jug-pa* to be the cause of somebody's death *Mil.*; *yid-la jug-tu jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate, *ḡel-bar jug-pa* (resp. *māzad-pa*) = *spel-ba* to increase, as vb. a.; \**ḡai ḡgug-ḡḡ* W. to cause to exist, create, procure; \**kol jug-ḡḡ* W. = \**skol-ḡḡ* to cause to boil; *dar-du ḡgug ḡig* cause it to spread *Glr.* b. to command, order, bid, *dmag ḡzin-du ḡgug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl. 223, 3*; *byed-du jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos ḡgebsu ḡgug* he gave orders for the queen being protected by the minister. c. to let, suffer, permit, *emon-lam ḡdebsu ḡgug* allow me to say a prayer; *rtsig-tu mi jug* I shall not give permission to build *Glr.* d. to give *Thgy.* e. in a general sense:

*dal-du jug-pa* to do things slowly, to be slow *Mil.* — 3. to put grammatically: *mion-du jug-pa* to put or place before, *mion-jug* a prefixed letter, a prefix; *ḡḡ-jug* final letter, *yan-jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la jug* is used with reference to cause *Gram.* — 4. to banish, to exile (prob. error. for *spjug-pa*), *byān-la* to northern regions *Glr.* — 5. *ego jug-pa v. ego.* — 6. inst. of *ḡyug-pa*.

འཇུག་པ་ *jug-pa* sbst. 1. the going into, the entering; in a special sense 2. the beginning, the first stage of a disease *Mig.* — 3. (ཡུག་པ་) the incarnation of a deity. *འཇུག་པ་* *jūis-pa* avarice, *Dzl., Lex.*; *jūis-pa-can* avaricious; *jūis-jur* a miser, niggard.

འཇུག་པ་ *jud-mūn-ma*, or *jud-tūn-ma Lex.* ('accessible to all') a prostitute; *jud-mūn byed-pa* to be a harlot.

འཇུག་པ་ *jud-pa*, and more irq. *ḡsūd-pa*, secondary forms of *ḡgug-pa*. Cf. *ḡsūd-pa*, *ḡsūd-pa*.

འཇུག་པ་ *jūn-pa*, pf. *ḡḡun*, fut. *ḡḡun* (cf. *ḡḡun*, *ḡun*) W. \**ḡḡun-ḡḡ*, Ca.: to *ḡḡḡḡ*, make tame; to make confess; W.; to make soft, to soften, e.g. iron; to punish, by words or blows; to convert.

འཇུག་པ་ *jūm-pa*, pf. *ḡḡum*, fut. *ḡḡum*, imp. *ḡḡum*, to shudder, to shrink. (Acc. to grammatical analogy *jūm-pa* ought to be vb. a., to cause to shudder, and *ḡḡm-pa* vb. n.) *ḡa jūms-pa Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཇུག་པ་ *jur*, supine of *ḡḡ-ba*; *jur mi ḡḡod* indigestible *Sch.* (?).

འཇུག་པ་ *jur-ba* 1. (pf. *ḡḡur*, q. v.) Ca.: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *jur-bar ḡyūr-ba* to be entangled; *jur-bu Sch.*, \**jur-pa* C. tangled yarn; *ḡḡḡḡ-bu jur(-pa) Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *jur-mūg* wrinkled, as the skin is in old age *Thgy.*; *jur-mig* a wire-drawing plate, *jur-mig-nas ḡḡḡn-pa* to draw through this plate *Thgy.* — 2. = *ḡḡḡḡ-ba*

## འཕྲུག་ཤུག་

to evade, to sham, to go out of the way, *jur-mad* unavoidable *Mil.*

འཕྲུག་ཤུག་, v. ཤུག་-ba I, 1.

འཕྲུགས་ཤུག་-pa, ཤུག་-po, well-sounding *Stg.*; *myan* - ཤུག་ harmony, euphony.

འཕྲུགས་ཤུག་(ས)་ཤུག་-pa 1. dexterity, cleverness *Lex.* 2. skilled, clever; *Sch.* decent; ཤུག་-po id.

འཕྲུགས་ཤུག་-eggy a coquettish, alluring, seducing attitude or posture; *Lex.*: ཤུག་-mān ཤུག་-eggy ཤུག་ the harlot assumes such an attitude.

འཕྲུག་ཤུག་-ba, pf. ཅོས་, ft. ཅོས་, imp. ཤུག་, to milk, *rd* - ma ཤུག་-ba to milk a goat, ཤུག་-ma ཤུག་-ba 'to milk the milk'; *Kyod-kyis* ཤུག་-ma ཅོས་ dug, *nas ni ཅོས་-pa med*, it is you, not I, that have 'milked out the milk' *Gl.*; ཤུག་(-ba) - po, ཤུག་-mān, milker, milk-man, ཤུག་(-ba) - mo milkmaid; *dōd* - ཤུག་ ba a cow that is able to fulfil every wish.

འཕྲུགས་ཤུག་-pa I. pf. ཅོས་, ft. ཅོས་, imp. ཤུག་, C. col. \*ཤུག་-pa\*, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place *Dzl.*, *Gl.*; fig. = ཤུག་-pa (e.g. *āg-ba-la*, *byan-ṣab-ba*, *byan-ṣab-kyi lām-la*) v. ཤུག་-pa 3; to put in order, to arrange, *ṣig-rten-bāg-pa* the arrangement (system) of the world; *lus drān* - por ཅོས་ - ste sitting straight, bolt-upright *Dzl.*, *Mil.*; ཅོས་ - nu *mi adod* if one places her any where, she will not remain there *Mil.*; *stān* - du yar ཅོས་ (the anchors) were placed above, were weighed *Pth.*; *lā-su* ཤུག་-pa to set one a task, to employ one in a certain service *Dzl.*, *rgyal-erid-la* ཤུག་-pa to appoint one to the government i.e. to make one king; *lōms* (resp. *fuṣa*) - la ཤུག་-pa to take to heart *Gl.*, *Mil.*; *lā-la grui* ཤུག་-ba ཅོས་-la if we fancy the human body to be a ship *Thgy.*; *nām-mā* *rān-gi nān-du* ཤུག་ transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *phyir* ཤུག་-pa 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside

## འཕྲུགས་ཤུག་-pa

*Dzl.*; (another reading omits *phyir*). — 2. to lay or put down, a burden etc., \*ཅོས་-la ཤུག་ put (it) down and come! C.; nor (r)og ཤུག med heaping up treasures and depositing them was not, i.e. was never heard of; *ṣōg* - ཤུག - mān a hoarder up, a miser *Ca.*; to leave, to leave behind, *lag* - *rjā* a trace or mark of activity, monumentum *Gl.*; to leave, quit, abandon, *rān* - *gi yul* one's own country *Gl.*; *pōn* - *par* ma ཅོས་ - *par* so that it is not abandoned, given up, to poverty *Thgy.*; \**yūg-lē* ཤུག་ C. (= \**pān* - *tē* *bor* W.) throw it away! to depose, *yi* - *ger* *bris* ཤུག་-pa to depose in writing, *literis mandare* *Gl.*; *sā-bon*, *yān* - *brgyād* ཤུག་-pa to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, *rē* - *ṣig* ཤུག་-la setting aside, apart, for a while *Dzl.*; *mnyām* - *par* ཤུག་-pa v. *mnyām* - *pa*; *agrōl* - *lam* ཤུག་ shall we turn them out or leave them? *Mil. nt.*

II. pf. (b) ཅོས་, fut. ཤུག་, imp. ཤུག་, W. \**ṣōg* - *ṣē*, to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

འཕྲུགས་ཤུག་-po n. of a Lu *Mil.*, = *ṣag* - *po*.

འཕྲུག་ཤུག་-pa = *lōn*, tadpole.

འཕྲུག་ཤུག་ ཤུག་-ཤུག་ col., *Sch.* ཤུག་-pa, oblong, longish, oval, elliptical, cylindric, bottle-shaped etc.; col. also applied to stature: tall; ཤུག་-nyāms - *ṣan* *Wāi*. oblong shaped, in relation to leaves, cones of fir etc.; *lō* - *ma* ཤུག་-stābs *nyāg* - *ga* - *ṣan* split into narrow slips, wing-cleft (leaves of caraway). *Wāi.*; *dbyābs* - ཤུག་ an oval form.

འཕྲུག་ཤུག་ ཤུག་-stā *Ca.* = *lōg* - *stā*.

འཕྲུགས་ཤུག་ ཤུག་-pa, pf. ཅོས་, also ཅོས་, fut. ཤུག་, imp. ཅོས་, W. \**ṣōm* - *ṣē* 1. to conquer, subdue, oppress, suppress, an enemy; *dōd* - *ṣāg* - *kyis* *kūn* - *nas* ཤུག་-pa to be quite overpowered by lust; *nad* ཤུག་-pai *aman* a medicine for a disease (to overcome it); *rāb* - *tu* ཤུག་-pa *ṣā* the following overpowering (charm);

*bdom-mo* an exclamation like: I am done for! *peris!* — 2. to destroy, towns etc. *Glr.*; *bdom-la ydag-go* id. *Glr.* — 3. to plunder, spoil, rob, *jom-pai* grabs *bya-pa-la* as they were about to rob him *Mil.* — 4. to finish, accomplish *W.*, cf. *dom-pa*.

**འཇེན་ གཤོག** 1. *C.*, also *yzor*, hoe, grubbing-hoe, mattock, pick-axe (*W.* \**tog-tse*), *gor-gyis rkob-ba* to turn up with the hoe; *gor-po* a large mattock, pick-axe, spade, *gor-bu* a small one, a hoe; *gor-yu* the handle of a hoe, *gor-ltags* the iron of a mattock *Cs.* — 2. supine of *job-ba*.

**འཇེན་པ་** *jol-ba* I. vb. 1. to hang down, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *jol-jol* hanging-belly, paunch. — 2. gen. *byol-ba* to turn aside, to make way.

II. sbst., also (*Cs.*) *jol-jol* and *jöl-ba*, train, trail; retinue (*Cs.*; *jöl-gos* (*Cs.*, *jöl-ber Wdk.*, *Ph.*, a robe or garment with a train; *jöl-dan* having a train; *jöl-méd* without a train *Cs.*

**འཇེན་པ་** *jol-lé* hanging, cf. *pyan-né*, *gród-pa jol-lé* hanging-belly, paunch, cf. *pyal Lex.*

**འཇེན་པ་** *jöl-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

**རྒྱུ་པ་** *rjan-ma*, or *rdzan-ma*, store-room *Thgy.*

**རྒྱུ་པ་** *rjid-pa* lean *Cs.*, gen. *rid-pa*.

**རྒྱུ་པ་** \**rib-las* (?) *W.*, service done in socage, compulsory service, in the fields, on roads etc.

**རྒྱུ་པ་** *rjud-pa*, *rizud-pa*, = *rgud-pa Lex.*

**རྒྱུ་པ་** *rjun*, *nad-rjun* *Mil.* a disease.

**རྒྱུ་པ་** *rje(-bo)*, also *rje-u*, lord, master, 1. ruler, king, *yul-gyn rje mtzad-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-kama-kyi rje-bor gyur* he became sovereign of Tibet *Wdk.*; *sa-yi*

*bdag-po mi-yi rje Mil.* lord of the ground, ruler of the people; *rje-bo dan bran*, *rje-Köl Stg.*, master and servant; *rje-blön* king and minister; *rje ci lags sir*, what does that mean? *Glr.*; also a title before names, esp. names of kings, *jobo rje Dipangkura Glr.*; *rje-bdud rje-btadn* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje dkon-mcög-la ysol-ba dba-pa Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. a nobleman, a person of rank, *rjeu(s) rigs*, *rje-rigs* = *rgyal-rigs* the caste of nobility. — *rje-dpön (Lex. རྒྱུ་པ་)* = *rje*, master, lord, prince (*Cs.*; *rje-ma*, also *yces-ma Cs.*, col. \**de-ma*\*, a lady of rank, *rje-čün* a young lady, a miss; *rje-sras* a young gentleman; also a term of address *Cs.* — *rje-btsün* reverend sir, a title of the higher priesthood, *rje-btsün-ma* fem. — *rje-sa* (or *žé-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai ylam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: \**yá-ša čö-če*, *yá-žé pé-ra*\*.

**རྒྱུ་པ་** *rje-nár* the lower part of the leg, the shank (*W.* \**sug*\*); *rkan-lig rje-nár* the lower part of the arms and the legs *Med.*

**རྒྱུ་པ་** *rje-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* \**žé-če*\*, to barter, to give or take in exchange; *di-dag-gis brjeo* it may be exchanged for these *Dzl.*; \**zan dan wrog žé-če* *W.* to risk one's life for the necessary food (as thieves do); *brje-byai nor* articles of barter; in a more general sense: to change, to shift, *min* the name, *gos* the clothes *Dzl.*, *ynas* the place, *fae* the life; i.e. to die *Cs.* — *brje(-ba)-po* a barterer *Cs.*

**རྒྱུ་པ་** *rjed-pa*, pf. and fut. *brjed* 1. to honour, reverence c-dat., *mčód-čün brjed-pa* id. *Dzl.*; *brjed-pai os* venerable *Lex.* — 2. to forget, frq. (*Cf. lus-pa*); *brjed-du jug-pa* to make forget, to cause to forget.

**Comp.** *rjéd-nas-can Lexx.* (མཐོང་མཐོང་) forgetful, oblivious; *Cs.* gives inst. of it: *rjéd-nas-can*, but also thus no clear etymological explanation is obtained. — *rjéd-tu* draught of oblivion, of Lethe (*Cs.* — *rjéd-benyén* (etymology?) *sgug-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgug-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-to* list of notes, memorandum - book, journal, diary, cash-book etc. *Glr., C., W.* — *rjed-rdó* prob. monumental or memorial stone. — *rjedl-bydñ* specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjed-byéd* 1. a demon that takes away the power of memory, also *rjed-byéd-kyi ydon*. 2. epilepsy (མཐོང་མཐོང་) *Med.* — *rjed-zds Cs.*: 'the meat of forgetfulness'.

རྒྱུ་རྒྱུ་ rjen-ne-ba v. the following word.

རྒྱུ་ rjén-pa 1. not covered, bare, naked, *B., C. (W.: \*der-nyál)*, *rkañ-rjén* (-pa) barefooted, unshod; *žabs-rjén-par ydā-ba* or *yēga-pa*, resp., to be barefooted, to go barefoot; *don rjén-du sdód-pa* to sit with unveiled face, *ngo-rjén-pa* with uncovered head, *rgyab-rjén* with a naked back *Cs.*; *rjén-par dón-pa C.* to strip perfectly; *dmār-rjén* stark naked *Sch.*; *rāl-gri rjén-pa* a naked sword; *\*žen-pa ton\** *W.* give it (me) not wrapped up! *sa-rjén* the bare ground, not covered with a carpet *Cs.*; *rjén-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. raw, not roasted or cooked, *sa-rjén* raw meat, *dmār-rjén* red raw meat; *mar-rjén* not melted butter; *nas-rjén* raw barley, not prepared or roasted; also the meal of it: *W. \*nar-jén\** barley-flour, cf. *Sch.*: *bra-rjén* buckwheat-meal. — *rjén-zds Med.* (*Cs.* also *rjén-rigs*) victuals that may be eaten raw. — 3. not ripe, unripe *W.*

རྒྱུ་ rjes 1. trace, track, mark left, impression made (on the ground), *pyi-rjés Med.* prob. id.; *mi-rjés* a man's track, *ra-rjés* a horse's track *Glr.*; *šin-rtai rjés* the track of a waggon or cart, a rut; *rkañ-rjés*, resp. *žabs-rjés*, the trace of one's foot, footprint, *rkañ-rjés byuñ* a footprint is made; *rkañ-rjés jog-pa* to leave a footprint behind *Mil.*; *byas-rjés* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjés*, resp. *pyag-rjés* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. the hind part of a thing *Sch.* (?) — 3. inrelation to time: that which follows, the consequence, the course or progress of a thing, the last, = *mjug*. — 4. adv. and postp. inst. of *rjés-su*, v. below. — *rjes yčód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part (?) 3. *W. \*žes řad-č\** to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rā-ma kyui rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjés-la*, *rjés-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *deñ rjés-la*, *de-rjés* after that, afterwards, later *Mil.*; *de-dag dās-pai rjés-su* after these were gone *Glr.*; *bžag-rjés po* = *bžag-pai jog-tu Lt.*; *nai rjés-su* after my death. *rjés-su* in conjunction with verbs corresponds to the *Sek.* ལྟུང་ and is often not to be translated, or serves only to give additional force to some other word or expression: *rjés-su gró-ba*, *brāñ-ba* to go after, to follow, to come after; also fig.: *spyód-pa tams-čad ya-rābs-kyi rjés-su brōñ-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lō-lo dāñ spyód-pa nāñ-pai rjés-su gró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rjé-su brjód-de* saying after the teacher *Thgy.* — *rjé-su dzin-pa* to receive *Pth.*: *Ról-por rjé-su tsán-nas lto-gds-kyis bakyán-du ysol pray* take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *éed-du dzin-pa* frq.; to draw after (after death) *Mil.*; to assist, *di rjé-su zui zig* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory *ni f.* — *rjé-su jüg-pa* 1. vb. a. to add, affix, 2. vb. n. to follow, *bdag dan bdag-gi rjé-su jüg-paí slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjé-su slób-pa* to follow another as a disciple *Dzl.* 30, 3 (22, 7 seems to be a corrupt reading). Also in the following phrases *rjé-su* may be understood in the sense of: afterwards, subsequently: *rjé-su dran-pa* to remember, recollect, keep in mind, *rjé-su dran-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjé-su gyód-pa* to repent *Cs.*; pleon. or without any obvious meaning in: *rjé-su mtsán-pa Thgy.* to agree, to accord, *rjé-su rnyéd-pa Sty.* to find, *rjé-su dpag-pa* to weigh, to ponder *Cs.*, *rjé-su enyín-brat-ba Thgy* to pity, *rjé-su betán-pa Tar.* to instruct, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjé-su yi-rdñ-ba*, resp. *rjé-su tugs-rdñ-ba* (*Sch.* erron. *tugs-pa f.*) to rejoice, to enjoy, for which sometimes also *rjé-su pyégs-pa* is used, e.g. *dbyá-ba-rnams-la rjé-su yi-rdñ-ba* to rejoice at people disagreeing, to enjoy discussions and jarrings *Sty.*

**Comp.** *rjes-kyé* (ཅེས་ཀྱི་) born later; younger brother. — *rjes-grúb-kyi miñ by-name*, surname *Cs.* — *rjes-jüg* 1. following, coming after, *pyi-rábs rjes-jüg tamé-dád* all the following generations *Pth.* 2. final consonant. — *rjes-tóg* prob. the same as *rjé-la Wdñ.* — *rjes-tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is ab-

solutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjé-ma* = *rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, trackless, *jig-pa* to destroy thoroughly *Glr.*

ཅེས་ཀྱི་ *rjé-sa* v. *rjé-ba*.

ཅེས་ཀྱི་ *rjód-pa* pf. and fut. *brjod*, to say, pronounce, utter, e.g. a charm or magic formula; *ne miñ zód-da rag\** *W.* I hear my name mentioned; *sans-rgyá-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; to propound, promulgate, *cos* a religious doctrine; to enumerate, set forth, *légs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; to treat of a subject in writing: *lhag-pa-rnams ni dir brjód-bya* we have now to treat of the rest *Zam.*; an author even says *zes brjód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr.*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-dñ dpag-tu méd-pa id. Dzl.*; *brjód(-kyis) mi lán-ba* (or *lón-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re-rdñ mñ-nas rjod mi lán* one cannot mention or enumerate them all *Mil.*; *don mdzéd-pa rjod mi lán-no* his utility is beyond description *Dzl.*; *rjód-kyis mi, lán-baí pyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ཅེས་ཀྱི་ *hags*, resp. for *lts*, tongue, *hags-kyis zób dór-ba* to spit, to spit out; *hags-zéb* spittle, saliva; *hags-dbágs* breath,

ཅེས་ཀྱི་ *hán-mo* p. n. of a district 1. in Ü, 2. in Kams.

ཅེས་ཀྱི་ *hán-ku*, or *hán-gu Lt., W.*, green (gen. expressed by *stón-po*, notwithstanding the ambiguity), *hán-kyé* greenish white, *hán-nág* greenish black, dark green. — *hán-pa* green corn, in the first stage of its growth (in the second stage it is

called *sog-ma*, in the third *snje-ma*. — *lo-lyán-ba* having a green blade. — *lyán-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷན་པོ་ — *lyán-dmar* greenish red; *lyán-sér* greenish yellow.

ལྷན་དྲུག་ ལྷན་པོ་ (spelling?), solid, not hollow, *W.*

ལྷན་ལྷན་ ལྷན་ལྷན་ fifth, dirt, dust, sweepings; *lúd-pa* ལྷན་ལྷན་ *mañ* a great deal of foul mucous expectoration *Lt.*

ལྷན་ ལྷན་ *W.* flat, plain, even; \**lyab-lyab-ba bor\** lay or put it down flat; \**lyab-bé-te dug\** sit down flat (on the ground)!

ལྷན་ ལྷན་-ba, 1. a flea (ལྷན་-ba). — 2. heavy, weighty.

ལྷན་དྲུག་ ལྷན་-pa, heaviness, weight, *yer dan* ལྷན་-pa *mnyam-pa dgos* it must be weighed up with gold *Glr.*; *de dan* ལྷན་ *mnyam-pa* of equal weight, equal in weight *Med.*; *lyid-can*, *lyid-lán* heavy; *lyid-čé-ba* very heavy; *lyid-méd* light, not heavy; *lus tams-čéd-kyi lyid pab* he sat down with the whole weight of his body *Ca.*; *lyid-kyis nón-pa* pressing down by his(its) weight.

ལྷན་དྲུག་ ལྷན་-pa *Ca.* to enter, to penetrate, *bló-la* one's mind, = to be perceived, understood; *tson-lyén* a die or colour penetrating and remaining fixed in cloth etc. *Cf. zén-pa.*

ལྷན་དྲུག་ ལྷན་ a large valley, principal or main valley; region, district, province *Dzl.*; *lyóns dan yul-čór* countries and provinces; *lyóns zén-po* a large country; *ká-ba-čan-gyi* ལྷན་ ངམ་, *góns-čan(-gyi)* ལྷན་ Tibet, frq.; *ndge-lyóns* woody country; *emán-lyóns* a country of medicinal herbs *Zam.*; *mú-gé* ལྷན་ a very poor country, starving country *Mil.*; *lyóns-la* in the valley, in the plain; *lyóns-mi-rnams* country-people *Ca.* — *lyóns (-su)* *rgyú-ba* to rove about, *lyóns agyúr-ba* the end of the estival fast of the

monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྷན་པོ་ ལྷན་-pa a country of gods, paradise; ལྷན་-མི་ a tree from paradise, or any large and beautiful tree; *lyón-pai ndge* a beautiful forest.

བརྗེ་ བརྗེ་, *Tar.* 11, 14, but more frq. *γzi-brjíd*, brightness, splendour, lustre, gen. of gods and saints, v. *γzi*; also *dpal-brjíd* *Lex.*; *brjíd-pa* to shine, glisten, glitter *Ca.*, *brjíd-kyis brjíd* shining with brightness *Lex.*

བརྗེ་ཐོ་ བརྗེ་-bo a making up, a compensation by barter, *brjé-bo byéd-pa* *Glr.*, \**brjé-bo gyáb-čé W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗེ་ བརྗེ་ (cf. *rjód-pa*) sound; talking; speech, *brjód bde-ba* euphony; also well-sounding, agreeable speech; *brjód mi bde-ba* the contrary; also: \**dha jé' mi dā* *C.* it is not meet now to speak about it; *brjód-pa* speech, utterance; *mñon-brjód* synonymy, explanation of words; *Ca.* also: 'a poetical term'; *mčód-brjód* praise, eulogy, *Sch.*: invocation of a deity; *čé-brjód* *Schr.(?)*, and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: — བརྗེ་ཐོ་ བརྗེ་ w.e.

Comp. *brjód-bya* sbst., *Zam.* also *brjód-pa*, = བརྗེ་ an attribute, predicate *Lex.* — *brjód-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjód-dód* *Tar.* 210, 7: *brjód-dód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*



११ *nya*, I. the letter *ny*, double-consonant, distinctly pronounced like *n* + *y* (*Sek.* न्य), and used only as initial letter; therefore differing in its nature and sound from the *Sek.* न, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (न्या), *nya dzin-pa*, *W.* 'nya zim-čé', *nya čör-ba* (or *bör-ba*) *Dzl.*, *nya lén-pa* (*blán-ba*) *Pth.* to catch fish; *dám-nya Ld.*, an eel *Cs.*; *rgyál-poí yáol-nya* the king's table fish *Pth.*

IV. also *nyá-žu* (cf. *čú-ba*). 1. *tendón*, sinew; *W.*: 'Kán-pe *nya* čid son' my foot is asleep. — 2. col. mark, left by a blow, a weal, 'nya *lanis*' the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — २. = *tes* ni f.: *zld-bai nya drág-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. muscle *Med.*, *nya-bti* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. 'nya čdd-čé' *W.* to arrive sooner by a short cut; cf. also 'čad-nya'.

Comp. *nya-rikyál* the bladder of a fish *Cs.* — *nya-skyoga* gills. — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-kráb-čan* carp *Sch.* — *nya-kráb-čén* sturgeon *Sch.* — *nya-króm* fish-market. — *nya-gdán* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-gré*, *nyai grd-ma* small fish-bones. — *nya-gyúr* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* fishing-net. — *nya-rgyáb* *C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zld-ba*) full moon *Pth.* — *nya-sgón* fish-spawn, roe of fish. — *nya-lébe* fish-gills *Cs.*; mother of pearl *Schr.* — *nya-čú* *tenden*, sinew; perh. also a large

nerve in the nape of the neck. — *nya-dól* fishing-net; 'nya-dól-ča' fisherman *W.* — *nya-dós* a load of fish *Sch.* — *nya-ldir* 'a muscle' *Sch.* — *nyá-pa* fisherman *Cs.* — *nya-jyis* (*Cs.*: fish-gills) mother of pearl *S.g.* and col — *nya-mid* *Sch.*: a sea-monster (this word seems not to be generally known). — *nyd-mo* a (female?) fish *Mil.* — 'nya-tél' bow-net, kiddle *W.* 'nya-tád' *C.* id. — *nya-tál* the fat of a fish. — *nya-tser* fish-bones *Sch.* — *nya-tšón-pa* fish-monger. — *nya-dzin* *Cs.*, 'nya-kúg' *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-rús* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera (*Urd.* قَيْحَانَة) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyd-ba* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* 'ša-bčég'. — *nya-yéd* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the backbone with the bones attached to it, resembling a saw.

३१, ३१ *nyd-ga*, *nyag*, a steel-yard.

३२ *nyd-bo* body, figure *Sch.*

३३ *nyd-ma* (*Sch.*: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyd ma pō-mo-rnams* *Mil.* (cog. to *nyán-pa*) ३४ *nyd-ra* care, *nyd-ra byéd-pa* *Sch.*, 'nyd-ra čd-čé' *W.*, to take care of, to provide for a person, to keep a thing well; 'nyar go' *C.* for *nyd-ra byéd gdoe*; cf. *nyét-ka*.

३५ *nyd-ra-nyo-ré* weak, feeble, frail, e.g. of a worm *Thgy.*

३६ *nyag* 1. v. *nyd-ga*. — 2. v. *nyd-ga*. — 3. also *nyd-ga*, *nyag-krám*, notch, indenture, *lō-ma jrd-la nyd-ga-čan* having

multifid leaves, like those of caraway *Wāi.*; *nyág-ga méd-pa* not cleft, not indented. — 4. of wool, *nyág-tu drén-pa* to draw out into threads, to spin *Mil.*

ཉག་ཉིག་ *nyag-nyig* *Cs.*, *Sch.* also *nyag-nyóg* fifth, dirt.

ཉག་ཉམ་ *nyag-nyám* *Mil.* = *sna-tso* (?), of rare occurrence.

ཉག་ཐག་ *nyag-thag* thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turquoises *Mil.*; a cable *Sch.*

ཉག་མཐོག་ *nyag-mfil* scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

ཉག་ཕྱར་ *nyag-phran* a small beam, a pole *Cs.*; an arrow; *nyag-phran-mdú* arrow *Mil.*

ཉག་མ་ *nyág-ma*, also *nyag-ré*, single; *nyag yig* 1. id., *skra*, or *spu nyag(-ma)* *rig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. a minimum *Mil.* — 3. *Sch.* also: bachelor, old voluntary bachelor. — *saiis-rgyas-nyag-yig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

ཉག་མོ་ *nyág-mo* *Lex.* w.e.; woman *Sch.*

ཉག་ཁྱི་ *nyág-tin* beam of a steel-yard.

ཉང་ཀ་, ཉང་གོ་ *nyán-ka*, *nyán-ge* *Sp.* currant, *Ribes*.

ཉན་དི་ *nyán-ti* *Pur.* thy, your (?).

ཉན་པ་ *nyán-pa* (*nyán-to*, *nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *tos-pa*); *slób-dpon-gyi tād-du* *dos nyán-pa* to attend to the religious instruction of the teacher; *niag* or *tsig nyán-pa* *Dzl.*, *kā-la*, or resp. *zāl-la*, or *bka-nyán-pa* to obey, to yield; *nas ji-ltar zér-pai kā-la nyán-na* *Glr.*, *na zer nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las*. — 2. to listen secretly, to be an eaves-dropper, *\*pag-nyen jhē-pa* *C.*, *\*pag-nyán dō-tē*, *tāi-tē* *W.*, id.; *nyán-mkan* col. *nyán(-pa)* -po, fem. *nyan(-pa)* -mo, *B.*, a hearer, auditor; *nyan-tōs* id.; but esp. of the personal disciples of Bud-

dha, the *Sravakas*, *Kōpp.* I., 419; *Burn.* I., 296; *nyan-tōs bōu-d-tūg* the sixteen *ynās-brtūn* q.v.; *nyan-tōs-na* a female hearer; *kā-la nyán-po*, *nyán-mkan* obedient, *kā-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: *gró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btub-pa* not being willing; without a negative: *\*nyán yin* *W.* yes, I shall be able; inst. of *rūn-ba*: *\*za-nyán yōd-na* *Kyon* *W.*, bring it me, if it is still eatable. ཉན་ *nyam*, also *nyam-tig*, *nyum-yōs* cricket, locust *Sik.*

ཉན་(སྤྱི)་ *nyam(s)*, resp. *tugs*, *tugs-nyim(s)* 1. soul, mind, *nyāms-kyi* grogs companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyāms-kyi tani* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgā-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgā-ba* an unhappy state, discomfort, *nyams-dgā glū-ru blōis* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyāms-dgā-bai sa-ynas* a charming country *Glr.* — 2. thought, *nyams skye* or *šar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyams-kyi* *tadd byēd-pa* *Pth.* (also with *bēd-pa* or *lén-pa* *C.*) to try, to put to the test, e.g. one's strength; *tugs-dām-gyi nyams sād-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyāms*, *byed-nyāms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyāms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyāms-su myōn-ba* to suffer, undergo, experience *Dzl.*; *nyams nā-ba* v. the compounds; *nyāms bēd-pa* *C.* to try, to examine; *nyāms brū-ba* *C.* to irritate, provoke, vex; *nyāms myōn-ba* = *nyāms-su myōn-ba*; *nyāms bžag-pa* is said to be = *drdn-pa nyē-bar bžag-pu*, v. *nyē-ba*; *nyāms lén-pa* 1. = *nyāms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey; *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sad-pa* ccg. 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *tugs-dam-gyi nyams sad-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

**Comp.** *nyams-dgü* v. *nyams-tābs*. — *nyams-rggyüd* *Mil.* = *nyams*, *nyams-rggyüd-la sbyāns-pa*, intellectually skilled, well versed. — *nyams-nid* anxiety, fear, dread, of a thing, with the dat. or instr. *Mil.*; *nyams-nid-las tār-ba* to be delivered from anxiety *S.g.*; *nyams-nid-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *nags-tāil nyams-nā-ba* a horrible forest *Dzl.* — *nyams-bādg* is said to be used resp. or euphem. for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-tāgs sin Schr.*; in *Thgr.* it seems to be used in this sense. — *nyams-čān* 1. faint, weak, languid, exhausted, by hunger, illness etc. *Dzl.*; poor in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snayms-čān*. — *nyams-rtōgs* resp. knowledge, cognition, perception, *nyams-rtōgs tig yod*, *nyams-rtōgs bzān-po skye* or *kruñs*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtōgs-kyi mīar pyin-pa* to obtain perfect knowledge *Mīar*, frq. — *nyams-stābs* strength, zin is gone *Med.* — *nyams-ston-yādl* v. *yādl-po*. — *nyams-brtāds byed-pa* strengthening, restorative, nourishing *Med.*, (but *nyams-brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-tāg-pa* suffering, tormented, exhausted *Dzl.*; *nyams-tāg-pai skad* or *agra* lamentation, doleful cries. — *nyams-tābs*, *nyams-dgü* *Sch.*: 'appearance, colour, figure, state' (?). — *nyams-mydñ* *Tar.* enjoyment, delight, *nyams-mydñ ma skyes ruñ*, although I had no real enjoyment of it *Mil.nt.*; *tār-bai nyams-mydñ* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtāul*

*Dzl.* ཉམ་, 7 skill. — *nyams-mādr-ba C.* wonderful, most beautiful. — *nyams-lān* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམ་བུ་ཉམ་པ་ *nyāms-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, *stobs-nyams*, *dbān-po nyāms-pa*, *yān-lag nyams* *Lex.* (as explanation of *zā-bo*); *smra-nyāms* (the sick person) speaks little *Med.*; *\*sem-nyām sōn-kan\** *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsūl-krima* (or *tsūl-las*) *nyāms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzōd-pa nyāms-par gyūr-bas* because their patience failed *Dzl.*; also stained *Glr.*, e.g. *kṛāg-gis* with blood; *nyāms-par byéd-pa* *Wāñ.*; *nyāms-su jūg-pa* *Glr.* to spoil, deteriorate, destroy; *ma nyāms-pa* entire, complete, untouched, uncorrupted.

ཉམ་ཉམ་ 1. v. *nya-ra*. — 2. *Cs.*, also *nyur-nyar*, oblong.

ཉམ་བུ་ཉམ་པ་ *nyār-ydōñ* *W.* inst. of *nar-ydōñ*, shin, shin-bone.

ཉམ་ཉམ་ *nyal-nyil*, or *nyal-nyöl* filth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉམ་བུ་ *nyāl-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal(-du) sōñ* (he) went to bed *Glr.*; *gya-erān-la nyāl tād-gō* (he) slept in the street *Glr.*; *mī nyāl tām-la* when people go to bed, at curfew *Mil.*; *rtā nyāl byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtāva nyāl* the grass is laid-down (by the wind or rain) *Dzl.*; *ra\_og nyāl-bai nya* so *Zam.* calls the letter *nyā*; fig. to rest, *bdā-bar nyāl-du mād-do* (he) had no rest, viz. from envy *Dzl.* ཉམ་, 12. — 2. with *dañ* or *la*, to lie with (a woman) *Dzl.* and elsewhere. — 3. fig. to dwell, to live *Mil.*

**Comp.** *nyāl-kri* couch, bed, sofa *C.* — *nyāl-gōs* counterpane, quilt, blanket *Sch.* — *nyāl-po* coition, *nyāl-pa byéd-pa* to practise cohabitation, *māñ-du* immoderately *Med.* —

*nyid-bu* bastard, whoreson *Ma.* — *nyid-sa* sleeping-place.

ཉི་ཉི་ 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyā*, *-stōn*, *-kri* etc., *nyi-kri* also title of a book, the *Prajñā Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉི་ཁུ་ *nyi-kū* a lake in Nepal *Pth.*

ཉི་མ་ *nyi-ma* (Bal. \**nyō-ma*\*, 1. the sun, *dar* becomes visible, rises; *dar* id., also: has risen, shines; *nub*, *rgas*, *W.* also \**skyod*, *bud*\*, sets, is setting; *nyi-ma nub tsē bar* (for *tsē bār-du*) until sun-set *Sch.*; *nyi-mai nyen*, akin to the sun, the *Sākya* race *Cs.*; \**da nyi-ma rin-mo*\* *W.* now the sun stands already high in the heavens; \**nyi-ma-gan-dār*\* sun-flower, *Helianthus*. — 2. day, = *nyin-mo*, opp. to night, *frq.*; \**nyi-ma-tsē*\* *W.* the whole day, all day long; \**nyi-ma-jed*\* *W.* noon, mid-day; *nyi-ma yēg* one day, once *Dzl.*: *nyi-ma-re-rer* daily.

Comp. *nyi-dkyil* disk of the sun *Sch.* — *nyi-gwi*, *nyi-mai gwi* noon, mid-day; meridian(?) *Cs.* — *nyi-dgā* seems to be the n. of a medicinal herb *Med.* — *nyi-rgā* sun-set. — *nyi-lōg* the solstice, *dgūn-nyi-lōg* winter solstice, *dbyar-nyi-lōg* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgā*. — *nyi-tse* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = རྒྱུད་ direction, place, country(?); *nyi-tse spyōd-pa* *Lex.*: a kind of ascetic; *nyi-tse-ba* *Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsōd* sun-dial, *nyi-tsōd-kyi kōr-lo* the circle of a sun-dial *Cs.* — *nyi-dzin* eclipses of the sun (cf. *agra-yōn*). — *nyi-zēr* sun-beam, *nyi-zēr rēd-la dōn-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zēr-gyi rādul* a mote floating in a sun-beam. — *nyi-zlā* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčōd-rten*; *nyi-zlā badad mi* on sun and moon will not stand still *Mil.* — *nyi-ōy* below the sun; the earth *Was.* (49); *nyi-ōg-gi rgyal-kams* *Glr.* id.; it seems, however, to

denote a certain country, acc. to *Mahāvvyut-patti* the same as *Aparāntaka*, *Williams*: the western country; cf. *Schf.* on *Tar. 73*. — *nyo-od* sun-shine. — *nyi-yōl* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; \**nyi-rīb*\* (prop. *sgrib*) *W.* id., umbrella. — *nyi-dār* sun-rise *Cs.* — *nyi-lhag* *Sch.* a cold day(?) — Cf. *nyin-mo*.

ཉི་ཁུ་ *nyi-kū* (inst. of *nyis-kū*), often in conjunction with *dam-pa*, twenty, *nyi-kū-rtsa-yēg* *B.*, *C.*, \**nyi-kū-nyer-yēg*\* *W.*, *nyer-yēg*, twentyone.

ཉི་མ་ཉི་མ་ *nyig-nyig* *W.* loose, slack, lax, not tight or tense.

ཉི་ཁུ་ *nyin-kū*, *Ssk.* མ་ཁུ་ *Cs.*: 'heart, spirit, essence', cf. *nyin-po*.

ཉི་ཁུ་ *nyin-to* *Sch.*: sure, trustworthy, *Lex.*: *nyin-tor* = *nes-par*.

ཉི་ཁུ་ *nyin-lag*, a category not familiar to us; gen. mentioned together with *yān-lag*; it might be translated by: members of a second order, parts of the *yān-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yān-lag dan nyin-lag tams-dād dan lān-pa*; *yān-lag dan nyin-lag nā-ba*; *yān-lag dan nyin-lag yōd-pa*; evidently the *nyin-lag* are smaller, but more numerous than the *yān-lag*. In *Pth.* also *nyin-sprul* is found besides *yān-sprul*, emanation of the third order; v. *sprul-pa*.

ཉི་ཁུ་མཁུ་ཉི་ཁུ་ *nyin-māms shyōr-ba* to be re-born *Stg.*

ཉི་ཁུ་ *nyid* 1. self, same, opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyal-po nyid yin-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byēd-pai ynas nyid-la* just where I am working *Dzl.*; *dēi druñ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de nyid-du* at the very moment, *frq.*; *mčōd-byā nyid* that which is venerable par excellence *Tur.* 15, 13; *yōn-*

*tan nyid Tar.* 15, 14 id.; *dé-nas mi rin-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. —

2. In the more recent literature it is used resp. for *kyod*, thou, you; *nyid-kyi* thy, your *Pth.*, *Ma.*; *nyid-ran* you (col. *\*nyi-ran*, *nyo-ran*\*) *W.*, *C.*, resp., like the German *'Sie'*; *nyid-tag(-ran)* you, addressed to one person or to several, *C.* (in *Glr. Kyed-tag* seems to be used in the same way). —

3. only, *gras-kyi lia nyid Zam.* only the numeral *lia*; *za nyid-do* the letter *za* alone (without a prefix).

ཉིན་(མོ་) *nyin(-mo)* 1. day, = *nyi-ma* 2; *nyin-gyi rin-la* during the day-time *Pth.*; *nyin-mor gyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyin-tig* one day, once *Dzl.*; *nyin tig bzin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; *hy day-light Dzl.*; *dei nyin-par* on that day, frq. *Dzl.*; *pyir nyin, pyi de nyin, dei pyi nyin* the following day, on the f.d. *Dzl.*; *tses bdo-lidai nyin* the 15th., on the 15th. *Glr.*; fig.: *batan-pa nyin-par mdzad-pai skyes-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dad-pai nyin-byed* evangelist, apostle. — 2. propitious day; *\*na ça nyin-mo mi dug\** *W.* this day is not propitious for me to go.

Comp. *nyin-dkar* a white, a lucky day *Sch.* — *nyin-gan*, *nyin-tog-tag* (*W.* *\*tag-tog\**) all the day long. — *nyin-gün* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — *\*nyin-tse-re\** *W.* all the day long, the live-long day. — *nyin-mtsän* 1. a day and a night, *nyin-mtsän bdo-brgyad Mil.* for nine days and nine nights. 2. day and night *Dzl.*, *nyin-mtsän-méd-par* id., frq.; *nyin-méd-tsan-med W.* id.; *nyin-mtsän-du* id.

*Mil.*; *nyin-mtsän manyam-pa* equinox: — *nyin-zag(-rgig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pyéd* midnight, *nam-pyéd-yöl* 2 o'clock a. m., *to-rans* 4 o'clock a. m. (in popular language also: *\*jd-po dan-po\** about 2 o'clock, *\*nyis-pa\** 3 o'clock, *\*sum-pa\** 4 o'clock, *nam-lans* 6 o'clock a. m. (i. e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-där* 8 o'clock a. m. (when the sun rises upon the valley); *dras-jam* (col. *\*nyi-dul\**) 10 o'clock a. m.; *nyin-gün*, *nyi-pyéd* 12 o'clock, noon; *pyed-zöl* (*W.* *\*za-ra pi-mo\**) 2 o'clock p. m., *myur-smad* 4 o'clock p. m., *nyir-rgas* 6 o'clock p. m., *srod-kör* 8 o'clock p. m. (col. *\*sa-rub, srod-rub\**), *srod-zöl* 10 o'clock p. m. (col. *\*tin-ny\**) — thus acc. to *Wälk.* By adding the names of the 12 years' cycle (*nam-pyéd byi-ba, pyed-zöl glai* etc., v. the world lo), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-zag* as symb. num.: 15. — *nyin-bzin-gyis Pth.*, *nyin-re bzin Glr.*, daily adv., with *-gyi* adj. — *nyin-lam* a day's journey *Glr.*, *rkai-tän-gi, rdä-pai, lug-pai lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-rans Tar.* (= *to-rans*) day-break, morning twilight *Schf.*

ཉིན་ཕྱགས་ *nyib-pyags, W.* *\*nyib-zag(s)\** the sunny side of mountains.

ཉིན་པ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིན་ *nyis* 1. instrum. of *nyi*. — 2. in compounds for *ynis*.

ཉི་ *nyu* num. fig.: 68.

ཉི་ཉི་ *nyü-ti* pear *Ld.*

ལྷན་ nyug-pa 1. to besmear, spos to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch* 17, 14. — 2. to touch, = *rtg-pa* ccd. *W.*; *C.* ? — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, *du-nas ngo* one's head out of the water, to look or peep out, resp. *dbu nyug mdzad-pa Glr.*; *nyug-nyug-pa Tar.* 80, 21 to stand out, to project (*Sch.*: to run to and fro?).

ལྷན་མེ་ལོ་ nyug-rtae mé-tog Carthusian pink *C.*

ལྷན་རུམ་, ལྷན་རུམ་ nyug-rúm, nyui-rúm a eunuch *Dzl.*

ལྷན་ nyün-ba 1. adj. col. \*nyün-nu\*, little; \*nyün-nu zig\*, *Ld.* col. \*nyün-narig\*, nyün-zad cig id. *Dzl.*; nyün-das *Wdn.*, a little, a few, some; nyün-bar byéd-pa to make less *Cs.* — 2. vb. to be little.

ལྷན་ nyün-ma turnip, *la(-jug dan)* nyün (-ma) radishes and turnips *Glr.* — nyün-ku, nyün-loi ja turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). \*nyün-dó\* *C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — nyün-yi seed-turnips (*Cs.* turnip-seed). — nyün-lo a turnip leaf.

Note. In writing and speaking this word is often confounded with *yuñ(s)* mustard, so that e.g. *yuñ-ma* is said for turnip inst. of *nyün-ma*, *nyüis-dkar* for white mustard, inst. of *yuñis-dkar*.

ལྷན་རུམ་ nyui-rúm v. *nyug-rúm*.

ལྷན་ nyül-ba to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as *jackals*) *Mil.*; (*lia*) *nyül-pa*, *nyül-mi Pth.*, *sa-nyül* a spy *Cs.* (Also *nyül-ba*, *nyül-ba*.)

ཉེ་ nye num. fig.: 98.

ཉེ་ཉི་ nyé-ti a pear *Schr.* (cf. *nyü-ti*, *nyó-ti*).

ཉེ་ nyé-ba I. vb., to be near, to approach, always with the supine of a verb,

*du byéd-du nyé-bas* when he was near dying *Dzl.*; *zla-ba tsán-du nyé-bas* (when she was) near the completion of the months, i.e. the time of giving birth to a child *Dzl.*, frq.; *sléb-dpon pyir ón-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ynas der sléb-tu nyé-bai tse* when he came near the place *Mil.*

II. adj., col. \*nyé-mo\* near, both as to space and time, *lam-rin-gi nyen-pas kytin-mi* the neighbour is nearer than a kinsman living far off; *ka-ba dan nyé-bai sar* at a place near the pillar *Glr.*; *tag-nyé-ba id.*: *ri tag-nyé-ba zig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams C.* relations, kindred (*Dzl. W.*, 13 *nyen-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtams-med-pa lia dan de dan nyé-bai sdag-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: \*nyé-mo yin\* *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *anyin*, or *sems nyé-ba* (or \*nyé-mo\*), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; \*nyé-mo jhé-pa\* *C.* to love, e.g. parents loving their children or vice versa; *nyé-bai sras bryad Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandishuri etc.).

III. adv. *nyé-bar* or *nyer* 1. near, *dan* to, *dé-dag dan nyé-bar lha-kan bzens* near to them he built a temple *Tar.*; *nyé-bar ón-ba*, *sléb-pa*, to come near, to approach; *nyé-bar gyür-ba id.*, *stóns-su nyé-bar gyür-ba dan* when it was nearly empty *Pth.*; *dár-la nyé-bar gyür-to* it began to spread, to extend itself *Pth.*; *nyé-bar ynás-pa* to be near, to stand near, e.g. of a star *Wdn.* — 2. *nyé-bar byéd-pa*, with *la*, to adhere to, to keep (one's promise) *Pth.* — 3. *nyé-bar bzág-pa* to make use of, to employ, *drán-pa nyé-bar bzág-pa* (ལྷན་ལྷན་ལྷན་, *Burn.* I.,

626. ཉེ་མོ་ near, though Tibetan dictionaries write ཉེ་མོ་ to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. Köpp. I, 436) and instruction (*Dzl.* ཉེ་མོ་, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sans-rgyás-la dkón-pai du-žes nyé-bar bzág-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. intensely, urgently, speedily, *Jigs-pa nyé-bar ži* fear is speedily allayed *Glr.*; *nad-nyé-bar žao* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mik.*, *Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mló-ba* of urgent necessity, frq. *Tar.* *nyer-šel* it increases rapidly *Med.*

#### IV. sbst. v. nyé-tin.

Comp. *nye-skór Sch.* *nye-kór* those about us, the company around us, *Kyed-rán-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye-kór yan žégs-kyis yon* in this way family-connections are formed of themselves *Mil.* — *nye-mkón* = *nye-rin* *Ca.* (?) — *nye-grógs* neighbour, fellow-creature *Ca.* — *nye-žár* now *Sch.* — *nyé-dag Ca.*, *nyé-du*, and most frq. *nye-brél (nyen-brél)* kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye-ynás* disciple, *kyéd-kyi nye-ynás bygyio*, *nye-ynás-bu mčio* I wish to become your disciple *Dzl.* — *nye-tán*, *nye-rigs* relative, kinsman. — *nye-rin* 1. near and far, near and distant relations. 2. distance, *sgor nye-rin či-tam yod* how far is it from here to the gate? 3. partial, *rgyál-po nye-rin žes* the king is very partial *Glr.*, *nye-rin-méd-pa* impartial *Glr.* — *nye-lám* near; now *Sch.*

ཉེ་མོ་ nyé-zo damage, mishap, accident (syn. to *bar-čad*), *nyé-zo-méd-par* without an accident, safely *Dzl.*

ཉེ་མོ་མཁའ་ nyé-réq-pa *Lexx.* to wash.

ཉེ་མོ་ nyé-tin, or *nyé-bai tin Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་མོ་མཁའ་ nyég-ma, *nyeg-lág*; v. *nydg-ma.*

ཉེ་མོ་ nyéd-pa = *mnyéd-pa.*

ཉེ་ nyen 1. = *nye*, *ngen-kór*, or *nyen-skór* = *nye-kór* a relative, *Pth.*: *nyen-kór žig yin* he is a kinsman; also alone, like *nyen*. — 2. with a vb.: danger, risk, *nyér-du Jig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar gro-nyén yda* there is a danger of going to hell; *sróg-gi bar-čad-du gró-bai nyen yod Mil.* of risking one's life; \**dün-nyen* *C.* he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam, las, šbrul* etc.

ཉེ་མོ་ nyén-pa, pf. *nyén-to*, to be pained, pinched, pressed hard, e.g. by hunger, cold, enemies; to toil and mope, to labour hard, to drudge; v. *bañ*.

ཉེ་ nyer 1. = *nyé-bar*. — 2. v. *nyi-žu*.

ཉེ་མོ་མཁའ་ nyer-sndgs *Thgy.*, tieme, task *Sch.*

ཉེ་ཉེ་ nyer-nyér, *nyer-že*; *W.* drogs, sediment.

ཉེ་མོ་ nyér-ba 1. *Sch.* to tan, curry, dress, make soft. — 2. *W.*, also \**nyer-kad tán-čé*, to snarl, growl. — 3. *W.* to tarry, stay, linger (*nyér-ba* for *benár-ba*?).

ཉེ་མོ་ nyér-ma *W.* for *ryér-ma*, red pepper.

ཉེ་མོ་ nyér-lén, or *nyé-bar lén-pa*, is said to be = *rgyusi rgyu*, original cause.

ཉེ་མོ་ nyél-ba taken ill, sick *Sch.*

ཉེ་མོ་ nyés-pa I. sbst. any thing or noxious, or liable to become so, and the consequences of it; hence 1. evil, calamity, damage, *nyés-pa fams-čad dei lé-la* duo all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byin-bai žes* when

the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rlun*), bile, and phlegm, gen. called རྩ་ལྟོ་ལྟོ་ *nod-byed nyés-pa ysum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. moral fault, offence, sin, crime, *nyés-pai skyon*, being contaminated by a crime *Dzl*; *lus dan nág-gi* (or *Kai*) *nyés-pa* sin in word and deed *Dzl*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, frq.; also: *mi zig-la nyés-pa byun* a slip has occurred to a person *Dzl*; *bdag-la nyés-pa ci zig yód-de ma jñan* what crime have I committed, that you will not give me permission? *Dzl*. — 3. punishment *C*. \**nyé-mig*\* id., resp. \**ka-nyé*; *nyé-pa póg-kan*\* he that has got a punishment.

II. vb. to commit an offence, *dis ci nyés-te bzun* what offence has he committed that he is taken prisoner? *Dzl*. (cf. above); *siñn-lad bdag-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl*; *siñr ma shrdn-pa nyés-so* the not reporting sooner was a fault *Dzl*; *gyógpa nyés-so* you have committed a fault by covering... *Dzl*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *kyod ci nyés-pa smros zig* tell me what has happened to you *Dzl*; *bsñn-na ci nyés* quid mali, si vendideris? *Dzl*; *mi drñn-nam ci nyés* is she out of her senses, or, what is the matter with her? *Dzl*; *ci nyés-na why, ci nyés-na kñn-pai ndrñna rdñn-bu bakyl* why is there a pond within the house? *Dzl*; *ma nyés-pai grd-ba* innocent beings *Mil*; *ma nyés-pa pyir byun* he came out again unhurt *Dzl*; *nyés-byas* a wicked action, a sin *Cs*; *nyés-lñun* sin, sinful deed, trespass, *nyés-lñun-gis póg* he has been overtaken by a sin *Mil*.

ཉྱ ལྟོ 1. num. fig.: 128. — 2. carrot *Cs*.

ཉྱ་ཉྱ ལྟོ་ཉྱ་ a pear *Ld*.

ཉྱ་བྱ་ *nyó-ba*, pf. and imp. *nyos*, 1. to buy, *dñul bgyas* for a hundred rupees; *nyó-(ba)-po* a buyer, purchaser, *nyo-(ba)-*

*mo* fem.; *nyó-mñan* a buyer, customer; *nyó-to* account, bill; *nyo-ñññ* commerce, traffic; *nyo-ñññ byéd-pa* to trade. — 2. to take at rent, to take the lease (of a field, by buying the crop).

ཉྱ་བྱ་ *nyóg-pa* soiled, dirtied, made unclean, e.g. of victuals *Mil*; *nyóg-ma Sch.*, *ñu-nyóg Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar*.

ཉྱ་བྱ་ཉྱ་ *nyoga-byin Sch.*: too soft; *nyog-nyón Sch.* soft, tender, weak, inclined to weep; \**ñe-nyog-ñan*\* (for *yñe-nyog-ñan*) dandling, fondling *W*.

ཉྱ་བྱ་ *nyód-pa* food *Lex*.

ཉྱ་བྱ་ཉྱ་ *nyon-móns-pa* (seldom without *-pa*), *Sch.* 1. misery, trouble, pain, frq.; also used as a verb: *nyon-móns-ñññ*; *tsd-bas nyon-móns-te* molested by the heat *Dzl*; *nyon-móns-par gyir-ba* to get into trouble *Dzl*; *nyon ma móns-sam* had you to experience any hardship? *Dzl*. — 2. in a restricted sense: the misery of sin, *nyon-móns-pa-las pan-pai don med* this does not avail for being delivered from such misery *Dzl*; sin, *nyon-móns-pai nad, dri-ma Dzl*; *sér-ena-la sñe-pai nyon-móns-pa* avarice and other sins *S.O*; *nyon-móns-pa-méd-pa* free from sin, sinless *S.O*; *nyon-móns-ñan-gyis nyd-ba nyos Zam*. the offender buys the flesh of a fish.

ཉྱ་བྱ་ *nyob-nyób* weak, feeble-minded *Sch*.

ཉྱ་བྱ་ *nyor* 1. v. *nyó-ba*. 2. a rectangle *Cs*.

ཉྱ་བྱ་ *nyol*, imp. of *nyól-ba*; *nyól-ba* prov. for *nyól-ba*.

ཉྱ་བྱ་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs*.

གཤམ་ ལྟམ་ *nyñan* - a *Sch.*, prob. = *nyñan-ba*.

གཤམ་ ལྟམ་ 1. a pestilential disease, epidemic, or contagious disorder, plague, *mñe dan brum-bu nyñan Ma*; *nyñan-nñd* id.; *nyñan-dñg* a poison against, or a remedy for the plague *Med*; *ñka-nyñan* a destructive plague *Sch*. — 2. a species of wild sheep, argali (*Ovis ammon*).



མགན་པ་ *nydn-pa* cruel, fierce, severe, *lha nydn-rnams* *Glr.* gods of vengeance, deities of terror; *kleu-nydn* id.; *krims nydn-pa* a cruel commandment, frq.; *dam-tsig nydn-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: wild, rugged, precipitous; *nydn-sa* a rugged country *Mil.*; in *nydn-pas ynad* (v. *ynad*) prob.: dangerous. — *nydn-po* subst. *Mil.*?

གན་པ་(འ) *nyas(-bu)* 1. neck, nape, *nyd-ba brtuis* the neck is contracted or shortened *Med.* — *nyd-ko* hide, or leather of a beast's neck *Cs.* — *nyas-köbs* screen of the neck (attached to a helmet) *Sch.* — *nyas-rgyab* (?) *C.* breast-work, parapet. — *nyas-rtsé* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *nyas-tsigs* cervical joint. — *nyas-réns* stiff neck, *nyas-réns-dan* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nyas-tin* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-nyad* v. *skad*.

གན་པ་ཁང་ *nyas-nán, or mya-nán*, a village on the frontier of Nepal

གན་པ་འོ *nyd-bo* a witness, one that gives evidence *Cs.*, *Lex.* — *dpán-po*; *nyd-bo byéd-pa* to pledge for, to be surety for; *Dzl. 77V: bakyi-nyd byas*, *Sch.*: 'he made an attested loan'.

གནི་ག་ *nyit-ga* for *nyis-ka* *Stg.*; *nyit-zér* for *nyi-zér* *Lex.*

གནི་ག་ཏུ *nyig-tu* *Lex.* = *yig-tu*.

གནི་ *nyid*, resp. *mnal*, sleep, *nyid-du gro-ba* to fall asleep *Glr.*, *Mil.*; *W.* \**nyid ma yon*\* sleep has not come, I am sleepless; \**nyid ma kug, nyid kug ma nyan*\*, also \**nyid sañ son*\* id.; *nyid mi tub* he cannot find sleep *Med.*; *nyid-tüm-pa* one uninterrupted portion of sleep *Glr.*; *nyid mtug-pa* a sound sleep, *nyid-erab* a light sleep, a slumber *Med.* — *nyid-log-pa* (prop. *nyid-kyis log-pa*) *Dzl.* to fall asleep, *Dzl. 773, 16; 272, 9* (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gro-ba, W.* \**za-té*\*, to fall asleep; *nyid tög-por son* he fell into a deep sleep *Mil.*; \**da-rén nyid ma lög-*

*mkan-dug*\* *W.* I am still awake; *nyid sad-pa* to awaken, to awake vb. n.; *nyid-yür-ba* to be overcome by sleep *Sch.*, *Tar. 31, 22, Pth.*, — *nyid-rdöl* *C.* somnambulism; \**nyid-ma-mün-la (lül-té)*\* id., *Ld.*; \**nyi-öl gyab-pa*\* id. *C.* — *nyid-dan* sleepy *Cs.*; *nyid-med* having no sleep, sleepless; *nyid-yér* morbid sleeplessness; *nyid-yár* *Med.*, *Pth.*, id? *nyid-lam* *C.* = *rmi-lam* dream.

གཉིས་ *nyis* 1. also *nyis sig* (v. *sig*), two, *de nyis, nyis-po, nyis-ka* the two, both; *nyis(-su)-med(-pa)*; *mi-nyis-pa* *Tar.*, not being two, i.e. not differing, identical, the same, *na dan rgyal-ba nyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byün-ba* to be divided into two, to become two *Glr.* — 2. a (married) couple, *brám-ze nyis* Brahmin man and wife. — 3. both (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re: jó-bo dan byams-mgön nyis mdzö-mo rei stén-du bžugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *na-rán re nyis* either of us *Mil.*; *nyi nan nyis tsé-lugs gan*\* *bzan* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *Kyo-žug nyis-la rás-žug yig-las mi bdög-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *žos dan bon nyis rtsod-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *Kyod dan na nyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *nyis-po* (the two), *nyis-ka, (y)nyi-ga, W.* col. also \**nyi-ko, nyi-kad, nyi-kod*\*, *Sp.* \**nyi-mo*\*, may be used inst. of *nyis*; *nyis* may also refer to several nouns on one or on both sides: *Kyed dan na nyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga dan bai jug-tul* the way

of employing the (two) letters *g* and *b* *Gram.*

**Comp. and deriv.** *nyis* - *skyes* one that is born twice i.e. a bird (s.; also one that has entered into a religious order (s. — *nyis* - *čär* v. *čär*. — *nyis* - *nyis* two a piece. — *nyis* - *ldab* twofold, double, v. *ldab*. — *nyis* - *lün* (འཇུག) 'drinking twice', the elephant. — *nyis* - *pa* 1. the second. 2. having two, possessed of two, e.g. *nyo* - *nyis* - *pa* having two heads. two-headed; also double-tongued, deceitful *W.* 3. having doubts, doubting(?) *Witn.* — *nyis* - *po* the two, both (v. above). — *nyis* - *mél* v. beginning of this article. — *nyis* - *dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering *Gl.*; *nyis* - *dzin* *ltā-ba* prob. to look upon two things as differing, to think them different *Mil.*

**གཉུག་མ་** *nyü-g-ma* (s. *natural*, opp. to *bčos* - *ma* artificial, hence (*Sch.*) = *dios* - *ma*; *Lex.* = *འཇུག་མ་* innate, peculiar. It occurs in the expressions: *sems* *nyü-g-ma*, and *nyü-g-mai* *sems* *Mil.*; *nyü-g-mai* *ye-šes* *Mil.*; *nyü-g-mai* *don* *Mil.* and *Lex.*; *ma-bčos* *nyü-g-mai* *nān-du* *dres*, perh.: is dissolved into the uncreated primordial existence *Mil.* Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

**གཉུག་དཀར་** *nyüñ-dkār* rape-seed for pressing oil; but cf. *nyüñ-ma*.

**གཉུལ་བ་** *nyül-ba* = *nyül-ba*.

**གཉེ་བ་** *nyé-ba*, *Gl.* also *nyeo*, *smyé-bo*, a wooer, courter.

**གཉེ་མ་** *nyé-ma* the twisted part of the colon or great gut, *Med.* and *col.* (*Sch.* errone.: rectum).

**གཉེན་** *nyen*, resp. *sku* - *nyen* 1. kinsman, relative, *byāms-pai* *nyen* loving relations, frq.; *nyen* - *la* *byāms-pa* *byēd-pa* to love one's relatives; *nyen* - *gyi* *sgyü-g-mo*, *sgyü-g-mo* as a degree of relationship *Lex.*; *nyen* *byēd-pa* to become related, or allied, by marriage *Dzl.* — 2. gen. *nyen* - *po* helper, friend, assistant, esp. spiritually: *nyen* - *po* *bzān-bar* *byin-gyis*

*rlobs* bless my soul, that it may become a good spiritual helper (to these people) *Mil.*; *nyen* - *po* - *la* *ma ltōs-pa* without looking up to a spiritual adviser *Mil.*; frq. used of supernatural helpers: *bod* *glit-bai* *nyen* - *po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), *Awalokiteswara*, frq.; applied to things: remedy, means, expedient, antidote, *nāl-la* *psō-bar* *byēd-pai* *nyen* - *po* assistants in curing maladies (e.g. medicine, diet etc.) *Med.*; *dei* *nyen* - *por* as a remedy for *Thgy.*, frq.; *syūb-pai* *tab* *mi* *šes-pai* *nyen* - *por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *nyen* - *po* *ysān-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. (s.): 'nyen - *po* adversary, antagonist, enemy; contrary, opposite, adverse'; *Sch.*: 'nyen - *por* *rtēn-pa* to adhere to the counter party'; *Lex.* have 'spün-byai' *nyen* - *po* a nyen - *po* to be shunned, explaining *nyen* - *po* by *འཇུག་མ་* (prob. to be corrected into *འཇུག་མ་*) opponent, adversary. Sure proofs of this signification of *nyen* - *po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.o. *nyen* and *bsyen*.

**Comp.** *dpun* - *nyen* helper, assistant, frq. — *pā* - *nyen*, *mā* - *nyen* a relation on the father's side, on the mother's side (s. — *bāes* - *nyen* friend, esp. spiritual friend, v. *bāes*. — *nyen* - *grās* (*Sch.*?), *nyen* - *brēd*, \*nyen - *dūñ* - *po* *W.* relations, esp. of the same blood; *nyen* - *sā*, *nyen* - *tsān*, *nyen* - *srīd* *Mil.* id., col. — *nyen* - *dūñ* 1. *Sch.*: 'concord, harmony, amongst kinsmen', in which sense it seems to be used in *Stg.*: *nyen* - *dūñ* *zād-pa* *yin* this harmony ceases. 2. relations, *pā* *yañ* *nua* *yin*, *nyen* - *dūñ* *min* neither father nor relations *Thgy.* — *nyen* - *zā* prob.: qualified, fit for matrimonial alliance (as to birth etc.). *kyēd* - *rnams* *kyāñ* *ied* *rya-nāg-pai* *nyen* - *zā* *yin* - *pas* as ye Tibetans may enter into connubial connexion with us Chinese *Gl.*; in a concrete sense: a good match, *nyen* - *zā* *ma* *nyēd-*

*kyis Dzl.* 20, 14; *Eyod dan nyen-zld min* I am not allied with you by marriage, with you I am not on terms of affinity. — *nyen-ād* (?) reconciliation *C.* — *nyen-bāś* relatives and friends, also separately: *kyōd-la nyen mēl bās kyan med Mil.*

གཉིས་བ་ *nyer-ba* c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, *nyer byēd-pa* id.; as a sbst. *Tar.* 165, 22: the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don zig nyer-te* as I have to look after a business *Dzl.* 20, 7; *don nyer-ba* to earn money; *dōn-du nyer-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, nor *dōn-du nyer-ba* to endeavour to make money, frq.; *yo-byād dōn-du nyer-ba* - *rnams* people who desired to have goods *Tar.* 169, hence *dōn-nyer* exertion, effort, zeal, *dōn-nyer cēn-po dgos* great exertions are necessary *Mil.*; in this sense prob. also *Tar.* 4, 8: earnest exertion (in investigating); *dōn-nyer byēd-pa* c. *la* to study, investigate (a thing) *Glr.*; *dōn-nyer-cān* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *mgroṇa* a welcome guest. — *dōn-nyer Tar.* 183, 21, *Schf.*: administrator of valuable property; acc. to others: the first secular functionary of a *ytāg-lag* - *Kaṇ*, about the same as *bailiff* (steward) of a convent, = *lha-nyer* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dōn-nyer*); *slob-nyer* a student, *ros-slob-nyer* a religious scholar (a student of theology) *Mil.*, *slob-nyer gān-du byyis* where did you study? *Mil.* — *ytal-nyer byēd-pa* to trust (a person with), to intrust (a thing to) *Glr.*; *čēd-du nyer-ba*, and *yr̥s-su nyer-ba* v. *čed*. — *nyer-ku* attention, care, *nyer-ka byēd-pa* ccy. to pay attention to, attend to, take care of *Pth.*; *nyer-ku ytād-pa* to commit (a thing) to a person's charge, to put a person in trust of *Glr.* — *nyer-pu* farm-steward, in convents etc. — *nyer-byān* prob. = *nyer-ku*. — *nyer-tān* store-

room, store-house, (if under the charge of a special *nyer-pa*).

གཉིས་མ་ *nyer-ma* a fold of the skin, wrinkle *Med.*; *nyer-ma rēns-pa* *gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyer-ma-cān* wrinkled; *kro-nyer* (འཕྱུག་ཏི་) a frown, a severe or angry look v. *kro-ba*; *nyer-ba* to wrinkle, *ana-gōn nyer-ba* to knit the brows, to frown *Pth.*

གཉིས་བ་ *nyer-ba* = *mnyel-ba* *Sch.*

གཉིས་པ་ *nyōg-pa* to desire, to wish earnestly *Cs.* v. *nyōg-pa*.

གཉིས་ *nyōl* strength, durability, stoutness of cloth etc., *C.* and *W.*, *nyōl-cān* strong; *nyōl-čūn*, *nyōl-mēl* weak; *Lex.* *lus nyōd-čūn* a weakly body or constitution.

གཉིས་པ་ *nyōl-pa* to draw, stretch, strain *C., W.*

མཉམ་ *mnyan* *C.* boat, skiff, wherry; *mnyān-pa* boat-man, ferry-man.

མཉམ་པ་ *mnyān-pa* 1. = *nyān-pa* *Dzl.* etc. — 2. v. *mnyan*.

མཉམ་ཡོད་ *mnyan-yōd*, *आवली*, a town in the northern part of Oudh.

མཉམ་ *mnyam* v. the following word.

མཉམ་པ་ *mnyām-pa* (མཉམ་) col. \**nyām-po*\*, 1. like, alike, equal, same, *mnyām-po yōd* they are alike, equal, not differing, col.; with *dan*, seldom with the termin., *lha dan mnyām-pa yōd* they are like unto the gods *Pth., Glr.*; *zlam-por mnyām-pa* roundish *Sambh.*; *rigs mnyām-pa* of equal birth, rank *Dzl.*; *lus mnyām-pa* contemporary, simultaneous, frq. *mnyām-par gyūr-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lay-mtil lār mnyām-pa* flat like the palm of the hand *Glr.* and elsewh.; *mnyām-pa* (or *-par*) *byēd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyām-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyām-par yōg-pa* to compose the

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. \**nyám-po*\*) c. *dañ*: together with, in company of, *blá-ma dañ nyám-du gyogs dús-su* Mil.; *ma dañ mnyám-du, cñ-ba* Thgy.; col. \**ña dañ nyám-po ñog*\* or merely \**nyám-po ñog*\* come along with me! \**nyam sóñ-te*\* going along with; *nyí-ma sár-ba dañ mnyám-du* with the rising sun Mil.; col. \**ñul dañ nyám-po*\* in walking, *ambulando*; \**fen dañ nyám-po*\* in taking it away (it was broken); \**kúr-pa nyám*\* (to send something) by (with) a cooly. — *mnyam-méd*, *mnyam-brál* unequalled, matchless; *mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *nyñis mnyám-bzug-tu yód-pa* both hands laid together on the stomach, *mnyám-bzag pyág-rgya-ñan* id. — *mnyam-pa-nyid*, *མཉེན་པ་*, equality, parity; impartiality, justice.

*མཉེན་པ་ mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. \**mnyo-ñe*\*, 1. to rub, between the hands or feet, e.g. ears of corn; one's body Tar.; esp. hides, hence to *tan*, *curry*, *dress*; *kó-ba mnyés-pa* a tanned hide, dressed leather; \**ñed dañ nyé-ñe*\* W. to rub in or into with force. — 2. C.s. also: to *coax*.

*མཉེན་པ་ mnyén-pa*, W. \**nyén-mo*\*, flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind Dzl.; *mnyén-par byéd-pa* to make soft, smooth, flexible, *gyúr-ba* to become soft, of the skin etc. Med.; *mnyen-mnyél-ba* to make soft by tanning Sch. — *mnyen-mnyés yñin-pa* to caress, to fondle Sch.

*མཉེན་པ་ mnyél-ba* 1. also *nyéñ-ba*, to *tan*, to *dress* (hides) Sch. — 2. resp. for *ñal-ba* to get tired Phr.

*མཉེན་པ་ mnyés-pa*, resp. for *dyá-ba*, in more recent writings and col. for the *dyés-pa* of ancient literature, to be glad, to take delight in, ccd.; to be willing, to wish, often with *fugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents Glr., to Buddha by worshipping him Glr. — *mnyes-bñin-pa* L.e.e., Sch.: to love much; to be rejoiced at.

*མཉེ་མཉེ་ཙན་ mnyó-mnyo-ñan* W. fondling, petting, *ñírú-gu-lu* a child.

*རྩེད་པ་, རྩེད་པ་ rnyá-lo, snyá-lo*, several wild-growing species of Polygonum Med.

*སྤང་བ་ rnyán-ba* C.s. = *bsál-ba*, to rinse; W. to suffer diarrhoea, *nyan-nád* diarrhoea; *rnyái-pa* diarrhetic stool; *rnyái-ma*, *rnyái-ma* id., ni f.

*རྩེད་རྩེད་ rnyai-rnyai*, worn-out clothes, rags C.s.

*རྩེད་ rnyan* = *nyan* wild sheep, argali.

*རྩེད་རྩེད་པ་ rnyab-rnyab-pa* to seize or snatch together Sch.

*རྩེས་ rnyas*, sometimes used for *brnyas*.

*རྩེ་, རྩེ་ rnyi, snyi*, W. *nyiu, nyin-nu*\* (cf. *rnyoi*) 1. snare, for catching wild animals, *rnyi dzúg-pa* to lay snares, also fig. — 2. trap, *ñír-rnyi* mouse-trap (consisting of a flat stone supported by a little stick (*ñír-pa*)). — 3. net Sch. (?)

*རྩེད་པ་ rnyin-pa* old, ancient, of things, e.g. clothes, *ysar-rnyin* new and old *ñiár-gyi yi-ge rnyin-pa-nams* ancient records Glr.; *brda-rnyin* the ancient orthography Zam.; *lo-rnyin* = *na-niñ* last year Wts.; *dran-srón rnyin-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer Dzl. — *rnyin-ba* vb., pf. *brnyins*, to grow old, *gos brnyins* old clothes, *lkam brnyins* old shoes L.e.e.; *rnyin-bar gyin-ba* id.; *rnyin-bar byéd-pa* to wear out or away in a short time Dzl.

*རྩེད་མ་ rnyin-ma*, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Sect. 72; *rnyin-ma-pa* one belonging to this sect.

*རྩེད་པ་ rnyid-pa*, pf. *brnyä*, (*b*) *rnyis*, fut. *gnyid*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) Sch.

*རྩེལ་, རྩེལ་ rnyil, snyil, so-rnyil*, the gums.

*རྩེལ་པ་ rnyil-ba* v. *snyil-ba*.

*རྩེད་པ་ rnyéd-pa* 1. vb., pf. *brnyed*, *brnyes*, fut. *brnyed*, (ལམ་) to get, obtain, acquire; to meet with, find. B. C. frq.; *gññ-*

*nas rnyed* where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyed-du mi rñi-no* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyed-par dka-ba* ཐུགས་ difficult to be obtained, found, or met with, frq.; *adug-baṅal dan badoṅ-te* ཅོས་ *rnyed-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyed-de* having nothing to eat or to drink, frq.; *don rnyed-pa v. don*; *da ni rñ-ba rnyed-do* now my hopes are realized *Dzl.*; *gri rnyed-pas* as he found a knife *Dzl.*; *skabs rnyed-pa* to find an opportunity *Dzl.*; *btsal-na yaṣi ma rnyed-de* not finding it in spite of every search *Dzl.*, (*W.* \**tob-čē*).

II. sbst. རྒྱལ་པ་ profit, gain, acquisition, property, goods. *rnyed-pa mñi-po rnyed-pa* (or \**tob-čē*) to gain much profit; *blag rnyed-pa dan ldñ-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grigs-pa* and similar expressions: riches and honour. — *rnyed sdñ-ba*, *rnyed-pa pñog-pa* *Sch.*: to make booty, to plunder. — *rnyed-bkñr* *Lex.*, prob. riches and honour. — *rnyed-nor v. tob-nór*.

རྒྱལ་པ་ *rnyog-pa* (cf. *nyog-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. to trouble, to stir up (*s.*; also adj.: thick, turbid. \**ču nyog-pa* *W.* — 2. to rub one's self, *kñ-ba-la* against a pillar *Dzl.* (*nyog-pa*). — \**nyog(-pa)-ñan*, *nyog-po* (*č.*), troubled, turbid, dirty; *rnyog-pa mñt-pa* clear, limpid, *mso Wñi.* — *rnyog-ma* dirty, muddy water; mud, mire, *rnyog-ma-ñan* muddy, miry.

རྒྱལ་པ་ *rnyogs* *Lt.*? *rnyogs-fañd* a disease *Med.*

རྒྱལ་ *rnyon* seems to be the same as *rnyi* *Lex.*; *rnyon-ba*, pf. *brnyois*, fut. *brnyon* 1. *č.*: 'to ensnare, entrap'. 2. *Sch.*: 'to stretch out. I met with *rnyon* in the following expressions, not satisfactorily to be explained either by *č.* or by *Sch.*: *rñiñ-pa rnyon* *Lex.*; *dku ma rnyon* *Lex.*; *lus rnyon-ba* *S.g.*; frq.; *gyal-rnyon* *S.g.*; *ngul-rygab zuy dan rnyon* *S.g.*; *rnyon* - *fañd* *Mñg*

རྒྱལ་ *nya-nñi v. rnyu-nñi.*

རྒྱལ་ *nyi-lo v. rny-lo.*

རྒྱལ་པ་ *rnyog-pa*, col. for *rnyog-pa*; also in *Mil.*

རྒྱལ་པ་ *rnyags* *Lex.* w.e.; *č.* = *dbyañs* music, harmony.

རྒྱལ་ *rnyad* malicious or false accusation or imputation, *rnyad dzug-pa* (*W.* \**tsug-čē*) to bring in an action against, to prosecute; \**nyad dñ-čē* *W.*, \**nye kó-wa* (*č.* id., esp. to irritate, to provoke another, by accusations; *rnyad daga-pa* id. *Glr.*; *rnyad dag-pa*, *W.* \**dag-čē* to clear one's self of an accusation, to refute it; *rnyad byed-pa* c.dat. to use as a pretence or pretext *Glr.*; \**nye čō* (or *čē*) *tñ-wa* *č.*, \**nyad-sē tñ-čē* *Ld.* to weary another by too great punctiliousness, *ni f.*; \**nor-nyad čō-čē* *W.* to extort money by false accusations, *la* from; *rnyad mñd-par* without cause, pretence, or provocation *Thgy.*; \**nyid-zer-ñan* *W.* one that makes false accusations.

རྒྱལ་པ་ *rnyad-pa*, pf. and fut. *benyail*, imp. *rnyod*, to relate, to report, e.g. *lo-rgyis* a story *Pth.*, *rñi-lam* a dream *Dzl.*; *ytam rnyid-pa* 1. to speak, state, inform, give notice (*W.* \**hun tñ-čē*). 2. *č.*: 'to rehearse' (?).

རྒྱལ་ *nyan* 1. resp. the ear, *rgyil-pos rnyan-du* *č.* it came to the king's hearing *Glr.*; *rnyan-du zus* or *brjod* they told or informed him *Pth.*; *rnyan-du zñi* listen, pay attention, give ear to! *Pth.*; *rnyan-du pul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *rnyan-pa*); *rnyan-(gyis)* *yañ-pa* to hear *Mil.*; *nyan-yañ bñs-pa* to give ear to one, to hear one *č.*; \**nyen-zñ bul-wa* *č.* to address a superior, to apply to him; *nyan-kñi* the ear-hole; *nyan-dbañ* the organ of hearing *č.*; *nyan-ñal* the lap or tip of the ear *č.*; *nyan-pñá zñ-ba* to slander, *ni mi-lu* to calumniate one person to another. — 2. = *rnyan* argali.

རྒྱལ་པ་ *rnyan-pa* (འཇམ་མཁའ་) 1. sbst. renown, glory, fame, praise, rumour, *Eyod-kyi*

*snyán-pa pyogs bcaw grags* every part of the world rings with thy praise; *dei snyán-pa rgyán-nas tos Mil.* his praises are heard far and wide; *ces dei snyán-pa brjód-ñin* thus speaking praisingly of him *Mil.*; *ñen-pai snyán-pa-la rten-nas* owing to a rumour of this purport *Mil.*; *ces snyán-pa dan grags-pa ñen-po byun* so was said far and near *Mil.*; *dei snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W.* \*nyán-po\*, well-sounding, sweet to hear, of voice, words etc.; \*tsor-nán-lu nyán-po\* *W.* pleasant to the ear; also: *dge-sldn dbyañs ráb-tu snyán-pa* a monk having a well-sounding voice *Dzl.*; *tsig snyán-par* with pleasant words *Dzl.*; *snyán-pas tsig-gis id.*; low, not loud; *snyan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snyán-pa* 1. unharmonious; 2. offensive, insulting, *gun'zig bdug-la rtsód-ñin mi-snyán-brjod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dan-du len-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi snyán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-snyán(-pa)* 1. good, joyful news, glad tidings, *byed-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation (*'s* (?) — *snyan-grags* v. *grags-pa*. — *snyun-rgyüd* oral instruction of the Lamas, = *bka-rgyüd*. — *snyan-(d) nág(s)* v. *nág*. — 3. vb. to praise, extol, glorify, *stód-ñin snyán-par grags-te* he extolled him in songs of praise *Dzl.* (?)

སྒྲུབ snyáb-pa to smack with the lips *Sch.*

སྒྲུབ snyám-pa 1. vb. to think, suppose, fancy, imagine, *bdág-ñag rin-po-ñe bñan* (better: *ytan*) *snyám-mo* we think we shall give jewels *Dzl.* 20V, 16; *na ldeb dgos snyám-nas* thinking, I must seek death (v. *ldeb-pa*) *Pth.*; *yón-tan dan ldán-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. thought, sense, mind, feeling, *chos byás-na snyám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *Jigs-so snyám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most frq. *snyám-du beams* he thought in his mind; *snyam-byéd: pan snyam-byéd kyan* though one may imagine that it will help *Med.*; *skyóg-pa, brññis, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྒྲི snyi v. *nyyi*.

སྒྲི snyi-ba 1. adj., also *snyi-bo, snyi-mo, snyin-po* (*'s.*, \**nyin-te* *W.*), soft, smooth, to the touch; tender, delicate, of the skin; easily broken or injured; loose, crazy, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, tender, of meat, rendered so by beating or boiling. — 2. sbst. softness. — 3. n. of a plant.

སྒྲིལ snyi-pül corn of luxuriant growth *Sch.* (?)

སྒྲིལ snyi-mu prov. for *snyé-ma*; also *Glr.*

སྒྲིལ་ཁ་ཀུ་ snyi-dan-ka-tya, and *snyi-dan-gur-rta*, names of mountains in Nepal.

སྒྲིལ་པ་ snyigs-pa degenerated, grown worse *Cs.* *snyigs-ma* (ལམ་པ་) 1. impure sediment, *már-gyi* in butter; *danis snyigs byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snyigs-(ma) dus*.

སྒྲིལ་ snyin (ལམ་) the heart 1. physically, also *snyin-ka, snyin-ga*, resp. *tugs* (*-ka*); also the breast; \**nyin-ka pá-r-ra rag* *W.* I feel my heart palpitate; *snyin dár-ñin gul* the heart trembles (with fear) *Doman*; *bdág-gi lús-kyi snyin ltar ydes* as dear to me as my own heart *Glr.* — 2. intellectually: the mind, *snyin dgá-ba, snyin bdé-ba* gladness, cheerfulness; *snyin dan mig jróg-pa* to transport, to ravish *Sch.*; courage, *snyin mu čun čig* be not afraid! sentiment, feeling, will, \**nyin sóg-po ró-te ma čag* *W.* I have not broken it wilfully; \**ka dan nyin na lde-te* *W.* hypocritical; \**nyin-sém dñin-po* *W.* sincere, candid; in a more general sense: *snyin ydón-gyis belus* the heart is infatuated by

a demon *Glr.*; even madness may be attributed to the heart *Do.* — *snyin-nas* 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyin-täg-pu-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *Koñ snyin-nas mi byin-bu yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyin-po.*

**Comp. and deriv.** *snyin-ku* v. *nyin-ku.* — *snyin-kims* courage *Sch.* — \**nyin-ñig kol\** *W.* my heart's blood is boiling (with anger etc.) — *snyin-dgy* v. above. — *snyin-čan* courageous, spirited *Lal.* — \**nyin-ču zug\** *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin-rje*, resp. *tugs-rje* (ལྷན་པ་) kindness, mercy, compassion, *mi-la snyin-rje syöm-pa* to commiserate, to pity a person *Mil.*; *snyin-rjes kyab-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin-rjes nön-te* overpowered by compassion; \**nyin-ze tsör-čē\** *W.* to have compassion; *snyin-rje-čan*, *snyin-rje dan ldän-pa* compassionate, merciful *Dzl.*; *snyin-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyin-rje-mo*: 1. *Kyol snyin-rje-mo ran zig dug* you are much to be pitied *Mil.* 2. col.: dearest, most beloved, amiable, charming; also *snyin-rje* for *snyin-rje-mo*, *snyin-rje mulzu-bo* my poor, little friend. — *snyin-njé-ba*, col. \**nyin nyé-mo\**, friendly, amicable, loving, affectionate; friend; friendship, *snyin-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyin-ytam* a confidential speaking, for exhortation, consolation, or encouragement; *brtsé-bai snyin-ytam* affectionate exhortation *Glr.*; *pän-pai snyin-ytam* useful admonition etc. *Mil.* — *snyin-atobé* courage. — *snyin-död-pa* to wish, to desire, to long for, *za-snyin-död-pa* to wish to eat, to be craving for food *Thgy.*; *gro-snyin-död-pa* to wish to go. — *snyin-ráñi-ba* palpitation of heart *Sch.* — \**nyin dan* (etymol. dubious) *čö-čē\** *W.* ccd. to interest one's self for, to take an interest in. — *snyin-sdug* *W.* liked, beloved; darling,

favourite, e.g. a child; *nyin-dug ñig dug\** *W.* he is a general favourite; \**ñu di nyin-dug ño dug\** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin-ma-sdug* bad people *Mil.* — *snyin ná-ba* 1. = *snyin-nid.* 2. 'heart-sickness', grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyin-nál* disease of the heart. — *snin-po* (མར་པ་) the chief part, main substance, quintessence, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyin byin-pa* to give a summary, the sum and substance (of a writing); *séns-čan tams-čád sañs-rgyas-kyi snyin-po-čan yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyin-po* of religion *Glr.*; *snyin-po-méd-pa* worthless, null, void, *snyin-pos dbén-pa* id. *Tar.* 185, 2; *de-bzin-yšégs-pai snyin-po* the spirit of Tathāgata *Was.*; *snyin-pu-byai-čub* (or *byañ-čub-snyin-po*) -*la mčis-pa* to become Buddha *Thgy.*; *srog(-gi) snyin(-po) bul-ba* *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin-rtsa* (col.) the great veins connected with the heart, perh. — *snyin-lui.* — *snyin-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyin-brtsé-ba*, resp. *tugs-brtsé-ba*, vb., also abst. and adj., not much differing from *snyin-rje*: love, pity etc. frq.; *Dzl.*: *bú-la snyin-brtsé-nas*; *tams-čád-la snyin-brtsé-ba yin-na*; *de-dag-la snyin-brtsé-bai pyir*; *snyin-brtsé-bai sems skyés-te* etc. — *snyin-tsm* contentment, satisfaction, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin-tsm débs-pa* to manifest such an enjoyment. — *snyin-tsil* the fat about the heart *Čs.* — *snyin-zo-ša* v. *žö-ša.* — *snyin-rús*, resp. *tugs-rús* (acc. to *Mil.*: *snyin-gi rús-pa tön-par gyis* let energy and diligence arise in you); firmness of mind (heart) i.e. 1. diligence, zeal, perseverance

སྒྲིང་བ་ *snyin-ba*

3

སྒྲིམ་ *snyé-ma*

*Mil.* and *C.* 2. **courage** *W.* — *snyin-re-rjé* (*snyin-rjé*, with *re* placed between, v. *re*) **o the poor man!** the poor people! either standing absolute or as predicate to a preceding noun: *ḍi-rnams snyin-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-rañ* . . . *ḍzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-ḍan snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai stig-ḍan* the lamentable sinner! — *snyin-rhün* *Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying heart-grief, deep sorrow, e.g. *snyin-rhün dräg-po ldan* great affliction is caused. — *snyin-lam-na* *Sch.*: 'in one's mind'. — \**snyin-lün*\* *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-ḍubs* **pericardium**.

སྒྲིང་བ་ *snyin-ba* *W.* to swell (in water), \**lum nyin son*\* the soaked barley has swollen.

སྒྲིང་བ་ *snyid-pa* prob. = *nyid-pa* *Pth.*

སྒྲིང་མོ་ *snyid-mo* *Lex.* the sister of a woman's husband.

སྒྲིང་བ་ *snyin-pa*, *snyin-po*, *snyin-te*, v. *snyin-ba*.

ཁྲ་གྲ་ *snyim-pa(-gan)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

ཁྲ་ *snyil* = *nyil*.

སྒྲིལ་བ་ *snyil-ba*, or *nyil-ba*, pf. and fut. *bsnyil* (cf. *nyil-ha*) 1. to pull or throw down, to break down, to destroy, houses, rocks etc.; *pyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *pyir* (*bskrad*) *snyil-ba* *Lex.*; *Sch.*: to expel, banish, exile.

སྒྲུབ་བ་ *snyug-pa*, also *smyug-pa*, pf. *bsnyugs*, fut. *bsnyug*, to dip in, to immerge.

ཁྲ་ *snyug-ma*, more frq. *smyug-ma*, reed, rush, bulrush; *snyug-gu* reed-pen; *snyug-bzo* basket-work of reeds *Pth.*; *snyug-tiri* bamboo.

སྒྲུབ་སྒྲུབ་ *snyugs* *C.* duration, continuity, time *Cs.*; \**nyug-ḍen*\* *C.* continual; *snyugs-sriis* *Lex.* protracted, lengthened out.

སྒྲུབ་སྒྲུབ་ *snyugs-abril* lizard *Sch.*

སྒྲུབ་ *snyuñ*, resp. for *nad*, *W.* \**nyuñ-züg*\*, disease, illness, sickness, *btsün-pai skü-la snyuñ mi miñ-am* is your Majesty well? *Glr.*; *snyuñ-thu mdze byuñ Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyuñ mdze btab* id. *Tur.*; *snyuñ-yzi* = *nad-yzi*.

སྒྲུང་བ་ *snyün-ba* I. vb., pf. *bsnyuis*, fut. *bsnyuñ*, 1. to make less, to reduce, to diminish; *Sch.*: to disparage. — 2. resp. to be ill, sick, indisposed; *tugs snyün-bai mi* people that are disagreeable, annoying to others *Mil.*

II. sbst. 1. the state of being ill, illness, indisposition. — 2. *W.* awl, pricker, punch; also *snyün-bu*.

སྒྲུན་ *snyun* = *snyuñ*, *skü-la snyün-gyis bzui* he was taken ill *Dzl.*; *snyun dri-ba* *Mil.*, *rmé-ba* *Sch.*, *yoñ-ba* *Dzl.*, *snyün-dri zu-ba* *Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* 22, 16.

སྒྲུན་ *snyün-pa*, pf. and fut. *bsnyun*, to be ill, to labour under a disease.

སྒྲིམ་ *snyé-lan* a village and convent near Lhasa.

སྒྲིམ་ *snyé-ba*, pf. *bsnyes*, fut. *bsnye*, imp. *snye* to lean against, to rest on, *rtzig-pa-la* against a wall; to lie down, recline, repose on, *mäl-stun-la* on a bed, *sñis-la* on a cushion or pillow; \**gyáb-nye*\* col. a support or cushion for leaning against with one's back. — *snye-Kri* v. *Kri*. — *snye-stán*, *snye-ból* pillow or cushion to rest on.

སྒྲིམ་ *snyé-ma*, also *snyí-ma*, 1. ear of corn. 2. corn forming ears (v. *lján-pa*), *snyé-ma mig-ḍan* fruitbearing ears, \**nye-lón*\* *W.* empty ears; \**nye-ma ton*\* *W.* the corn blows, is in flower; \**nye ḍag-pa*\* *C.* to thrash, \**nye-ḍag-gi dhu'-do*\* an animal used for treading out the grain. — *snye-dkár* diseased ears. — *snye-mgó* = *snyé-ma* 1.



**སྒྲིབ་(ས)་པ་** *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.* \*nyág-*čē\**, 1. c. accus. to hasten or run after, to pursue, frq.; also with *rjēs-nas*, *rjēs-su*, *rjēs-bzin-du*, *jiyi-bzin-du*; *rai-jrō-susnyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs* *Lex.* id.; *bsnyég-tu*, or *snyégs-su loñ-bu* to walk hastily, to make haste or speed *Dzl.* — 2. to overtake, *snyégs mu nis-pas* not being able to reach *Dzl.* — 3. c. dat. to hasten to some place, *ltuid-mo-la* to the play *Mil*; to rise, *ynám-lu* rising up to heaven, as a flame, *Gl.*, a cedar *Wil.*, frq.; to strive or struggle for, to aspire to, *nór-la riches*, *sle-čén-la* increase of territory, *žui-kams-bzān-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

**སྒྲིབ་སྒྲིམ་** *snyegs* straight, stretched out *Sch.*

**སྒྲིབ་** *snyén-ba* 1. inst. of *rnyén-ba*, to stretch *Mil.* — 2. also *snyéns-pa*, resp. for *jijs-pa*, vb. (pf. *bsnyenis*, fut. *bsnyen*) and sbst., *ryjál-pos ma snyenis žiy* do not be afraid of the king! *Dzl.*

**སྒྲིབ་** *snyed* I. the crupper attached to a saddle *Sch.* II. = *tsum*: 1. *di-snyéd (-čig)*, *de-snyéd(-čig)* so much, so many, frq.; also for: how many! e.g. . . . *yón-tan di-snyéd miao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd, ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: about, near, *ston snyed*, also *ston ji-snyéd* *Mil.* about a thousand.

**སྒྲིབ་སྒྲིམ་** *snyén-pa* *Cs.*: 1. to come or go near, to approach, gen. *bsnyén-pa*. — 2. to gain, to procure, inst. of *rynéd-pa*(?).

**སྒྲིམ་(ས)་པ་** *snyém(s)-pa* 1. vb., pf. *bsnyems*, to be proud or arrogant, to boast, *nia-ryjál snyéms-pas* to be swollen with pride *Dzl.*; *mñu-rtśál* (to be proud) of one's strength *Dzl.* — 2. sbst. pride, haughtiness, *snyém-pa-čan* prideful, proud, *snyéms-čün* 1. prideless, humble, affable, kind, col. \*nyom-čün\*, and \*nyam-šün\*. 2. poor, indigent *C.*

**སྒྲིམ་** *snyes* v. *snyé-ba*.

**སྒྲིབ་** *snyó-bu* sometimes for *snyó-ba*.

**སྒྲིབ་** *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying to wish earnestly, to crave for or lust after, also *ka-snyóg-pa* *Cs.*

**སྒྲིབ་** *snyod*, = *go-snyód*, caraway.

**སྒྲིབ་** *snyód-pa* I. pf. *bsnyad*, 1. to draw out and twist, as in spinning *Stg.*, *C.* — 2. *Cs.*: to tell, to relate, = *snyéd-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, to feed, to give to eat and to drink, *ceapir*.

**སྒྲིབ་** *snyön-pa* I. 1. pf. and fut. *bsnyon*, to deny, to disavow dishonestly, *Dzl.*

*ཀྲེ*, 2; *ཀྲེ*, 8 to assert falsely, *snyon byéd-pa* *Gl.* — 2. \*nyon *du-čē\** *W.* is said to signify the same as \*nyad *du-čē\** v. *snyad*.

II. inst. of *snyön-pa*

**སྒྲིབ་** *snyób-pa*, pf. *bsnyabs*, fut. *bsnyab* 1. to stretch out, e.g. the hand, *Lex.* — 2. *W.* to reach, by stretching one's self out, to arrive at, \*nyob *mi tub\**.

**སྒྲིབ་སྒྲིམ་** *snyobs* = *snyoms* *Lex.*

**སྒྲིམ་(ས)་པ་** *snyom(s)*, *Lex.* = *तन्त्र* I. 1. weariness, lassitude; laziness, idleness, *lus snyoms-łei-bu* yin one is exhausted and dull *Med.*; *snyoms-la nül-ba* to be tired and exhausted. — *snyoms-las* 1. indolence, unconcern, esp. religious indifference, *Gl.*; *snyoms-las byéd-pa*, or *drán-pa* *Gl.* to be lazy, indolent, indifferent; *snyoms-las-čan* adj. lazy etc. *Gl.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

**སྒྲིམ་(ས)་པ་** *snyóm(s)-pa* I. vb., pf. *banyoms*, fut. *bsnyom*, to make even 1. to level, *ynas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, to demolish *Dzl.* — 2. *pan-tsun* to equalize different things, to arrange uniformly, *zas* one's meals, i.e. not cold and warm promiscuously *Thyy.*; to level, to reduce to an equality of condition, *ltogs-pyug* rich and poor (according to the principles of the communists) *Gl.*; similarly *hú-lon* *Tar.* 74; *tams-čád-la snyóms-na* *blag kyuñ snyóms-par mžad*

tsal I wish to be treated fairly like any other people *Dzl.* ལ་; *kā-lo snyōms-pa* to regulate (a matter), to manage or direct (a business) justly, uniformly *Gltr.* — *snyōm-du med*, he has not his like *Dzl.*; \**tuy nyōm-lu*\* *C.* always uniformly, without variation.

II. sbst., also *btan-snyōms*, evenness, or calmness of mind, equanimity, *snyōms-par jñig-pa* to assume it, = *sems nnyām-par bzāg-pa*, v. *nnyām-pu*. — *snyōms-jūg byūl-pa* 1. id., 2. euphem. for *krig-pa spyōd-pa*. — *ngo-snyōms* impartial *Mil.* — *snyōms-po* equal, even, uniform, e.g. in every part equally thick.

སྒྲུབ་ snyöl-ba, pf. and fut. *bsnyal* (cf. *nyäl-ba*) 1. to lay down; to bed a person, to assign him his couch or bed *Pth.*; \**tū-gu māl-du*\* *C.* (to lay) a child on its bed, to put to bed; \**nyäl-te zāg-pa*\* *C.*, *hór-če W.*, to lay or put down, opp. to *lañ-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: \**ma nyäl-wa*\* *C.* to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spyä snyöl-ba* to smooth down the bristling hair, i.e. to abate one's anger; *ñāñ, zo, snyöl-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་ brnyā-ba, pf. *brnyas*, 1. to borrow *Dzl.* ལ་, 12. 14; ལ་, 6. 2. to seize by force, to usurp *Sch.*

བརྒྱལ་ brnyān *Lex.* prob. = *rnyān-pa*.

བརྒྱལ་ brnyāl-pa for *bsnyāl-pa*.

བརྒྱལ་ brnyān-pa *Cs.* to borrow; *brnyān-po* borrowed; also fig.: borrowed, reflected, *yzugs-brnyān* (*Lex.* *snan-brnyān*) a reflected image འཇིགས་པ་ frq.; also image, picture in general; even a little statue *Pth.*; *rmi-lam-gyi yzugs-brnyān* vision, visionary image; *sgra-brnyān*, འཇིགས་པ་ reflected sound, echo; *ngo-brnyān* a mask, a fearful apparition *Thgr.*, *ngo-brnyān sr̥-po* *Schl.* 234. — *jñag-brnyān* servant

*Cs.* — *brnyān-poi gos Cs.*: 'a garment marked with the figures (sic) of the rainbow' — *brnyān-poi brnyas Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྒྱལ་ brnyābs-pa diligence, painstaking; to take pains *Sch.*

བརྒྱལ་ brnyās-pa I. borrowed, v. *brnyā-ba*.

II. 1. to despise, contempt c. dat., frq.; *ma brnyās sig* do not despise! *Dzl.*; *brnyas smād-pa* id. *Dzl.* — contempt, *brnyās-pa byél-pa*, *W.* \**nya-sé tūg-če*\*, ccd. to despise, to treat contemptuously, frq.; *brnyas-bcos* (*Thgy.* *brnyas-čos*) contempt, scorn.

བརྒྱལ་ brnyōis convenient, suitable *Sch.*

བརྒྱལ་ bsnyigs-pa 1. to return, restore, deliver up *Cs.* 2. sediment.

བརྒྱལ་ bsnyug full *Sch.*; *skyu-gai bsnyug Lex.* a full draught (?).

བརྒྱལ་ bsnyül-ba to wash *Lex.*

བརྒྱལ་ bsnyén-pa 1. to approach, to come near, c. dat., also *drūn-du, kō-boi drūn-du bsnyen sig* come to me *Dzl.*; *góm-pa re-ré bór-zin ſi-ba-la bsnyén-pa* *ltar* as with every step we come nearer to our death *Thgy.*; to join, to stick to a person *Dzl.* — 2. to propitiate, soothe, satisfy, a deity *Cs.* — 3. to accept, receive, admit *W.*; *bsnyén-par rdzogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyen* v. *dge-ba*. — *bsnyen-bkür* reverence, veneration, respect, *byél-pa* to pay one's duty or respect, esp. to the priesthood by various services, *ñā-la bsnyén-pa byās-te* *Dzl.* and elsewh., frq., also *bsnyén-zin bkür-ba Gltr.*, and \**nyen kür-če*\* *W.*; *bsnyén-bkür zū-ba* to ask permission for performing such services *Mil.* — *bsnyen-bgrub* priestly function, religious office, esp. *snags* q. v. — *bsnyen-jnās* fasting, abstinence; *bsnyen-jnās srūn-ba*, *W.* \**zūm-če*\*, to abstain from food, to fast.

བརྒྱལ་ bsnyér-ba to make grimaces or gesticulations *Cs.*

བསྟེལ་བ་ *bsnyél-ba*, *Lex.*: resp., to forget; *bsnyel-méil* not forgetting or forgetful, mindful; *bsnyel-ysó-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྟོན་ *bsnyon* v. *snyon*.

བསྟོར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*, acc. to *Sch.*: to sift barley.

ཌ

ཌ *ṭa*, the letter *ṭ*, cerebral *ṭ*, *Ssk.* ཌ.

ཌ་ཀ་ *ṭá-kā*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 pusa or 1 d. — Different from it is

ཌྱ་, ཌང་, ཌང་ཌ་, ཌང་ཀ་ *ṭāñ-ka, ṭaṅ-ka, ṭāñ-ka, ṭaṅ-ka,*

*Hind.* तका 1. in *C.*  $\frac{1}{2}$  rupee = 9 d., v. also *ṛōd-taṅ* (v. *ṛōd-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* money in general.

ཌི་ཀེད་, ཌི་ཀེད་ *ṭi-keḍ, tri-keḍ* card, ticket; postage-stamp.

ཌ

ཌ *da*, the letter *ḍ*, cerebral *ḍ*, *Ssk.* ཌ.

ཌ་ཀི་ *dá-ki* (डाकी *Hind.*: 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dā-kini*, *mkā-gro-ma*.

ཌ་མ་རུ་, ཌ་རུ་ *dā-ma-ru, dā-ru*, (डमरु) a small tympan or drum, with

a handle and two balls fastened to it by a strap.

ཌག་ *ḍak*, gen. \**drag*\*, *Hind.*: डाक, the post, letter-post.

ཌག་ཌི་ *ḍaṅ-ḍi*, *Hind.* डण्डी, the beam of a pair of scales; a kind of litter.

ད

ད་ *ta*, 1. the letter *t*, tenuis, French *t*. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* तराकुरी) common scales, *Ld.*

ད་ཀུ་ *tá-ku* *W.* stick with a hook, hooked cane, crutch; \**tá-ku-rú-ku*\* *Ld.* crooked, contracted, crippled.

ད་གིར་ *tá-gir* *W.* bread, esp. the flat bread-cakes of India, commonly called 'chapátée'; \**ṣú-ta-gir*\* *Ld.* boiled flour-dumplings; \**túl-ta-gir*\* pancakes.

ད་བ་ *tá-ba* (Pers. تابه) gen. \**tan*\* *W.* a flat iron pan without a handle.

*dá-bag* *W.*, *tár-bag* *C.*, a plate, 'tá-bag dal-dúl' *W.*, \**ter-ter*\* *C.*, a

flat plate, \**kor - kór*\* a deep plate, soup-plate.

དབེར *tu-bér* (spelling?) *W.* fence of boards or laths.

དབྱིལ *tu-zig*, or *tu-zig-yül*, *Persia*, *tu-zig* (-*pu*) a Persian.

དངེེ *tu-ra - tsé* (*Pers.* ترازو) *W.* a small pair of scales, **goldweights**.

དངེ *tu-ré* v. *rr.*

དལ *tü - lu* 1. ཏལ་མཚོ་ལྷོ་མཚོ་ the palmyra tree, *Rorussus flabelliformis* (not the date-tree (s.)). *B.* — 2. In more recent times, and already in *Mil.*, *tä-la* seems to denote the plantain or banana tree, *Musa paradisiaca*.

དལ་ལ་ *ta-lu-la* *Læ.* lamp, lantern.

དལ་ལི་བླ་མ་ *tu - lai - blä - ma* (*tu-lai* Mong. ocean, sea), the Dalai Lama, v. *Ituc.* II., 155. *Köpp.* II., 120.

དལ་དལ་ *tug-tig* *W.* the imitative sound of knocking, \**tag-tig zer*\* there is a knock, \**tag-tig cö-er*\* to knock at the door.

དང་ *tuñ* through, v. *tuñ* and *tuñ*.

དང་ཀུན་ *tuñ - kun* n. of a medicinal herb *Med.*

དང་ག་ *tuñ - ga* v. ཅི་ག་ *tuñ - ku.*

དད་ལ་ *tatkü - lu* *Ssk.* the present moment *Wlk.*

དམ་དམ་ *tun - düñ* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

དབ་དབ་ *tub-tüb* v. *tob-tób.*

དར་དར་ *tar - tár*, \**tar - tár - cö - cè*\* *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

དལ་པ་ *täl-pa*, or *täl-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *täl - par*, *Cs.* also *täl - mar*, 1. instantly, immediately, quickly *C.*, e.g. *son* go without delay! *Læ.* — 2. *Sch.*: completely, quite through, *pröl - pa* to hew, to cut (quite through), *biggs - pu* to bore through, to perforate; also *täl biggs-pa*.

དལ་བ་ *täl-ba* a tool with holes in it, used by nailers *Sch.*

དི *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in \**kä-ti*\* saliva (water of the mouth), and in \**nä-ti*\* mucus (running from the nose). — 3. v. *spyi*.

དི་ཀ་ *ti-ku* (ཏི་ཀ་) explanation, commentary.

དི་ལྷ་ *ti - tūg*, (*Sch.* *yti - tūg*) bad, mean, silly *Cs.*; obstinate, stubborn *Schr.*

དི་ལྷ་ *ti-nūg* heath-cock *Sch.*

དི་ཤི་ *ti-pi*(?) *W.* cap, hat (from the *Hind.* तोपी?).

དི་ཤུ་ *ti-jü*, *Sch.*: *ti-jü mjug-rin* pheasant.

དི་ཙ་ *ti-tsa* *Sty.*, *ti-tsa* *Sch.*, anvil.

དི་ཙ་ *ti-tsa* 1. *tig-tsa* zinc *Med.*; *ti-tsa sér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དི་ཤེ་, དེ་ཤེ་ *ti - se, té - se*, the snow-peaks around the lake Manasarowar in *Miaris*, which are considered to be the highest and holiest of mountains.

དི་ག་ *tig* 1. also *tig-tig*, *Læ.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language \**tig, dig, tūg, tūg*\*, is frq. used for: to be sure! well, well! very right! also as an adj.: *nór-dag tig-tig* the right, the lawful heir. Cf. \**grig*; *tig lü-èe*, *tig tam*\*, *tig - tsad* v. sub *tig*. — 2. *Sik.* the great hornet.

དི་ག་ཏ་ *tig-tu* (from ཏི་ཀ་ཏ་ the n. of several bitter herbs, e.g. of *Gentiana Chirayta*) several species of gentian.

དི་ག་མེན་ *tig-mén* *Cs.*, *tig-tse* *Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

དི་ག་ཙ་ *tig-tsa* = *ti-tsa*.

དི་ག་ཤིག་ *tig-rtig* *Sp.* inst. of *tu-gir*.

དྲི་ *tin* 1. a small cup of brass used esp. in sacrificing. — 2. the sound of metal, \**tin zér-ra rag*\* *W.* I hear a tinkling.

རྟིང་ཁྲིན་ *tñ-ne-dzin* (ཐམ་པ་ *Trigl.*, *Wus.* also ཐམ་པ་པའི) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-ylün*, and *sgóm-pa*; *tñ-ne-dzin byed-pa* *Sch.*, gen. *tñ-ne-dzin-du jug-pa* to be absorbed in deep meditation; *tñ-ne-dzin krun* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *pel Mil.*

རྟིང་རྟི་ *tñ-rjñi* *Sik.* shrew(-mouse).

རྟིང་རྟི་ *tñ-rñi* **clean, well-swept** *Ld.*, *Ts.*

རྟི་རྟི་ལི་ *tñ-ti-lin* **snipe** *Ld.*

རྟ་(རྟི)ལ་མ་ *tñ(-tñ)-la* **little bells** moved by the wind *Sch.*

རྟ་རྟི་ *tñ-ril*, resp. *ysol-tib*, **tea-pot**, *zans-tib* a copper tea-pot, \**rdza-tib* an earthen tea-pot.

རྟ་པི་ *tñ-pi* *Mil.* goat's leather, kid-leather, from India, dyed green or blue.

རྟ་བུ་ *tñ-bu* *Ts.* funnel.

རྟ་ *til* (ཐིལ་) **sesame**, *til-már* sesame-oil, seed-oil.

རྟ་ 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants *g* and *b*; cf. *du*, *ru*, *su*.

རྟ་པ་ *tñ-pa* (*Turk.* توپى) *W.* gun, musket, fire-lock, fowling-piece, \**gyáb-è\** to discharge, fire off; \**tñ-pug-man\** gunpowder.

རྟ་ཀ་ *tu-ru-ka* *Ma.* the Turks, Turkomans, تورک، ترک.

རྟ་མ་ *tñ-tsa* v. *tñ-tsa*.

རྟ་ལ་ *tñ-lü* (*Sak.*, *Hind.*) a balance, pair of scales, *C.* \**tñ-la tég-pa\** to weigh.

རྟ་གིན་འདུག་ *tñ-gin dug* 'cannot' *Sch.*(?)

རྟ་རྟི་ *tug-rñi*, or *tug-čim*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-rñi-čan* *Stg.* noisy (?).

རྟ་ *tub*, *tub* *rgyeg-tu* *rgyüd-do?*

རྟ་ཁྱེ་ *tub-tüg* *Lex.* w.e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

རྟ་བ་ *tür-ba* (?) *W.* to darn (stockings).

རྟ་རེ་ *tür-re* **clear, distinct**, syn. to *wal-le*; *gid tür-re dug* it is clear to my mind; *tür-re bzui* *Mil.* prob. watch it! have a sharp eye upon it! *že-sddñ länis dogs tür-re gyis* *Mil.* take care lest an emotion of anger arise in your mind! *tür-gyis sad* *Mil.* prob.: he awakes, stirs, is evidently roused; *tür-re-ba* *Gbr.*; adj. (or abstract noun), *rjed-yeñ-méd-par tür-re-ba* **clear**, firm with regard to perceptions, opinions etc., without omission or digression.

རྟ་ 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n*, *r*, *l*, *s* (v. Grammar), to be translated by the participle in *ing*, or sentences beginning with *when*, *after*, *as* etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *dug* or *yod*, or also without these words: \**dūd-de dug\** I sit *W.*; *grō-ba yñ-te* *Mil.* I go.

རྟ་པོ་ *tē-por* *Lex.* = *lēgs-par*; *Sch.*: very, really, actually.

རྟ་པོ་ *tē-bor* *Sch.* constantly, continually.

རྟ་སེ་ *tē-se* v. *tī-se*.

རྟ་པ་ *tég-pa*, imp. *tog*, *C.*, *W.* = \**tégs-pa*, to pack up, put up; to put in or into, \**am-bág-la\** into one's bosom; \**tag-ful\** or \**tag\** preparations for a journey, \**tañ-è\** *W.* to make.

རྟ་ཁྱེ་ *teu?* *Ld.-Gir.* (*Schl.* f. 25, b); *teu wér-po*; *Mil.* 59, 4 of my edition; *Lex.*: *teu šñi-kri*, where *Sch.* translates: a square table.

རྟ་པ་ *tél-pa* *Cs.*: an instrument for burning *Med.*; *lāgs-tel* such an instrument of iron *Cs.*; *sprā-tel* *Lt.*?

རྟ་ 1. num for 129 — 2. affix added to certain verbs, when they terminate a sentence.

རྟ་རྟོ་ལི་ལི་ *to-to-lin-lin* *W.*, an adv. denoting a swinging motion;

hence \**to-to-liñ-liñ sed sé-è\** to play at swinging, to swing.

དོལ་ *tó-la* for *tù-là* C.

དོལ་ *tog* 1. (ཐོག་ *Cr.*: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkar*, ཐོག་དཀར་ *n.* of Buddha in paradise (*dga-lhan*) before his incarnation *Lal-Glr.* 8, a.; *mdzin-tog* point, thorn, nail. — 2. for *fog*. and thus prob. also used in *skabs-tog* now, at present *Lal*.

དོལ་སྒྲ་ *tög-sgra, tög-tog-sgra* *Lec.*, a rolling sound *Sch*, acc. to *Wül.* also a cracking sound.

དོལ་དེལ་ *tog-til* a bump, a swelling. by a knock against the head.

དོལ་ཚེ་ *tög-tse* *W.*, *tög-rtse* *Lec.*, hoe, mattock, pickaxe *W.* (in C. *Jor*); *töglags* the iron of the hoe, *tög-yu* the handle of it; *tög-leb* a spade (?) C.

དོང་དོང་བྱེད་པ་ *ton-tön byed-pa* *Lec.*, *Sch.*: to perforate; to produce a whirling noise.

དོང་ཅི་ *tob-çi* *W.* button, \**tob-çi bgyab-è\** to button up; cf. *tib-çu*; (buttons are not in general use in Tibet).

དོང་དོང་སྒྲུབ་ *tob-tob smra-bu* to talk confusedly *Sch.*; *W.*: \**tub-tüb\**, or \**tab-tób ma è\** keep your temper! do not talk with such agitation!

དུལ་ལོ་ *tou-lo* polecat *Sch.*

དུལ་ *tol?* *Mng.* *ben-tól?* *Sch.* *tol-yòd-pa* = *tal-yòd-pa* q.v.

དུམ་པ་ *trám-pa* hard (of rare occurrence); *äa-trám, rus-tram, rtza-tram, trum-dkar, tram-nag*, are different species of gout *Med.*

ཏི་ཀེད་ *tri-keḍ* v. *ti-keḍ*.

ཏི་གྲུ་(པ་) *tri-gu(-la)*, from བེ་རྒྱལ་ *trident* *Wül.*

ཏི་ཏི་ཀླ་ *tre-tre-hu* (by the context) a dangerous disease of the stomach or a serious symptom of it *Ph.*

ཏི་བཅན་ *tre-ba-can* coloured *Sch.*

པན་(པ་) *ytán(-pa)*

ཏི་སྐམ་ *tré-sam* a medicine in the shape of a powder *Med.*

ཏིན་ *tron* diligence, industry C.; *tron byed-pa* to be diligent, to exert one's self.

པན་པཎི་ *ytag-yton* *Lec.* w.e.; *ytag-yton-ba* to disperse *Sch.*

པན་རྒྱ་ *ytan-rag* thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; *ytan-rag byed-pa, bül-ba* *Mil., Lt., W.* \**čö-è, jül-è\** to render thanks.

པན་ *ytad* (v. *ytód-pa*), in the direction of, towards, *yyón-gral-du ytad pyin-nas* going towards the left end of the row *Glr.*; \**don-tál* *W.* directly opposite, just over against.

པན་པ་ *ytád-pa* 1. vb, v. *ytód-pa*, also *brtád-pa*. — 2. subst. hold, steadiness, firmness, *ytád-pa-med* it has no hold, no firmness *Mil.*; *ytad-méd čül-ba* *Zam.* prob. to vacillate, to waver, to be unsteady.

པན་མོ་ *ytád - so* a refuge, resource, esp. store of provisions; \**té-so záy-pa\** C. to procure such a store.

པན་(པ་) *ytán(-pa)* C.: 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from C. knew only one signification of *ytán-pa*, viz *mortar*, = *ytun*; *bar, door-bar* occurs in *sgo-ytán* C. and *W.* But a different word seems to be *ytan*: 1. **order, system**, in the current phrase *ytán-la bébs-pa* to put in order, to arrange, to reduce to a system, *bve-ran* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *ran - séms* *ytán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train C., to set right *Mil.* (Cf. *bsam-ytán*.) — 2. **duration**, perh. also entireness, completeness, hence *ytán - gyi* constant, continual, *ytan-ogro*s consort, partner for life *Mil.*; *ytan-méd* *Sch.*: 'perishable, without duration or continuity'; *ytán-du* 1. **always, continually, for ever**, *ytán-du bzugs-pa* living there continually *Tar.* 2. **entirely, completely** (which is the usual

signification of *ytan-du* e.g. to cut off, to deliver completely; *ytán - nas* id.; *ytan-kriqs* agreement, stipulation, convention, *ytan-kriqs byéd-pa* Mil.

Note. Owing to its second signification *ytan* is often confounded with *brtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from C. were occasionally doubtful as to the correct spelling of this word.

**པན་ཚིགས་** *ytan-tsiqs* (Ssk. རྟེན་ཚིགས་, *Stg.*, Do, 344) *ytan-tsiqs-kyi de-ko-na-niyid batán-pa* = རྟེན་ཚིགས་པ་འདི་ལྟར་ 1. argument, syllogism (S.; evidence before a court of justice Dzl. 775, 6. — 2. Sch.: a standing proposition, indisputable point *Thyy.* (where in my *Ms.* *brtan-tsiqs* is erroneously written; v. the note to the preceding word). — 3. logic, dialectics (S.; *ytan - tsiqs - mül - par smrá-ba* is in *Stg.* the term applied to a kind of *kyál - ka*, evidently: illogical, irrational talk; *ytan-tsiqs-su bzéd-nas* Glr. 96, wishing to clear up, to render evident (?); *ytan-tsiqs-mkhan* dialectician, logician.

**པན་** *ytam* (པན་) talk, discourse, speech. 1. in a general sense: *\*tam cing-pa\** C., *\*tam cing-cing\** W., that is one and the same talk, that means the same; *ytam badúr - bu* to compare depositions, to examine, to try judicially, *\*tam-dün\** W. trial, judicial examination. — 2. news, tidings, intelligence, *ytám bzán-po* good news; *ñyis ytam mi dug* after which there are no further accounts Mil.; *\*tam náad-ré\** to tell a tale, a story W.; report, rumour, fame, *de pul zér-bai ytam rgyál-pos tós-nas* when the king heard the report that ... had been delivered up *Lth.*; *tay-rin-gi ytam* fame of remote matters or events; *bulä-gis ytam-du tós-na* as I have learned, have been told Dzl. — 3. section, chapter *Tar.*, frq.

**Phrases.** *ytam glén-ba* S.O., Dzl., *ytám-du glén-ba* Dzl. to speak, to converse, to discourse; *ytam byéd-pa. smrá-bu, zér-bu* id.; *ytam byar groo* I shall go and speak to him Dzl.; the genit. preceding *ytam* always denotes the person or thing spoken

of, not the person speaking; *ñi-ltar gyir-pai ytam byas* he gave an account of the manner how it had happened Dzl.; *mtün-pai ytam byéd-pa* to negotiate about peace Glr.; *řos(-kyi) ytam byéd-pa* to begin a religious conversation Mil.; *na ñi-ltar byéd-pai ytam mi - lu ma lab* do not tell any body that I am doing this Mil.; in a similar manner: *mi riñi-bai ytam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *pa - mäs ytam dris* he inquired about his parents Dzl.; *bü-moi ytam tos* he heard of the girl Dzl.

**Comp.** *ytam-rgyüd* tradition, oral account; *deñ ytam-rgyüd* the legend of him. — *ytam-ñän* ill report, slander. — *ytam-snyän joyful news, glad tidings, syróg - pa* to announce Mil. — *ytam-bstür* v. above. — *ytám-dpe* a proverb, a saying (S. — *ytam - rtsüb* rough speech, abusive language. Note. In W. *\*(s)pé-ra\** is more in use than *\*tam\**.

**པན་(ས་)་པ་** *ytám(s) - pa* 1. adj full, *spü-gri ytam (s) - pa* quite full of razors *Thyy.*; also *Lecc.*; more frq. it is spelled (*b*)*ltám(s)-pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. (S.): a term for a thousand billion, yet v. the remark to *dkriqs-pa*.

**པན་(ས་)** *ytái(-ma)* *Lecc.* (cf. *yté-pa*) pawn, pledge, *ytái-mar jüy-pa* to pawn, to give as a pledge, *ytái-ma blü-ba* to redeem a pledge (S.; *\*nór-ta\** W. jewels, precious stones, given as a pledge (S.: 'pecuniary security, bail'): *mi-yta* a hostage (S.).

**པན་བ་** *ytár - bu*, with *Krag.* to bleed, to let blood *Med.*; *ytár(-bar) byéd-pa, rtsü-ba-lu* from a vein, or also *ytár-ga drébs-pa* id.

**པདྨ་ཐུག་** *yti-ké* a kind of louse Sch.

**པདྨ་ཐུག་** *yti-tuy* insane, mad Sch., = *ti-tuy*.

**པདྨ་ཐུག་** *yti - muy* (ཐམས་ཅད་) gloom, mental darkness, ignorance, stupidity. *glén-pa yti-muy-can* infatuated fools Dzl.; *ñisün-mo yti-muy-yugül-du son* at night I fell into a profound sleep Mil.; in a special

sense: the lowest of the three *guṇa* or psychological qualities of animated beings, མཐོག་, རྩལ་, ཐུག་, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: གཏོག་ཅུག་, ཇེ་སྒྲུབ་, *yti-muy*, voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *yti-nay*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wti*. Note. The philosophical term *mu-rig-pa* is altogether different from *yti-muy*.

འགྲིག་པ་ *ytig(s)-pa* *Lex.* to fall in drops, to drop, to drip.

གྲིང་ *ytiñ*, *Ld.* \**ltiñ\**, bottom, *rygyä-mtsöi ytiñ-alkruys* he turned up the bottom of the sea; *ytiñ-du näb-pa* to sink to the bottom *Cs.*; depth, hence *ytiñ zäb-po* *Dzl.*, *ytiñ riñ -ba* deep, *ytiñ nyé -ba* not deep, shallow; *rygyä-mtsö-bus ytiñ-zäb-bo* it is deeper than the sea *Dzl.*; *yyän -sa ytiñ-riñ -ba* a deep abyss *Thgr.*; ཅུ་ཐོ་ *ytiñ-zäb-po* *zig* a deep river *Dzl.* 202, 1. (in the third line however *zäb-bo* would be the correct reading for *zäb-po*); *ytiñ-zäb-kyäl kru-brgyäñ-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 225, 5; fig. *ytiñ-nas* from the bottom of the heart, *nä-la läñ-pa ytiñ-nas gyis* believe in me with all your heart *Mil.*; *ka-grögs* and *ytiñ-grögs* v. *grogs*; *ka-alkar-ytiñ-nay* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rygyä-mtsö* ཅེ་ལུ་ དཔེ་ ལོན་ལུ་ ཀུ་ཡིན་མེད་པུ་ *sgom* ཅིག་ *gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *ytiñ-rdó* a stone or piece of lead (*žä-nyei ytiñ-rdó* *Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; \**ču nyöj -po -če -la tiñ med* *W.* a very muddy water has no depth; *ytiñ-čan* deep, *ytiñ -méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *ytiñ -mi -lön C.* of unknown depth; *ytiñ-lhön-pa* fathomed, penetrated, ascertained *C.*

བུམ་པ་ *ytib(s)-pa* 1. to be gathering, of clouds, *sprin-pün ytib-pa* thick clouds gathering *Wñ.*; *bdug-spös sprin -bžin ytib* incense wafts along like clouds *Gl.*; *mün-pa ytib* *Lex.*, col. also \**nam -ka tib -tib yot\** cf. *tib-pa*. — 2. sometimes for *rdib-pa*.

འགྲིག་པ་ *ytim-pa* v. *tim-pa*.

བུམ་པ་ *ytüg-pa*, pf. *ytugs*, also *btüg-pa*, cognate to *tüg-pa*, 1. to reach, to touch, *yi-dam-gyi tugs-kar ytugs-nas* putting or pressing (his forehead) against the breast of the image *Gl.*; *mi žig-gi žabs-la ngö-bos ytüg-pa*, or only *žabs-ytüg-pa* to touch as a suppliant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug tüg-pa dan* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, ni f., e.g. *mā* the end *Lex.*; to meet with, to join *Tar.* 172, 14. — 2. to bring an action against a person, to sue *Sch.*, thus prob. *Dzl.* 222, 3, and *Pth.* — 3. = *zäd-pa* to be exhausted, to be consumed(?) *Zum. zäd-pai ytugs-pa*. —

Note. Not only *ytüg-pa*, but also many of the following words have *b* as well as *g* for their initial letter, and moreover a corresponding form beginning with *t*, of the same or nearly the same signification.

འུམ་ *ytun*, *Sch.* also *rtun*, col. \**yog-tün\** (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kün*; *ytun(-gyis) rtiñ-ba* to pound with a pestle *Dzl.*; *ytiñ-po* mortar *Cs.*; *ytun-lu*, *ytun-siñ* pestle *Cs.* — 2. mallet, knocker *Dzl.*

བུམ་པ་ *ytub-pa*, more frq. *btüb-pa*, = *tüb-pa*. to be able, *pyir öñ-du btüb-pa-am* shall you really be able to come



back? *Dzl.*; *mi btüb-pa* very frq. not to be able to prevail upon one's self, to be unable, also: to be unwilling, to have no mind (to do a thing).

བརྒྱུ(ས)་པ་ *ytüb(s)-pa*, *btüb(s)-pa*, *Ld.* \**stüb-če*\*, = *stüb-pa*, to cut to pieces, to cut up, meat, wood etc.; in *W.* also to mince; (in *C.* *htsüb-pa*); *ytubs-spyäd* chopper *Sch.*

བརྒྱུ་པ་ *ytüm-pa* 1. ferocity, rage; also adj. furious; *Éró-zin ytüm-lu snyin-rje-med* in furious wrath, merciless *Dzl.*; *ydüg-cin ytün-pai klu* a Lu in a deadly rage *Sambh.*; *ytüm-pai supra sgrög-pa* to roar furiously *Ph.*; *Éró-ytüm-pa* furious with rage *Gl.*; *ytüm-zin rgöl-pa* obstinate and unmanageable, of a boy; *ytüm-po Mil.*, *ytüm-can*, *ytüm-lün* cruel, fierce, furious ('s.); *blä-nu tugs-ytüm-po zön* the Lama grows angry *Mil. nt.*; *ytüm-mo* fem. a fury of a woman *Dzl.* རྩེ་ 10; *Sch.* also: hangman (?); *rlun ytüm-mo* ('s. a furious wind, a hurricane — 2. = *btüm-pa*, *stüm-pa*, to veil, to cover; to wrap up, e.g. the head; with the instr. to wrap up or cover with a thing.

བརྒྱུ་པ་ *ytüm-po* 1. v. *ytüm-pa* 1. — 2. — (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *rá-ma* and *rkyañ-ma* (two veins, v. *rtä-ba*) into the *dbü-nu* (*arög-rtsa*, *dhü-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *ytüm-poí bde-ñród* the feeling of warmth just mentioned *Mil.*; *ytüm-po bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-shäd*, i.e. the second half of an ཨ, viz. ཨ, hence *a-shäd-ytüm-po*

the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

བརྒྱུ་བ་ *ytür-bu* *Léa.* w.e.; ('s. bag, sack, wallet.

བརྒྱུ་བ་ *ytül-bu* to grind, to pulverize, colours, medicinal substances etc.; cf. *stüg-pa*.

བརྒྱེ་བ་ *yté-pa W.* (*Lal.* \**sté-pa*\*) *yté-ba*, *ytéma C.*, *ytén-pu Léa.*, pawn, pledge, bail (*Sch.* also: a present); cf. *ytá-ma*; *yteu* id.? hostage? *Tar.*

བརྒྱེ་པ་ *ytér* (མིལ་, མོལ་) 1. treasure, frq. — 2. symb. num. for 9. — *yte.-mdzöl* a treasury. — *ytér-ka* a mineral vein, mine, *nör-gpi ytér-ka rnyed-pa* to find a mine of precious metals.

བརྒྱེ་པ་ *yto Lt.*, *Thygy.* a magic ceremony for the purpose of averting misfortune; *yto-bcön* id.

བརྒྱེ་པ་ *ytig-pa* 1. also *btög-pa*, *fog-pa*, to pluck off, gather, crop, tear out (one's hair) *Léa.* — 2. v. *se-gol*.

བརྒྱེ་པ་པ་ *ytögs-pa* to belong, appertain to; belonging, *rgyäl-poí ytiün-lu ytögs-pa yin* you belong to the royal blood or family *Dzl.*; *dei näñ-dü mi ytögs-sam am* I not included in them? *Dzl.*; *dzam-bui-glün-lu ytögs-pa* belonging to Dzambuling *Gl.*; \**dä lé-ka dan ma tog* *W.* do not meddle with that! *ma-ytögs-pa*, gen. adv. *ma ytögs-par* except, besides. — *ytögs-ñód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow'(?).

བརྒྱེ་བ་ *ytön-ba*, pf. *btän*, fut. *ytän*, imp. *ton* (*W.* \**tan-čé*\*, imp. \**ton*\*) ཇུ་བ་ 1. to let a. to let go, to permit to go, to dismiss, *cií pyir bdäg-čag-rnams-kyis yton* why should we let you go, suffer you (our teacher) to go? to let escape (a prisoner) *Dzl.*; to let loose (a dog against a person) *Mil.*; to let go, to quit one's hold *ma yton*, col. \**ma tan*\* don't let him go, stop him! to leave, abandon, renounce, *čos* one's religion; more definitely: *blus yton-ba*, v. *blo*; *gyön-su yton-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *psöl-par byä-bu yton-ba* to leave off killing *Dzl.* b. to let in, to admit, *sgö-nus* through

the door *Dzl.*, *nán-du ytón-ba* to permit to enter. — 2. to let go, i.e. to make go, to send, *nú* a man, a messenger, very frq.; *dzam-bui-gliú kún-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyl-du ytón-ba* to dispatch for conveying (a message); *tén-du ytón-ba* to send (a person) for (a thing); *tsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* 20, 18., unless this passage should be read *tsól-bar*. — 3. to let have, to give, so in *W.* almost exclusively; *aman ytón-ba* to give medicine, *ytón-tsul* the way of giving medicine, for 'a dose' *Med.*; *ytón-póul-can* liberal, bounteous *Mil.*; *ytón-sems-ldan* id. *S.g.*; *ytón-sems* liberality, bounty; "tón zer" he says, give me! he wants to have, he tries to get *W.*; *éde-la ytón-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. to make, to cause, e.g. a smoke by lighting a fire *Gl.*; with the termin. to turn into, *byé-tan néu-tan-du* sandy plains into meadows *Gl.*; *rims(-nud) ytón-ba* to cause, to send down, epidemics, plagues (of gods); to construct, fix, place, 'chains before a building *Gl.*; in *W.* "(s)kad tán-é" to utter sounds, "kú-é, bí-ra tán-é" to raise, to set up a cry; "kug" or "kum tán-é" to make crooked, to bend; in forming intensive verbs: "go dád tán-é" to decapitate; "tón toñ, pñis toñ" take out! throw out! "tsa toñ" put salt into it! "ču tán-é" to water (the garden); "tut tán-é" to manure (the fields). The participle "tuñs-pa" is used adverbially in *L.d.*; "i-ne táñs-pa á tsug-pa" from here to there, from this place to that place (= *bzuñs-te*).

ཡོན་པ་ *ytón?* *ytód-lu mnán-pa*, of the sun *Ph.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *ydos*, or to be explained by *ytód-pa* II.

ཡོན་པ་ *ytód-pa* I. also *ytád-pa*, pf. *btad*, *ytad*, fut. *ytad*, imp. *btod* (*Mil.*; *Ls. tod?*) 1. to deliver up, *láy-tu* into the

hand, to hand over *Gl.*, to hand to a person the subject for a theme or problem *Gl.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *lgo-dám-la dba* to confer important offices on the priesthood *Gl.*, *rig-pa* to teach; *ytig anyiñ ydig-la ytád-pa* to communicate one's feelings to one another *Gl.* — 2. to lean against or upon c. dat., e.g. to rest one's head on one's arm; to lay or put against, so, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. to direct, to turn, *mi-la ngó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *adig-mdzúb* to point at a person (with the finger) *Gl.*; *sgo nub-phyogs bál-poi yál-du ytod Gl.*, the door points south, towards Nepal; *bém-la* to take aim, to aim at *Lex.*; *rná-bai dbuñ-po ytod-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *fugs*, *ytól-pa Mil.* id.; *od-zér-la ytád-nas yzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Gl.*; also used absolutely: *dkar-kün ytód-pa* the projecting windows *S.g.* (?) — *ka ytól-pa Gl.*?

II. inst. of *ytód-pa*, to fasten (cows etc.) to a stake (driven into the ground), to tether.

ཡོན་པ་ *ytóm-pa* to talk, to speak *Sch.*, cf. *ytam* (?).

ཡོན་པ་ *ytóms-pa* filled up, full, for *btáms-pa*, *ytims-pa*, *Sch.*

ཡོན་པ་ *ytór-ba* (*Lex.* ཡོན་པ་) cf. *zór-ba*,

1. to strew, to scatter *ccird.*, *metog-gis ytór-rn Dzl.* they strewed flowers, also *ytór-to Dzl.*; *ná-la sas ytór-ba* they that threw earth upon me *Dzl.*; *sá-la ytór-ba* to scatter over the ground *Gl.* — 2. to cast, to throw, *ccar.*, books into the water *Gl.*, a ring into the air *Gl.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *dór-ba*); to cause to circulate the chyle through every part of the body *Med.*; to waste, to dissipate *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nú-*

*ma ytor-ba* *Ghr.* (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: 'srub *ylor-ba* to rend, to tear to pieces'.

**ལྷོ་མ་** *ylor-ma* *strewing-oblation*, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčod-pa dan ytor-ma shyin-pa* to offer such an oblation, *ylor-mar snod-ba* to devote something for it. The ceremonies are similar to those used in *shyin-sréy Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čub-ylor*, *pye-ylor*; *thag-ylor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-ylor* v. *dgu*), and the purpose for which they are offered (*mčün-ylor* v. *mčün*). Other names of Torma-offerings are: *blud-rygá*, *mar-me-rygá*, *tiñ-lo*(?) - *rgyá*, *čayüm* etc. Tormas in general belong to the ceremonies most frequently performed; *ylor-čá* are the vessels and other implements used for that purpose; *ylor-sdel* *Sch.*: 'a bowl for these offerings'(?). — *ylor-zán* *Lex.* *ལྷོ་མ་* oblation of the remnants of the daily meal to creatures of every description.

**ལྷོ་མ་** *ylol*, only in *ylol-méd*, = *ča-méd*, not known, dubious, *jó-am mó-am ytol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *či byá-ba ytol méd* not knowing what to do *Dzl.*; *gar tál-ba ytol méd* not knowing where she had gone to; *bád-g-la ytol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *ytól-ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

**ལྷོ་མ་** *ylot* size, width, quantity, *ri-boi ylot tam* as high as a mountain *Lex.*; *rim-gro ylot-čé-ba*, like *ryga-čé-ba*, great marks of honour, extraordinary homage.

**བློ་པ་** *btág-pa* v. *čág-pa*.

**བློ་པ་** *btágs-pa* v. *dógs-pa*, and *ka-btágs*.

**བློ་པ་** *btán-ba* v. *ytón-ba*.

**བློ་པ་** *btúd-pa* v. *ytód-pa*.

**བློ་པ་** *btúb-pa* v. *débs-pa*.

**བློ་པ་** *btan-snyoms* (cf. *snyoms*) *ཐུག་པ་* complete indifference, perfect apathy (acc. to *Schr.* prop. 'a liberality perfectly impartial'?).

**བློ་པ་** *btun-bzün* *Lex.* *ཐུག་པ་* n. of a hill where Buddha was teaching.

**བློ་པ་** *btig-pa*, pf. *btigs*, *Čs.* to drop, to let fall in drops, *rnd-bar sman*, medicine into the ear, v. *čig-pa*.

**བློ་པ་** *btin-ba* v. *diñ-bu*.

**བློ་པ་** *btü-bu* v. *tü-bu*.

**བློ་པ་** *btün-ba* v. *tün-ba*.

**བློ་པ་** *btüg-pa* v. *ytüg-pa*.

**བློ་པ་** *btúd-pa* v. *dúd-pa*.

**བློ་པ་** *btúd-mar* *Ghr.* in rapid or close succession, \**tü-tü-pa-la* *C. id.*

**བློ་པ་** *btub*, *Lex.* = *ruñ*, fit, convenient, practicable, becoming, *btúb-bo* it is convenient etc.; *btúb-pa* v. *ytúb-pa*.

**བློ་པ་** *btüm-pa*, *ytüm-pa*, 1. to wrap round, to envelop; hence 2. in *W.* to shut, a book, valuable books being wrapped up in a cloth before being laid by; *btüm-póg* bunch or knot, produced by money and the like being tied up in the girdle.

**བློ་པ་** *btül-ba* v. *dül-ba*, *ytül-ba*.

**བློ་པ་** *btég-pa* v. *dégs-pa*.

**བློ་པ་** *btód-pa* 1. = *rtód-pa*, to fasten (grazing horses or cattle) by a rope to a stake, to tether; *Mil.* declares relations to be the *btód-tüg* (the tether) in the hands of the devil. — 2. to erect, raise up, produce, cause, occasion; *srol-btód-*

*pa* (*Laz. w.e.*) may accordingly imply: to introduce a custom.

འོ་པ་ *bōn-pa* v. *dōn-pa*.

འོ་པ་ *bōl-ba* Sch. = *ytōl-ba*.

ཏ་ *rtā* (*rtā-po* C., *Mil.*), resp. *čiba*, 1. horse, *po-rtā* a gelding, *mō-rtā*, or *rtā-ryōd-ma*, a mare; *rtā dūl-ba* to break in, train, a horse; *rtā rgyāg-pa* to gallop; to run horses for a wager, to race *Glr.*; \**sta brul-če* *Ld.* id.? — 2. the lower front part of a pair of breeches, *dōr-rtā*, *ān-rtā*.

**Comp.** *rtu-rkyā(-pa)*, or *-skyā(-pa)* one skilled in horsemanship. — *rtā-bekrāgs* (\**stab-rāgs*\* *Ld.*) a clattering train of horsemen. — *rtā-gāl Ts.* pouch or bag of a horseman, saddle-bag. — *rtā-grās* = *rtā-rd*. — *rtā-bgād* a horse-laugh, *rtā-bgād-kys dēba-pa* to set up a horse-laugh Sch. — *rtā-mgō* a horse's head; *rtā-mgō-ma* v. *yo-tēm*. — *rtā-mgrin* (འཇམ་གཤིན་) n. of a demon (*Schl.* 110), a terrifying deity. — *rtā-sga*, *W.* \**tē-ga*, saddle. — *rtā-sgām* a large box or chest. — *rtā-ago* v. *sgo*. — *rtā-sgyél*, gen. connected with *mī-bād*, the slaughtering of men and killing of horses. — *rtā-nān* Tibetan horses, small, strong, unshod, v. *Hook* II, 131, and so already in *Marco Polo's* travels. — *rtā-rja* horse-tail, \**tē nā-ma yod*\* *W.* it is (made) of horse-hair. — *rtā-lōg* horse-whip; whip in general — *rtā-čāg* dry fodder or provender given to horses, *ccin*, oats. — *rtā-mčōg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyāl-po čan-čās bū-la-ha*; acc. to *Schl.* p. 253 *rluñ-rtā* is the same). — *rtu-mčōg-ka-bab* = *gyas-ru-yañ-po* = *mñū-ris-ču* n. of the principal river of Tibet. — *rtā-lyān* he with the green horses, the sun, *po*, *Glr.* — *rtā-rnd* horse-ear, n. of one of the seven gold-mountains, surrounding the *Rirab*. — *rtā-pa* horseman, rider, \**tū-pa ta-zōn*\* *Ld.* a balancing-board, *see-saw*; *rtā-pui dpūn* horse, cavalry *Cs.* — *rtā-lpāgs*

a horse's skin; n. of a medicinal herb *Med.* — *rtā-bābs* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Laz. twa-ra-qa, 𑖦𑖦𑖦𑖦*? — *rtā-dbyāis* འཇམ་ལོ་ལྷ་ n. of a great scholar *Thgy.* — *rtā-bēl* a horse's front-hair *Cs.* — *rtā-sbāis* horse-dung. — *rtā-rmty* a horse's hoof; n. of a plant *Med.* — *rtā-rmig-ma* a lump of silver bullion like a horse's hoof *Cs.* — *rtā-rdzi* one that tends horses; a groom *Glr.* — *rtā-zūn* a good horse. — *rtā-zām* 1. post-station, *rtā-zām-gyi tsūgs-pa* a post-house; *rtā-zām-gyi spyi-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *rtā-zām-pa*. — *rtā-zām-pa* postillion, courier, express, estafet. An estafet rides day and night, mounting fresh horses at certain stations, and making the way from *Lé* to *Lhasa* (for ordinary travellers a journey of 4 months) in 18 days. — *rtā(i)-.śū-lag* a compulsory service consisting in the supply of horses. — *rtā-rd*, *rtā-grās* inclosure, stable, for horses. — *rtā-ād* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rtā-ādā* curry-comb Sch. — *rtā-ysār* a horse not yet broken in or dressed Sch. — *rtā-bēb* stallion. — With regard to the colour of horses (*spū-ka*), the following distinctions are made: *rtā-dkār* a gray or white horse; *rtā-rkyāñ-nāg*, or *kām-nāg* Sch. a dark-brown horse; *rtā kām-pa* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rtā-kām-dmār* Sch. a light-bay horse, a sorrel horse; *rtā krā-bo* a piebald or a dappled horse *Ld.* - *Glr.*, *Schl.* fol. 26, a; *rtā-grō* Sch. a gray horse, *rtā gro-dkār* a light-gray horse, *rtā gro-sñōn* Sch. a dapple-gray horse, *rtā gro-dmār* a roan horse, a roan; *rtā ryya-bo* Sch. a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rtā nān-pa* an isabel *Ld.* - *Glr.*; *rtā rnog-dkār* a bright bay horse; *rtā-sno-kra*, *rtā-sno-tig-čan* Sch. a dapple-gray horse; *rtā-sno-nag* Sch. a dark-gray horse; *rtā-tig-krū* Sch. a spotted horse; *rtā nag* a black horse; *rtā-brāu* = *rgye*

to Sch.; *rtā-mog-ro* *Gl.* a yellowish-brown horse; *rtā zag-pa* Sch. a horse having gray and white spots; *rtā ḡl-ba* Mil., *Ld.-Gl.*, a black horse; *rtā ru-rū* Sch. a yellow-dan horse; *rtā rāg-pa* *Ld.* a tawny horse (Sch.: 'a white and red spotted horse'); *rtā rag-rāg* an ash-gray horse; *rtā rag-āk*, or *rtā ser-āk* Sch. a yellowish-red horse; *rtā sram-sram* Sch. a gray horse with a black mane and tail.

རྟཱུཅ་ *rtäg-pa* (པར་ལོ་ལོ་ལོ་) 1. perpetual, constant, lasting, eternal. 2. perpetuity, duration to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *stov-pa* - *nyid*; *mi rtäg-pa* not durable, perishable; *de yan mi-rtäg tsul-du yla* this, too, is subject to the law of perishableness *Mil.*; *mi rtäg-pai* ḡos the principle of transitoriness; *rtäg-par dzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Gl.*; as partic. one that is earthly-minded, a worldlyling; *nyül-ba-la rtäg-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Sty.*; *rtäg-čad* lasting and transitory, frq.; *rtäg-par*, or more frq. *rtäg-tu*, always, i.e. 1. continually, 2. at each time (*Dzl.* ३८, 5); *rtäg-tu-ba* perpetuity, eternity *Cs.* — *rtäg-po*, *Ld.* \**stāgs-po*\*, lasting, durable, reliable, *rtäg-brtan* id. *C.*; *rtäg-mnyom-la* *C.* adv. uniformly, equally. — *rtäg-ris* *Kör-bu* Sch.: a constant change (?).

རྟཱུཅ་ *rtags* (cf. *rtāgs-pa*) 1. resp. *pyäg-rtāgs*, sign, token, mark, characteristic, \**tag-ž*\* *W.*, \**tag-pa*\* *Ld.*, id.; *rtags byäl-pa*, vulg. \**tag rgyāb-pa*\* to make a mark; *rib-tu byün-bai rtags yöl-pa* (partic.) one having the outward marks of an ecclesiastic *Gl.*; *bkra-ññ rtags v. bkra-ññ*; omen, prognostic, — *ltus, bū-mo skyé-bui rtags* a prognostic of a girl being born *Med.*; proof of a thing, c. genit., frq.; *miñon-rtāgs* *Dzl.* id.; proof, argument, evidence, \**ci tāgs-pa-ne zunt*\* *Ld.* upon what evidence have they seized him? \**tāgs-pa žig gax*\* you must prove it, \**čāgs-pu-ññ mi čuŋ*\* there is no

trace, no evidence, left. — 2. inference, deduction *Was.* (320). — 3. the black, the centre of a target, *W.* \**tiŋ-la čig-čē*\* to take for a mark. — 4. sexual organ, organ of generation, *rtāgs-sam bhd-ga* as two synonyms for the same thing *Wid.*, *po-rtāgs, mō-rtāgs* frq. — 5. gift, present, resp. *pyäg-rtāgs*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., *ni f.*; *rtāgs žäg-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtāgs-yig* 1. stamp, type (?) *Cs.* 2. letter of recommendation, credentials *W.* — \**tag-ril*\* *W.*, *let*, \**tag-ril tñ-čē*\* to cast or draw lots (a half-religious proceeding) cf. *rygan*.

རྟཱུཅ་ *rtāb-pa*, also *rtāb-rtāb-pa*, and *stāb-pa*, to be in a hurry, to be confused, frightened, in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bred-pa*); *rtāb-po* adj.; *stāb-stāb-po* *sñ-nās* having become quite startled and 'confounded' *Ph.*; *rtāb-rtāb* subst., *rtāb-rtāb-tu nñ-du pyin-te* she 'ran into the house in haste (full of joy) *Mil.*; *rtāb-rtāb-la ra mi dren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtāb-pa*.

རྟཱུཅ་ *rtāb-pu* v. *brtā-ba*.

རྟཱུཅ་ *rtig-yi* *Th.* for *rtēu*, foal, colt.

རྟཱུཅ་ *rtiñ* (in more recent literature and col.) what is behind or after, with regard to space, and more particularly to time, *rtiñ-du, rtñ-la, rtñ-na* adv. afterwards, *rtñ-lu bōds-so* they were made afterwards, were added later *Gl.*; postp. c. genit., or less corr. c. accus., after; *byon rtñ-la* after their appearance *Ph.*, *byñ-rtñ* after he has come *Mil.*; *de-rtñ-la* after that *Gl.*; \**tiñ-ñe lāñ-čē*\* *W.* to follow, to come after or later; *rtñ-ma* adj. and subst. the last *Tur.*; *ytām-gyi rtñ-ma yin* this is my last, my farewell-speech *Gl.*; without *ma*: \**dus tñ žig-na*\* *W.* some day hereafter, some future day; \**ññ-ma žag, tñ-ma nyi-*

*ma*\* *W.* the following day; \**tiñ-jüg*\* remaining part, the last remainder, \**di-rin* *ja tiñ-jüg len son*\* *W.* to-day I have used the last of my tea. — *rtñ-pa* 1. the end, extremity, lowest part, e.g. of a stick *Gl.*; gen.: 2. the heel of the foot, *rtñ-lags* a spur, *rtñ-lags rgyab-pa* to prick with the spurs, to spur; *rtñ-ču* the Achilles-tendon.

རྩེ་པ་ *rtib-pa*, pf. *brtib*, fut. *brtib*, imp. *\*tib(s)* to break or pull down (cf. *rdib-pa*).

3. *rtñ*, sometimes for *rtñu*, a foal.

རྩེ་པ་ *rtüg-pa* 1. excrement, dirt *rtug-skün* or *ském* dry excrements *Med.*; *rgyal-nid rtüg-pa bñn-du dór-ba* to throw off royalty like dirt *Pth.*; *rtüg-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. *C.* wind, flatulencia. — 3. (*b*) *rtug* v. sub *lugs-pa*.

རྩེ་པ་ *rtñn-ba*, pf. *brtñis*, fut. *brtñ*, also *stñn-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *ynyá-ba brtñis* his neck is contracted *Mig.*

རྩེ་པ་ *rtñn* v. *ytñn*; *rtñn-ril* a trituration-bowl *Sch.*

རྩེ་པ་ *rtñn-pa*, *brtñn-pa*, diligence, *rtñn-pa skyed-pa* to be diligent *Zam.* Cf. *dñn-pa*.

རྩེ་པ་ *rtñl-po*, or *rtñl-ba*, blunt, dull, *niñson-rtñl* a blunt weapon *Cs.*; gen. fig.: *dbñn-po rtñl-po* (opp. to *rnñn-po* or *rnñ-ba* sharp, and *brñn-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtñl* weak intellect. — (*b*) *rtñl-pód-pa* (ཁྱེ་པ་) boldness, courage; bold, brave *Dzl.*

རྩེ་པ་ *rtñu* foal, colt, *rtñu brñn-ba* to bring forth a colt, to foal *Cs.*

རྩེ་པ་ *rtñ* (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *ka-rtñ* the plinth or base of a pillar *Cs.*; *rkñ-rtñ* (resp. *zab-rtñ*) a foot-stool *Cs.*; *zu-rtñ* a present given to support a supplication, and never omitted by Orientals when making a petition; \**am-tñ*\* *W.* token, keep-ake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Gl.* chp. II, init.) — 2. receptacle, resp. *γδñi-rtñ*, for the bones or relics of a saint, *mñól-rtñ* for oblations, v. *mñód-pa*, compounds; *rig-pai rtñ* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtñ-med-pa*, *rtñ dññ brñl-ba* the houseless, bodiless soul *Thgr.*; *jig-rtñ* v. *jig*; *snññ ni tse woy sñm-kyi rtñ* the heart is the seat of life and of the soul *Mig.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rtñ-gyi yñd-bo* the deity residing in a shrine *Gl.*; visible representation, symbol, of divine objects or beings, esp. the *rtñ yñm*: *skñ-rtñ* an image of Buddha, *γññi-rtñ* symbol of the doctrine, gen. consisting in a volume of the holy writings, *tiñgs-rtñ* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rtñ* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for *zñ-rtñ* (v. sub no. 1), and then in a more general sense, resp. *pyag-rtñ*, *W.*, for *pyag-rtñgs*; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite; independently of age *Sg.*; sometimes comprising age *Sg.*; or denoting age alone, as child, man, old man *It.*; calling, situation in life *Tar.* 163, 15 (where *γñ* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྩེ་པ་ *rtñn-pa* 1. vb., pf. and fut. *brtñn*, imp. *rtñn* (*brtñn*?), to keep, to to adhere to, to lean on, *ññr-ba-la* on a staff *Pth.*; *kñ-ba-la* against a pillar; *lñg-pa grñm-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtñn-pai blñ-ma* the priest to whom one holds; *snñm-la rtñn-pa* to keep to the fast, i.e. to eat much fat *Med.*; *ññrig-pai ññn-la* to be given, addicted, to sensuality; \**ču tññ-ññ mññi-po-la tññ-ññ*\* *C.* if

one is intent on watering; *tsō-ba dka-tsh-lā* v. *dkd-ba* compounds; *kyēd-kyis yān-lā-ba-lā brtēn-nas* following, obeying (your) orders *Glr.*; *niai nūs-pa-lā rtēn-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (b) *rtēn-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dē-lā rtēn-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; *\*gha-lā tēn-nas* why? wherefore? *C.*; *yul kyād-par-čan-lā rtēn-nas* (to ein) with regard to a noble object *Thgy.*; to hang on, to depend on, to arise or issue from; *rtēn-par brēl-ba* v. *rtēn-brēl*; to be near, to border on, *\*tēn-te yod\** *W.* (the two villages) are contiguous to each other; = *ytād-pa*, *stōn-pa* to be directed, to be situated, to lie towards, *lho-pyogs-lā* to be situated towards the south *Sambh.*; *od-zēr-lā rtēn-nas rziys-pa* to look after or pursue with one's eye a ray of light, like *ytād-pa* I. 3. *Cf. stēn-pa.* — 2. subst. that which holds, keeps up, *ryyālpōi rtēn-pao* (these) are the supports of kings *Dzl.*; *brtēn-pa rūs-pai yndā-lugs bstān-pa* 'the doctrine of the hold-giving bones', osteology *Mng.* 3. adj. attached to, faithful *C.*

**Comp.** *rtēn-grogs. tsē hril-por grogs-pai rtēn-grogs* perh. erron. for *ytēn-grogs.* — *rtēn-ynas* *Gram.*: the case which denotes the place of a thing or person, the locative. — *rtēn-brēl*, or in full: *rtēn-par brēl-bar gyār-ba* or *byān-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: the connection between cause and effect; in a special sense, the Buddhist doctrine of the *rtēn-brēl btu-nyāy*, *सिद्धि*, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I, 609. 2. the auspices of an undertaking, is as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rtēn-brēl rtōg-pa* to investigate the auspices, *ids-pa* to know them, (a physician e.g.,

when treating a patient, must try to find out the auspices) *Med.*; *rtēn-brēl bzai* or *legs* good auspices, *niai* bad auspices, frq.; so also frq. col. — *rtēn-ma* prop, support, pillar *S.g.*, *\*tēn-tsi\** *W.* a pole used as a prop; *rtēn-sa* *Mil.*?

**རྟོག་པ་** *rtōg-pa* (རྟོག་) the act of arguing, reasoning; dialectics *Cs.*; *Sch.* distrust, suspicion (?); *Ka-bāul rtōg-gēi slōb-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtōg-pa* an arguer, disputer, reasoner, dialectician *Cs.*

**རྟོག་པ་** *rtōg-pa* I. vb., pf. *brtags* (*rtogs* q.v.), *brtag*, imp. *rtog(s)*, 1. to consider, examine, search into, look through, *cca* (also dat.), *brtags-na mi šes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyōd* (or *rtōg-yāig*) *ytōn-ba Ph.*, *Mil.* id.; *brtags-dpyōd* examination, trial *Zam.*; c. termin. to discern, to recognize as, e.g. *māris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; so - *sor rtōg-pa* *Stg.* prob. to recognize as being different. — 2. to muse, to ruminate, to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtōg tin-dzin* *Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa*.

II. subst. 1. consideration, deliberation, reflection, cf. I. 2; *rtōg-pa skyē-ba*, *rtōg-pa-lā jūig-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. scruple, hesitation, *rtōg-pa skyē-te* to grow doubtful, hesitating *Mil.*; *rtōg(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dē-lā rtōg-jūig mi byed* *Glr.* he does not meddle with that.

**རྟོག་པ་** *rtōg-pa* (prop. the pf. of *rtōg-pa*, like *novi* of *naso*) 1. vb. to per-

ceive, to know, to understand, *dpyādd-na ma rtōgs-so* they did not understand, though they inquired into it *Dzl.*; *rtōgs-par gyūr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtōgs-par byēd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *mā-rtōgs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit. and with an adv. inst. of an adj.) knowledge, perception, cognition, frq.; *sems rtōgs-pa* the knowledge of (one's own) soul *Mil.*; *miñn-par rtōgs-pa* (མཁིག་པ་) clear understanding or perception, in modern Buddhism the same as *etoñ-pa-nyid Trig.* 21. — *rtōgs-pa-can*, *rtōgs-lān* rich in knowledge *Mil.* — *rtōgs-(pa) brjōd(-pa)*, for རྟོག་པ་ cf. *Burn.* I. 64, a moral legend. — *rtōgs-spyōd* theory and practise, *rtōgs-spyōd byēd-pa* to know and to do, *rtōgs-spyōd la mklās-pa* theoretically and practically religious. — *rtōgs-dod-can* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

རྟོག་པ་, བཞོན་པ་, བཞོན་པ་ *rtōd-pa, rtōd-pa, btōd-pa* 1. sbst., also *rtōd-pār*, a stake, in the ground, for tethering a horse, for securing a boat etc.; a peg, in a wall, for hanging up things; *rtōd-tūg* a tedder (v. *btod-pa*); *rtōd-pa brgyāb-pa* to drive in a stake or peg. 2. vb. to tedder, fasten, secure *Dzl.*

རྟོག་པ་, བཞོན་པ་, བཞོན་པ་ *rtōn-pa, brtōn-pa, brtān-pa*, with or without *yi*d, ccd., to place confidence in a person, to rely on.

རྟོག་པ་ *rtōl?* *ḥos-rtōl Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtōl-skyes-kyi ḥes-pa Mil.*? — *brtōl-ḥes-pa Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོག་པ་ *rtol Ca.*, *rtol-gōg Lex.* w.e.; *Sch.*: a bastard, an animal of a mixed breed, *rtōl-po* a male, *rtōl-mo* a female bastard (s.; acc. to *Desgodins* the cross-breed of a yak-bull and a *gar-mo*. Cf. *ltor*.

རྟོག་པ་ *rtōl-ba*, pf. *brtol (Ld. "stōl-ḥe")* 1 to bore, to pierce, to bore into, coi. & t., *Sig.*; to bore through, to perforate cca.,

a board etc., *sgo-ria* the shell of an egg (of chickens creeping out) *Sch.*, to open (an abscess) by a puncture; to make an incision; "bi-gaṇ" *W.* to bore a hole. — 2. to come to, to get to, to arrive at, *ynās-ec* to (at) a place *Lex.* (cog. to *tāl-ba, tēl-ba*); *yonis-ḥus-brtol Lex.* w.e.; *Tar.* 30, 22, *Schf.*: ཡལ་ཡལ་མཚོ་, the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* ༡༩༩, 13 the manuscript of *Kyelang* has: *dē-dag-las rtōl-ba* it out-passed them).

ལྟ་ལྟ་ *lta* 1. more correctly *blta*, v. sub *lta-ba*, I. 1., we will see, *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta ḥi smos Dzl.* and elsewhere; the most frq. form, *lta smos ḥi dgos Thgy*, *lta smos ḥi ḥsal* (eleg.) *Stg.*, *W.* more distinctly: "lta dgos ḥi yōd", also "zer dgos ḥi yōd", far from, not to mention, to say nothing of, how much less, how much more; with a preceding infinitive or noun: *ḥi-dag ḥul-ba lta ḥi smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ḥi-skol lta ḥi smos* how much more we! *Thgy.*; *lta ḥog* is much the same: *lo zld-ba lta ḥog* to say nothing of years and months; "tar ḥog, tā-la ḥog" *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: evidently, indeed, thus then etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠, 18, ༡༤, 2 (where a *shad* ought to be added), ༤༩, 7 (where *ste* means though), ༩༩, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༩༩, 7 *lta*, in accordance with the manuscript of *Kyelang*, is to be omitted. — c. like, as, (*lta-ba* sbst. abstr., *lta-bu* adj., *lta-bur* or *ltar* adv.), *dū-bu lta-bur yōd-*



*pa* *zig* one having the nature or the colour of smoke *Glr.*; *rta* *bñus* *rgyag-pa* *lta-bu* *agra* a noise as if ten horses were galloping *Glr.*; ... *lta-bu* *mñda-pa* *zig* a man as wise as ... *Dzl.*; *ja-ma* *lta-bur* *gyar-* to he was (to him) like a father *Dzl.*; *bai* *dzi-ma* *lta-bu* *dani* *lādn-te* having eyelashes like those of a cow *Stg.*; *rān-la* *mi-mñō-ba* *bū-la* *byin-pa* *lta-bu* *ma* *yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žes-pa* *lta-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *Kyod* *nā-lta-bu* *nin* you are not my equal, and also: you are not in my situation *Mil.*; *di-lta-bu*, *dā-lta-bu*, one like him, such a one as he; *di-lta-bu* what sort of? *sañs-rgyus* *des* *byā-ba*, *di-lta-bu* *yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl.* *di-lta-bu-la* *bakal-pa* *žes* *bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *Kyōd-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* २१, 8, where *yōd-pa* *lta* *di* *mñōn* would be = *yōd-pa* *lta-bu* *gañ* *mñōn* (better than taking *lta* *di* *mñōn* for *lta* *di* *spios* *Schf.*). In *Dzl.* २१, 13, and २१, 3 *lta-zig* is prob. to be altered into *lta-zog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dai-lta* (v. *da*), and after the conditional *na* (*Dzl.* २२, 1; १२, b; २२, 16, २२, b.).

*ལྷ་མོ་ལྷ་མོ་* *lta-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *lto*, *blta*, resp. *rgag-pa* (cf. *lto-pa*) 1. to look (as an act of the will, cf. *mñōn-ba*), to view, often with *mig*, or *mig-gis* (v. below); *bltas-na* *mi* *mñōn* though you look (for it) you do not see it *Mil.*; *\*nān-tan* *žib-ža* *lto* *Ld.* look at it accurately! *\*p* *žig* *C.* look (before you)! have your eyes open! *\*p* *žig* *nyen* *žig* *C.* attention! mind! be careful! *lta-bas* *žog* *mi* *des* *I* never can look enough at it; with *nas*: to look from or through, *sgo-āi-nas* (to peep) through the narrow opening of a door *Tar.*; *blta-*

*na* *adig-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the *Rirāb* *Stg.*, and of one of the seven golden mountains around the *Rirāb* *Glr.*; *lta-ru* *son* go there and look (at it)! *\*lta-la* *ton* *W.* let me look (at it)! show it me! *pan-tsun-du* *lta-ba* to look around *Dzl.*; *\*žog-žog-la*, or *\*yr-yōn-lu* col. id.; *pji* *mig*, or *pji* (to look) back *Dzl.*; *\*ji* *mig* *log* *lta-žē*, or *\*jit-pa* *gyār-te* *lta-žē* *W.* id.; to inspect, ccd., rarely c.a., frq. *Glr.*, *Dzl.*; *Kyed* *mi-nis-pa-la* *bltas-na* if one views, considers, your inability *Dzl.*; *nas* *ma* *bltas-na* if I do not inspect it *Glr.*; *\*ghān-la* *tē* *run* *C.* whatever one may fix his eyes upon = whatever it may be; to look after or into, to revise, to examine, to try, *rta* *lta-ba* to feel a person's pulse *Med.*; *pan-nam* *blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su* *žē* *blta* let us see who is taller *Mil.*; *\*tad* *lto* *žig* see, if you can put it through *Glr.*; *rtin-sor* *blta* we shall see that afterwards *Mil.*; *gān-dag-par* *lta-ba* to examine or search into minutely *Mil.*; *\*tsod* *lta-ba* in col. language is the expression most in use for to examine, to put to the proof, to test, to try, to sound etc. Lastly, as a mere act of the mind: to meditate, reflect, muse, ponder, investigate, *du* *du* *blta* let us see how many there are *Mil.*; *lta* *rtog* *byād-pa*, or *ytōn-ba* *Mil.* to investigate closely. Also in a mystic sense, v. *sgōm-pa* I, 2, — 2. ccd. (or accus.) and termin., to look upon a thing as, *žes-pa-la* *žog-tu* to look upon knowledge as deceitful; *dkon-mñōg* *psum* *mi* *blen-par* *lta-ba* to think the three treasures to be untrue, not real, — not to believe in them. — 3. c. dat. (rarely termin.): to have regard to, to pay attention to, to take notice of, and with a negative: to be indifferent to, not to care about, *sgōg-la* *mi* *lta-ba* not to care about one's life (from heroism or desperation). — 4. to be situated or directed towards, *nido* *ni* *nūb-tu* *lta* the lower part of the valley is situated towards the west. — 5. *nas* *bltas-pa* in my opinion:

*ñid-la bltás-na(s)*, or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *yzán-ma-nams-la bltás-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of looking, beholding, v. I, 1. 2.; *ltá-ba yáns-sin* circumspect *Glr.* — 2. contemplation (mystical) v. *sgóm-pa* I, 2. — 3. (ཐད་མཐོང་) opinion, doctrine, theory, philosophical system, school (in Tibetan a verb, cf. *rtógs-pa* II), *rtáy-par lti-ba* the theory of perpetual duration (of earthly things); *nán-par ltá-ba* a false opinion, — *ltá-lóg*.

Comp. *ltu - nyúl - pa* a spy, scout, *ltu-nyúl byéd-pa* to spy, to explore, v. *nyúl-ba*. — *ltá-stáns*, resp. *yzig-stáns* *Pth.* the look, or manner of looking, air, mien, *zi-bai ltá-stáns* a mild look, or countenance, *Cs.*; *Kró-bai ltá-stáns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *ltá-stáns ñig mázád-pa* to cast such a magical look *Míl.*; *ltá-stáns-la bžugs-pa*, *ltá-stáns-kyi náñ-nas čd-ba* *Míl.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment; as of one in a trance; *ltá-stáns-bži* the four magical looks, viz.: *gugs-pai ltá-stáns* the attracting look, *skród - pai ltá-stáns* the repulsive look, *thún-bai ltá-stáns* the precipitating look, *réns-pai ltá-stáns* the paralyzing look *Cs.*; also *sén-gēi*, *gláñ-po-čēi ltá-stáns-kyis yzigs-pa* to look at a person with a lion's look, with an elephant's look. — *ltá-lóg*, in later lit. and col. *lóg-lta*, false sentiment, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lóg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mí-la lóg-lta byéd-pa* to slander, to abuse a person *Glr.*

ཐག་ལྷོན་ *ltag-lrin* puff-ball *Sch.*

ཐག་པ་ *ltag-pa* 1. the back part of the neck, nape *Med.* and elsewhere, frq. — 2. the upper part or place, *grál-gyi* of the divan,

the seat of honour *Dzl.* — 3. the back, *gri - ltag* the back of a knife. — 4. *ltag - og sgyúr - ba* to turn upside down *Dzl.*; *ltóg-na(s)*, *ltag*, above, *sgó-ltag* above the door, *grón-ltag dgón-pa* *Míl.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltág-na-med-pa* (of rare occurrence) for *blá-na-med-pa* the highest, བུ་མཐོང་ *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag yód-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W* to make a person change his mind, to alter his sentiments; \**ñi Kó-la gyóg - pu tag čad yin*\* I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyál-ba* to lie backward *Sch.*

Comp. *ltóg - sgo* the back-door of a house, v. above. — *ltag-yód* or -čód 1. decapitation, 2. *Sch.*: changeable, fickle, inconstant. *ltag-čú* *Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdúd* *Sch.*, *ltag-sdúd* *Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltóg-syu* neck-hair, mane, of the horse, of the lion *Ld. - Glr.* — *ltóg-ma* what is uppermost, e.g. words written over other words.

ཐག་ཀྱི་ *ltan* 1. a bale of goods, carried on one side of a beast of burden, half a load, *ltan ynyis* two bales, or a whole load. — 2. also *ltan*, *W.*: through, quite through, \**ñi-sta-ne náñ - la ltan toi dug*\* one sees from the outside into the interior; \**ltan bug ton*\* bore through! \**ltan tón-te ča dug*\* he is passing through, he does not make a stay here. — Cf. *ton*.

ཐག་མོ་ *ltad-mo*, col. also \**ltán-mo*\*, resp. *yzigs-mo*, the looking on, a sight, scene, spectacle, *ltád - mo - la* *šoyis* they came together in order to look on *Glr.*; *ltád-mo ltá-ba* to look at a scene, to be an eye-witness; *ltád-mo ltá-bai sa* a place where there is something to be seen; a theatre. — *ltád-mo-kan* a playhouse, exhibition, puppet-show etc. — *ltád-mo-pa* *Pth.*, \**ltád-mo-lta-mo*\*, \**ltád-mo-la gón-kan*\*

W., a spectator, a visitor; *ltad-mo-mkan*, *ltad-mo ston-pa* a showman, actor, mimic etc. — *grön-yul-gyi ltad-mo ma dran zig Mil.* forget the scenes of village life!

**ལྷན་ལྷན་** *ltab-pa*, pf. *bltab*, fut. *bltab*, imp. *ltob* (W. \**ltabs ton*'), to fold or gather up, to lay or put together, \**kyari-tab*, *nyi-tab tab-če* W. to fold single, to fold double; *ysum-ltab byed-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltob-ma* Cs. a fold, crease plait; *ltab-gri* a clasp knife

**ལྷན་(སྐྱེད་)པ་** *ltam(s)-pa*, pf. *bltams*, fut. *hltam*, 1. to be full, also *ytams-pa*. — 2. resp. to be born, *skyed-pai yab dan bltams-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

**ལྷན་** *ltar* 1. also *bltar*, supine of *ltā-ba*, in order to see; *bltar-rui-ba* visible; *Sch.*: 'pleasing to the eye'; *gan ltar-na yan*, *ci ltar-na yan*, be that as it may *Gl.* — 2. postp. c. a., like, as, after the manner of, *ri-ltar* like a mountain; *pyag byed-pa ltar byed-pa* to make a saluting gesture *Gl.*; *no-~~des~~ run mi des-pa ltar byas* although they knew..., they affected not to know... *Mil.*; *bral mi pöd-pa ltar yöd-na yan* being like one that cannot part with, = being scarcely able to part with, *Gl.*; *ltar mdn-ba* to appear like, hence prob. *ltar-mdn* appearance, similarity *Sch.*, (*Lex.* w.e.); *lün-betan-pa ltar* (to do a thing) in conformity with a prediction *Tur.*; also *ltar-na*, and *ltar-du*, *mi-lo ltar-na...* *yod* computed by human or terrestrial years it amounts to... *Thgy.*; *bdd-rnams ltar-na* according to Tibetan (sources) *Tar.*; *lt-ltar(-na)* how? in what manner or way? *lt-ltar* also serves to paraphrase the English 'so that' e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *jt-ltar(-na)* as *jt-lta jt-ltar...* *dé-lta dé-ltar Samdh.* even as... so; *dé-ltar*, *dé-ltar(-na)* so, thus, in that manner; *dé-ltar mi ryan kyod* such an old fellow as you are; frq. also in referring

to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

**ལྷན་ལྷན་པོ་** *ltir-ltar-po* *Lex.*, Cs.: of a liquid nature, as an embryo first in the womb.

**ལྷན་** *ltas* prognostic, omen, more distinctive *sid-ltas*; miraculous sign, miracle, prodigy, more accurately: *no-mtsar-bai ltas*; *bkra-dsis-pai ltas* a propitious omen; *rmi-ltas bzdn-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *nän-ltas*, or *ltas-nän* a bad sign *Dzl.*; *ltas-mkan* a soothsayer, fortune-teller; *ltas ston-pa* to soothsay Cs.

**ལྷན་རི་** *lti-ri* pitcher *Sch.*

**ལྷན་ལྷན་** *ltig-tün* C. a person of small stature, perh. a corruption of *lté-tün*.

**ལྷན་པ་** *ltib-pa* to fall through *Sch.*

**ལྷན་པ་** *ltir-ba* v. *ldir-ba*.

**ལྷན་པ་** *ltün-ba* 1. vb., pf. *lhuñ*, to fall, to fall off, down, into; fig.: *mtó-ba de yan mlar lhuñ-no* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltün* an actual sin, a sinful deed, *ltün-byed* a transgression, crime; also *nän-son-du* (v. *gró-ba* I, 5), or *dmayl-bar* to fall into damnation. — 2. abst. the fall, esp. the moral fall, *ltün-bas gde-pa* polluted by sin; *ltün-ba bdags-pa* confession of sin.

**ལྷན་པ་** *lté-ba* 1. navel-string, umbilical cord, *γδδ-pa* to cut it *Med.* — 2. navel, *lté-bai kün(bu)* *Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, centre, *dkyil-kor-gyi* of a circle; *mu-kyid ysem-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *ran-tág-gi lté-ba* the axle-tree of a water-wheel *Gl.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II., 52. — *lté-ba yzün-rdn* Lhasa, or, in a more special sense, the palace of the Dalai Lama. — *lté-füg* W. = \**ltig-tün*\* C.

**ལྷན་** *ltan* 1. v. *ltan*. — 2. *ltan-rgyds* n. of a Buddha.

ཐུང་ག་ *lten-ka* pool, pond Dzl.

ཐུང་པ་ *ltib-pa* (cog. to *ltib-pa*), to double down, to turn in, *mla*, or *sne-mo* to hem, by turning in the edge, cf. *sne-mo*.

ཐུང་རྒྱུན་ *ltem-rgyün* humour, whim, caprice, *ltem-rgyün byéd-pa* to be whimsical or capricious Cs.

ཐུང་པ་ *ltém-pa* the state of being full, e.g. a vessel full of water; full, overflowing, *ltém-po* full; *ltém-ltém* so full that it runs over.

ལྷ་ *lto*, seldom *ltó-bu* (C., Mil.) 1. food, victuals, *lto(b)za-ba* 1. to eat, *lto yañ ma zos* he did not eat anything Ghr.; 2. to gain or get one's living C.; *ltó-la byin* give him to eat! Lt.; *luy-la lto ster* feed the sheep; *lto yyó-ba* to prepare food Mil.; \**to nyo ñrog tsón*\* C. he risks his life in order to procure food; *gla-ltó* wages and food; *lto-gós*, *lto-rgyáb*, food and clothes Mil.; *lto-rgyab-skyid* Lez. prob. food, clothes, and good health (comfort); \**dha tó-čs za gyu yin*\* C. now I will go and eat (something). — *lto-čün*, *lto-rán* Sch.: a person temperate in eating. — *ltó-dun-can* an epicure, parasite, sponger. — *lto-ñin* provision ground which a person receives for his subsistence. — *žim-lto-can* dainty-mouthed, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ལྷ་པ་ *ltó-ba* belly, stomach; also the belly of a bottle; *ltó-ba sá-la* *jbéba-pa* to prostrate one's self.

Comp. *lto-gán* a full belly, also: with a full belly or stomach. — *ltó-gró*, *ltó-gró* 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — *ltó(-ba)-gró(-pa)* Cs.: 'belly-fretting, a nervous excitement of the belly'. — *lto-stón* with an empty stomach, jejune, empty. — *lto-lđir* belly of a vessel, *ltó-lđir-can* swelling out, bellied, like vessels. — *ltó-na-ba*, *ltó-zug* stomach-ache. — *lto-ğyé* crawling or creeping on the belly, a snake; *lto-ğyé lten-po*, *མཁྱིའུ་པོ་*, a fabulous monster of the serpent kind, similar to the *klu*.

ལྷ་མཁྱིའུ་ *ltog-dré* a demon Sch.; *dré-ltogs* prob. the same

ལྷ་གསུམ་ *ltógs-pa* I. vb. 1. to be hungry, *ltógs-so* I am hungry Cs., *ltógs-su* *đór-ba* to suffer a person to hunger, to starve Dzl. — 2. Sch.: to regret, *ltógs nyol ma byeb* do not always lie in grief and regret! Sch.(f); *ltógs-par* *bžugs-pa* resp. to be full of regret.

II. sbst. hunger.

III. adj. hungry, *séus-can ltógs-pa-rnams* Dzl.; *ltógs-par gyúr-ba* to grow hungry; *ltógs-ğri* Mil., col. \**ltóg-ri*\* W. hunger. \**na(-la) ltóg-ri rag*\* I am hungry, \**Eyod (-la) ltóg-ri rag*\* you are hungry, \**ko ltóg-pa yod*\* he is hungry. — *ltógs-ğyóg* hunger (i.e. poverty) and wealth Ghr. — *ltog-tsór* the feeling of hunger, *ltógs-tsor* *čé* I am very hungry Mil.

ལྷ་མཁྱིའུ་ *ltón-ga* notch, incision, indentation, *mdá-ltón* the notch in an arrow; a depression, *ri-tón* in a ridge of mountains, *la-tón* the indentation of a mountain-pass.

ལྷ་མཁྱིའུ་ *ltonis* summit Mil., frq

ལྷ་པ་ *ltob* v. *ltib-pa*.

ལྷ་མཁྱིའུ་ *ltor*, *śras-ltór* a bastard prince Ghr.

ལྷ་མཁྱིའུ་ *ltos* 1. v. *lta-ba*. 2. Sch. = *γτος*.

ལྷ་མཁྱིའུ་ *ltós-pa* 1. vb., = *ltú-ba*, to look at, on, or to, ccd., *nyén-po-la ma ltós-par* without looking to a spiritual guide Thgy.; *Eyod dé-la ltos mi dgos-pa žig yin* you need not care for that Mil.; *ré-žin ltós-pa* Ghr. to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this Mil., if one compares this with... Thgy.; \*(*ś*)*ná-ltós čí-čug* (?) *tsáñ-ma čé-kan*\* W. a person acting with great circumspection. — 2. sbst. the looking at or on, *ltós-pa mäd-par* without looking at it (e.g. in playing at dice); relation, respect, regard Cs.

ལྷ་གོན་ *sta-gón* preparation, arrangement, *sta-gón byéd-pa* to make preparations, to prepare, arrange, sit out; *stó-*

*baí sta-gón-la bzenis* he rose to make preparations for dinner *Mil.*

**ལྷ་མོ་** *sta-zür* hip, hip-bone, e.g. as the seat of strength *Mil.*; *stá-zür yun-tád* from the hip upward *Dzl.*

**ལྷ་མོ་** *sta-rí* *W.*, originally *sta-grí* *Mil.* and *C.*, *sta-ré* *B.*, axe, hatchet; *dyrá-sta* battle-axe *Lex.*; *star-ltáy* *Cs.* the back of an axe or hatchet, *star-nig* the hole for putting the handle in, *star-yú* the handle, *star-só* the edge of an axe.

**ལྷ་མོ་** *stay* 1. tiger, *ryga-stáy* the Bengal tiger *Mil.*; *stug-piráy* a young tiger, *stáy-mo* a tigress; *stug-lán* a tiger's den; *stug-ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

**ལྷ་མོ་མཚན་** *stug-zús* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

**ལྷ་མོ་པ་** *stáy-pa* birch-tree; *stáy-ma* n. of another tree.

**ལྷ་མོ་མཚན་** *stug-yzty* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *tu-zty*, *Persia*, *Persian*.

**ལྷ་མོ་པ་** *stay-sa* a medicinal herb, *Glr.*, *Med.*; *stug-sa-dé-bu* *Glr.*

**ལྷ་མོ་པ་** *stay-dár* a youth, young man *C.*, *Mil.*

**ལྷ་མོ་པ་** *stan-zil* *Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

**ལྷ་མོ་པ་** *stais*, *Sch.* also *stán-ka*, manner, style, posture, *góm-pai stais* manner of walking, gait; *brdég-stais byéd-pa* to assume a fighting posture *Mil.*; *ltá-stais* v. *ltá-ba* comp.; *stón-pai bžugs-stais* the sitting posture of Buddha; *C.*: *\*kə ghə-ghəŋ-taŋ dé-mo\** his style of dressing is fine, he is well dressed; *\*tám-zer-taŋ kə-pa\** eloquent; even like a mere termination for forming verbal substantives: *\*zə-taŋ\**, or *\*tán-taŋ ləg-mo\** good eating, drinking.

**ལྷ་མོ་པ་** *stád-pa*, pf. and fut. *bstad*, imp. *stod*, to put on, to lay on, *rtá-lu* *sgu* to put the saddle on a horse, to saddle; *rtá-la gró-zas* to load the baggage on a horse.

**ལྷ་མོ་** *stan* mat, carpet, esp. a carpet for sitting on, also a resp. *bžugs-*

*ydán*; saddle-cloth; *stan dñi-ba* to spread a mat (on the ground), *grébs-pa* to lay (a mat) on; *\*čú-stán\** swaddling-cloth *W.*; *\*bol-tín\** mattress, *\*ful-tín\** (lit. *pirul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *ytsub-stán*, *btsub-stán*.

**ལྷ་མོ་** *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stáns-pa* to suffer, to tolerate, to yield.

**ལྷ་མོ་** *stabs* (cog. to *tabe*, also syn. of *stains*), mode, manner, way, measure, *sén-gei stábs-kyis* (or *su*) *gró-bu* to walk in the manner of a lion; *gar-stihs* v. *gar*; opportunity, *byón-stabs* an opportunity for going; *\*tábs-si ká-na\** (also *\*kí-me*, or *ká-la\**) *W.* when an opportunity offers; *riñs-stabs-su* hastily, speedily *Mil.*; *\*kón-stabs\** dearth, famine, want *Ld.*; *\*riñ-stabs\** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

**ལྷ་མོ་** *star*, for *stu-rí* q.v.

**ལྷ་མོ་** *stár-ku* *Sch.*, *stár-ga* *Lex.*, *stár-ka* *Glr.*, walnut, *star-(yat) ñin*, *lñon-ñin stár-ka* walnut-tree *Glr.*; *star-skóys* nut-shell; *star-slón* trunk of a walnut-tree. *stár-ka byéd-pa* *Ld.-Glr. Schl.* f 15, b (?).

**ལྷ་མོ་** *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. to file on a string, e.g. pearls; to tie fast, to fasten to, e.g. sheep to a rope, in a bivouac, *stár-la rgyéd-pa* id. — 2. to clean, to polish *Lex.* — 3. *Sch.*: to ornament, decorate(?).

**ལྷ་མོ་** *stár-bu*, or *star-zün* *Med.*, frq., the berries of *Hippophaë rhamnoides*, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of *Rumex* in India.

**ལྷ་མོ་** *sti-ba*, pf. *betis*, fut. *beti*, imp. *stis*, 1. to rest, to repose, to refresh one's self, *sti-(baí) ynas* resting-place. — 2. to honour(?); (*b*)*sti-stán* honour, respect, reverence, *byéd-pa* ccd., to show a person honour, frq.; *\*Ei-la ti-táñ cás med\** *W.* he is not esteemed at all, he enjoys no credit whatever; *bktúr-sti* id., v. *bktúr-ba*.

ཐིན་བ་ *stñ-ba*, pf. *batñis*, fut. *batñi*, imp. *stñis*, to rebuke, scold, abuse *Lezz.*  
ཁ་བ་ *stñ(s)-pa* to offer (sacrifice), rarely used.

ཐིན་བ་ *stñm-pa*, pf. *batñims*, fut. *batñim*, imp. *stñims*, prop. vb. causative to *stñm-pa*, gen. = *stñm-pa*, to enter, penetrate, pervade, to be absorbed in, *kyu* *zoo-nyid-kyi klón-clu stñm* Pth. the soul is absorbed in the expense of the *zoo-nyid*.

ཐ་ *stu* cunnus, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཐུག་(ས་)་བ་ *stug(s)-pa* 1. abstract noun and adj., thickness, density, thick; *stugs-po* adj., = *stug-pa*, *stug-po*, thick, dense, e.g. a forest, *Dzl.*; sound, heavy (sleep, clouds etc.); *dpal-stugs* right noble, most noble *Cs.*; *stugs-po-bkód-pa* Pth. one of the heavens of Buddha. — 2. a wind, flatulence *C.*

ཐུན་བ་ *stñn-ba*, pf. *batñnis*, fut. *batñni*, imp. *stñnis* = *rtñn-ba*.

ཐུན་བ་ *stñd-pa*, pf. and fut. *batñud*, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), *batñud-na* if it is repeated *Ming.*; *sbrñd-pa min-po stñd-tñ* on repeated sneezing ensues *Lt.*; *batñud-nas nd-ba* to be always ill *Sch.*; cf. *btñud-mar*.

ཐུན་བ་ *stñn-pa*, pf. and fut. *batñun*, prop. causative to *stñn-pa*, gen. = *stñn-pa*, to agree, *dge-ba bñn-la batñun-pai rgyal-kñnis* a law agreeing with the ten virtues *Glr.*; *dod-yón lña dan stñn-pai loñs-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skabs dan stñn-te* agreeably to the (proper) time, in due time *Glr.*; *nai zñ rmó-ba di dan stñn-pai ngúr-ma* a song having reference to this my labour in the fields *Mil.*; *γñun dan stñn-pa* *Lez.*, *Cs.*: 'to confer, to make agree with the original text'.

ཐུན་བ་ *stñb-pa*, or *sté-pa*, *Ld.*, for *btñb-pa*, *rtñb-pa*.

ཐེ *ste* an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *ste* contains the copula, it may be added

also to other words than verbs, e.g. *kyod rigs tñ-zñi mtñ-ba-ste* as you are of high and noble extraction *Dzl.*; like *di-tñ-ste* it is also used for namely, to wit, videlicet (*viz.*), that is to say, esp. before translations of foreign words and names: *st-ra-ste ngó-bo zñs-byñ-bu* *Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by *or* (*Lt.* *sive*). After an enumeration of several things, it serves to point back, or to comprise: *za, za, a, ya, ða, sd-ste drug-ni* the six letters *z*, *a* etc.; *γñum nd-ro kyt-γu grñb-bu-ste* three signs, *o*, *i*, and *e* *Glr.*, *Tar.* 188, 16; *di-ste zag btñn-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *P'er Introd.* 73, s.l.o.; at other times it is used, where its exact meaning is not obvious.

ཐུན་བ་ *stñ-po*, or *stou*, carpenter's axe, *sdz*, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Ilind. basūla, stñltag* its back, *ste-yü* its handle, *ste-kil* *Cs.* its edge, though in *S.g.* 32 *stñ-kā so-nyñt-pa* it must be the name of the tool itself. — *ste btñog γtñn-ba* to pare, to smooth, to hew with the axe. — *\*pdg-ste* *W.* a plane.

ཐེགས་ *stegs*, also *stégs-bu*, any contrivance for putting things on, a stand, board, table, stool etc.; *kā-stegs* the pedestal or base of a pillar *Cs.*; *rkan-stegs* foot-stool, jack, horse (wooden frame with legs); *\*kyñ-stag* *W.* candlestick; *\*tñs-stag*; *ññ-tag* *W.*, book-stand; *dug-stegs* a board, stool, bench, to sit on *Cs.*; *\*do-tég* *C.* a stone-seat, whether artificial or natural; *snód-stegs* *Cs.* 'a board to put vessels on'; *pñr-stegs* a cupboard *Cs.*; *\*pñ-stag* *W.* a bench; *ðds-stegs* resp. for *rkan-stegs*; *\*zñn-teg* *C.* candlestick; *γñag-stegs* a board to place things on *Cs.*; *zñ-stegs* dining-table *Schr.*; *γñd-stegs* id resp., and table in general, col. *\*sol-täg*; *lām-stegs* seat, resting-place by the road-side *Glr.*; *\*ññ-teg* *C.* candlestick.

མེན་ stén that which is above, the upper part, top, surface, *sai stén tums - cdd* the whole face of the earth *Gl.*; *stén-moi stén-gi sa* the earth here upon my finger nail *Dzl*; *stén-gi nám-mka* the heavens above *Dzl*; *stén-gi pyogs* the zenith; *stén-dy* above and below, *stén-dg-gi ydon* demons of the upper and lower regions; *stén-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stén-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stén-du* in addition to my old age *Dzl*; *byds-pai stén-du* he made it and besides... *Dzl*; *bdag cós-la mi mós-pa méd-pai stén-du bön rán-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stén-nas* down from. — *stén-ka* (*W.* \**tán-ka*\*), also *stén-tse* a terrace. — *stén-kan* upper story of a house, garret. — \**stén - dún* (?) *W.* pestle, pounder.

མེན་པ་ stén-pa, pf. and fut. *bsen*, imp. *sten*, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like *rtén-pa*, but c. accus., *blá-ma mkás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly. frq.; even *sdug - bsál* to have to taste misfortunes *Thgy.*; to addict one's self (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa* — *spán-ba* to avoid, shun, abstain from *Gl.*; *Cs.* also: *ryog stén-pa* to keep a servant in pay.

མེན་པ་ stén-pa, pf. and fut. *stems* (= *stén-pa*?), to hold, to support *Mil. nt.*; to shut or fasten a door, to secure it by a beam or bar. *C.*

མེན་པ་ stems curse (?) *Tar.* 181, 20. Cf. *byad*.

མེན་ stén v. sté-po.

མེན་ stér - ba, pf. and fut. *bster*, ccdp. 1. to give *B., C.*, frq.; to bestow,

present, grant, concede, allow; with the supine or root of a verb: to let, permit, *nán-du gro(r)*, *nán-du ón-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, to feed (infants, animals). — 3. to add (in arithmetic) *Wdk.* — \**tér-go* add, contribution *C.*

མེན་པ་ stes-dban *Laz.*, where *stans-legs* is added for explanation; in *Tar.* 134, 7 *stes-dban-gis* is translated by *Schf.*: power of fate.

མེན་པ་ sto-fay rope *Sch.*

མེན་ stó-ba, most frq. in the col. phrase *can mi sto* it does not matter, it makes no difference, it is all the same (also *can mi rting*); *Mil.*: *ai run mi stó-ba dug* it does not matter if they die; *ai yan ai stó-ste* what does it matter if they die?

མེན་(?) stó-ra *W.*, a circle of dancers.

མེན་ stón 1. thousand, *stón-prag* id., *stón-prag-brgyú-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stón-dpon* a commander over a thousand; *stón-kór-lo* a wheel with a thousand spokes; *las stón byed Med.* that is a remedy producing a thousand good effects. — 2. a fine for manslaughter, to be paid in money or goods to the relatives of the person killed; *de-čün-gi stón byéd-pa Gl.*, to proportion this fine to the rank of the man killed. — 3. v. *stón-pa*.

མེན་པ་ stón-grögs v. stóns-pa.

མེན་པ་ stón-pa (མེན་པ་) empty, clear, *káb-kyi rtsé-mo tsam yzigs-pai sa stón-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl*; hollow, not charged or loaded (of a gun); not written upon, blank; indifferent, having no distinct or definite quality, e.g. as to taste or smell; *rlün-gi ran - bžin ni stón mdd-kyi* though wind (or air) in itself is without smell *Dzl*; waste, deserted, *brag-stón* a rocky desert, *lun - stón* a desolate

valley *Mil.*; \*zan-stón\* *Ld.*, \*dom-stón\* *Pw.*, bare-bottomed, having the bottom bare, vulg.; \*mi tón-pa\* *W.*, = \*mi kyan\*, v. *rykan-pa*; *kan-stón* a desolate house, as a place suitable\*for enchantments; fig. \*sem tón-pa rag\* *W.* I feel lonely. — *ston-pa-myid*. རྟོན་པ་མེད་, emptiness, vacuity, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp*. I, 214; *Burn*. I, 442; 462. (Five synonyms v. *Trig*. f. 20). *stón-zád-la skyél-ba* to squander, to waste, *tsé* one's life *Mil.*; *ston-sa-né* absolute vacuity, *stón-sa-né* *byás-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *ston-yál* v. *yál-po*. — Adv. *stón-par* in vain(?) *Mil.*

*ston-zil*(?) *W.* *Corydalis meifolia*.

ཏོན་པ་ stóns-pa 1. pf. *bstans* (*Dzl.*), fut. *bsan*(?), to accompany, \*tón-te dō-wa\* *C.* to go along with a person; *dis kyan mi stóns-par* ཅི་འདྲི་མེད་པ་ I die without any thing following me *Thgy.*; more frq. *stón-grōgs byéd-pa* cccp. (also dat.?) to help, to assist a person *Mil.* — 2. to make empty; to be empty, to become waste or desolate, *rán-gi ynas stóns-bi* *S.g.*, *ran-búl stóns-nas* *Mil.*, your own place becoming desolate; *stóns-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóns-pai Rán-ro* ruins forsaken by men; *sañ-rgyās-kyis stóns-pa* *Thgy.* the period during which no Buddha appears, a *mi-kóm-pa* v. *kóm-pa*; *sa-yzir stóns-pa* to level with the ground, to raze, to demolish entirely.

ཏོན་ stod, *Ssk.* ཏོན་, I. the upper, higher, former part of a thing, the upper half opp. to *smad*; 1. esp. the upper part of the body, resp. *sku-stód* *Pth.*; *stod-kōg* the upper part of a carcass *Sch.*, also *stód-po* *Mil.*; *stod-kyébs* a sort of frill or ruffle of the Lamas; *stod-gāy* doublet of the Lamas, without sleeves; *stod-fūn* a short coat, jacket. — 2. the upper or higher part of a country, *stód-pa* an inhabitant of it, high-

lander. — 3. with respect to time: the first part, of the night *Dzl.*, of life *Ghr.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stód-pa*, and *stód-pa*.

ཏོན་པ་ stód-pa 1. vb., pf. and fut. *batod* ('to raise, to exalt', opp. to *smad-pa*) to praise, commend, laud, *bādg-stod-pa*, *W.* \*rān-tod-čē\*, to praise one's self, \*rān-tod-čan\* a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; *stod-(čin)* *bsāgs-pa* id.; *stod-tsig* an epithet of praise, a commendable quality. — 2. sbst. praise, eulogy, also \*tōd-ra\* *W.*; compliments, complimentary phrases e.g. in letters; hymn of praise, also *stod-bsāgs*, *stod-dbyāns*, *stod-glū*; *stól-pa(r)* *byéd-pa*, *W.* \*pūl-čē\*, ced. (the former also c. accus.) to praise, to extol; *stod-ōs* laudable, commendable, worthy of praise.

ཏོན་ ston 1. autumn (more about it v. *das*, *ston brgya mōn-bar gyir* *čig* may he live to see a hundred autumns! *Lt.* — 2. in autumn, during autumn *B.*, frq. — 3. = *ston-fōg*.

Comp. *stón-ka*, *stón-ka*, autumn, \*stón-ka-na, stón-ka-la\* in autumn, during autumn. — *ston-fōg* autumnal fruit, harvest, *ston-fōg sdū-ba* (*W.* also \*dōg-čē\*) to gather in the produce of the fields, to harvest. — *ston-dūs* harvest-time, autumn, — *ston-zlá* autumnal month.

ཏོན་པ་ stón-pa I. vb., pf. and fut. *bsan*, at the end of a sentence *bsan-wu* (so prob. also in *Dzl.* ༡, 10 the correct reading), *W.* \*(s)tān-čē\*, 1. to show, *lam stón-čig* *B.*, \*(s)tān ton\* *W.*, \*tēn rog jhe čig\* *C.* show me the way! *stón-mkan čig* yod somebody has shown *Ghr.*; *bū-mo* ego *stón-mkan* the girl that has shown the door *Mil.*, *mtsān-mkan-la bu stón-pa* to show the soothsayer a child *Dzl.*; *lus stón-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-prul stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmāg-pa yin-no* *žes bsān-te* 'this is the bridegroom!' with these words showing, i.e. introducing him as the bridegroom



*Dzl.* US, 3. — 2. = *ytól-pa*, to face, to front, to look towards, *sgo lhó-pyogs-su ston* the door faces the south *Glr.* — 3. to point out, to indicate, describe, explain, *čé-ba* the greatness or superiority of a thing *Mil.*; *bú-mo skyé bar gyír-bar stón-pa yin* it indicates that a girl will be born *Wdñ.*; *či-lra žig (yod) ston dgos* give me a description of her person *Glr.*; *bstün-par byao* now I will explain that, *frq.*; *ji-ltar byón-pa bstán-pui leu* the chapter describing the arrival; hence to teach, *čos* religion; *luñ v. luñ.* — 4. *W.* to make one undergo or suffer, to inflict (just as \**tón-čé*\* to suffer), \**mí-la nag stón-pa*\* to torture a person, \**čug-idstón-pa*\* to plague, torment, grieve. — 5. *W.* as a vb. nt., to show one's self, to appear, \**i-ru tun-te yod*\* this appears here, this turns up or occurs here.

II. sbst. a teacher, *frq.*, *lün-ston-pa* a prophet, v. *luñ*; the *stón-pa* par excellence is Buddha, *frq.*; — *stón-mín*, and *tse-mín* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

ལྷོ་མོ་ stón-mo feast, banquet (v. also *yá-tra*), *stón-mo bzán-po*, *čén-po*, a grand, splendid feast *Dzl.*; *šóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo drén-pa* to serve it up *Mil.*, *gyéd-pa* to distribute the dishes, *dmdás-kyi stón-mo gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo yuañ-sbyin* a present of meat, of provisions *Glr.*; *dga-ston* festive entertainment, *frq.*; *rnd-bai dga-ston* a feast or treat to one's ears *Glr.*; *čós-ston* a religious feast *Glr.* (might be used for agape, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bag-ston* wedding-feast, *frq.*; *miñ-ston* feast given at the solemnity, when a name is given to a child; *ráb-ston* a feast after settling some important business *Čs.*; *btsás-ston* a feast given after the birth of a child;

*čóys-ston* sacrificatory feast; *yáid-ston* funeral feast.

བྱེད་བ་ stób-pa, pf. *bstab* (Čs. *bstob*), fut. *bstob Čs.*, imp. *stob*, (causative to *čob-pa*), to put into another's mouth esp. food, to feed; also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *lán-ste stan stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád lams-čud-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

བྱེད་བ་(པོ) stóbs(-po) strength, vigour, force, *frq.*; *lús-stóbs* bodily, *snýin-stóbs* mental strength; *ju-stóbs* digestive power *Med.*; *stóbs-po* čé of great physical strength *Dzl.*; *stóbs-kyis* by virtue, by means of; *stóbs-pel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stóbs-ldán*, strong, robust; *stóbs-čün*, *stóbs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *Idun* čču. — *stóbs-čén* 1. n. of a Lu-king, *S. O.* — 2. rammer, pile-driver, (or *rđob-čén*?) *Č.*

ལྷོ་མོ་ stór-ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dan srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); \**tor ma čug*\* *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kuñ* for *ytor-kuñ* drain, gutter *Lex.*

བད་བ་ brt... v. chiefly sub *rt.*

བད་བ་ brtá-ba, pf. *brtas*, *Lex.*: *lus sems brtas*, explained by *rgyás-pa*, to grow wide, to extend; gen. to grow stout, esp. with *nyams* *Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa* *Med.*; fig. strong or great: *gyód-pa rtas* the greatest, the sincerest repentance *Pth.*; *báy-čags rtas-pa* high passion *Thgy.*

བརྟུག་པ་ *brtóg(s)-pa*

5

བཅོད་པ་ *batód-pa*

བརྟུག་པ་ *brtóg(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., inquiry, examination, *Stg.*, frq.; gen. c. accus. *rmi-lam brtóg(s)-pa* examination of dreams *Stg.*; *rin-po-še brtóg(s)-pa-la mkūs-pa* connoisseur of precious stones *Dzl.*; *brtóg-pa brgyad Tar.* 21, 2?

བརྟུག་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad jüg-pa* to perform that ceremony *Mil.*

བརྟུག་པ་ *brtád-pa* 1. *Lex.* — *bló-bur new*, recent. — 2. *Sch.* haste, speed, for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *rtád-na.*)

བརྟུག་པ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., firm, steadfast, safe; firmness etc.; *brtán-par yñás-pa*, \**tán-po ddd-čé* *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par gyúr-ba*, \**tán-po cá-čé* *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbañ brtán* their strength is holding out *Med.*; *brtán-du jüg-pa Gtr.*, \**tán-po čé-čé* *W.*, to watch, keep, preserve carefully; \**tán-po kus* *W.* carry it carefully or safely! *dám-bças-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bds-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *ptan*).

བརྟུག་པ་ *brtán-ma*, or *betán-ma*, and *betán-pa-mo*, n. of the goddess of the earth, (also *skón-ma*, *yá-ma*), used in practising magic.

བརྟུག་པ་ *brtúl-ba* 1. deportment, behaviour *Cs.* — 2. *Sch.* also diligence, painstaking(?). — *brtul-žugs*, བློ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-žugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-žugs-čam* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བཅོད་པ་ *batán-ba* v. *stóns-pa*.

བཅོད་པ་ *batán-pa* 1. v. *stón-pa*. — 2. sbst. doctrine, a single doctrine, or a whole system of doctrines; *sañs-rgyás-kyi batán-pa* the doctrine or religion of Buddha, *tüb-batán*, for *tüb-pai batán-pa*, id.; *yñás-žugs batán-pa* the doctrine of the position of... *Med.*; *batán-pa yñysis* with Urgyan Padma etc., the same as *mdoi* and *snágs-kyi lam*, v. *mdo* extr. — *batán-gyur* the second great literary production of Buddhism, containing comments on *Kan-gyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *batan-bčos* (བཅོད་བཅོས) a scientific work. — *batan-rtsis* a chronological work relative to the year of Buddha's death. — *batan-žzin* follower, adherent of a doctrine, *sañs-rgyás-kyi batan-žzin Mil.*, Buddhist; also frq. used as a noun personal. — *batan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *batan-srún* 1. a keeper, guardian of the doctrine; perh. also = *batan-žzin*. 2. keeper, warden, guardian in general, *lha-kán-gi batan-srún*; *lha-sai batan-srún* the tutelary goddess of Lhasa, acc. to *Gtr.* = *apul-lhá-mo*. 3. in general the contrary to *batan-bšig*.

བཅོད་པ་ *batir* supine of *sti-ba*; *batir-méd* 'restlessness', one of the infernal regions.

བཅོད་པ་ *batúgs-pa* to make lower, to lower *Sch.* (?).

བཅོད་པ་ *batén-pa* 1. vb. v. *stén-pa*. 2. sbst. confidence, — *brtón-pa Bhar.*

བཅོད་པ་ *batód-pa* v. *stód-pa*.

## ཐ

ཐ *ta*, the letter *t* aspirated, like the English *t* in 'tea'.

ཐ *ta* 1. num. fig.: ten. — 2. every thing, all, total *Sch.* (?).

ཐམས་ཀྱི་ *ta-skār* a certain star, *tu-skār-zla-ba* a month, prob. = རྒྱུ་མཚན་ (April-May); *ta-skār-gyi bu* རྒྱུ་མཚན་ twin half-gods.

ཐམས་ཀྱི་ *ta-kāb Lh.* a large needle.

ཐམས་ཀྱི་ *tā-ga-pa* a weaver *Dzl.*

ཐམས་ཀྱི་ *tā-gu*, vulg. *ti-gu*, 1. a short cord or rope. — 2. string, twine, for making garlands *Sty.*; a bell-rope *Dzl.*

ཐམས་ཀྱི་ *tu-grū*, originally *ta-grū Pth.*, extension, width, breadth, *dzam-bu-glin-gi ta-grū kām-lu Glr.* in the whole extent of Dzambuling; *ta-grū čē-ba Pth.* extensive.

ཐམས་ཀྱི་ *tu-rgol* 1. obtuse, rounded off *Sch.* — 2. *Mil.*

ཐམས་ཀྱི་ *ta-čād* very bad, mean *Cs.*

ཐམས་ཀྱི་ *ta - čün* the last month of a season (v. *du*), e.g. *dpyit-zla ta-čün* the last month of spring, opp. to *ru-ba*, (and *brin-po*); the youngest of three or more sons, opp. to *rab* (and *brin-po* the middle one).

ཐམས་ཀྱི་ *ta-snyād* 1. appellation, *tes ta-snyād-du grags* so it is called *Wdā.*; *Tar.* 96, 13; 178, 3; *Was.* (296): supposition; condition, *ta-snyād-pai blen-pa* conditional truth. — 3. *Schr.*: etymology, *Cs.* only: part of grammar; so frq. used by grammarians, e.g. *tuig lūn ta-snyād slōb-pa* to learn spelling and etymology. 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations  
ཐ. from ཐམས་ཀྱི་ to distinguish, to

name; to dispute. — *tu-snyād-yēg-pa n.* of a school, of a system or doctrine *Tar.*; *ta-snyād-grūb-pa n.* of a literary work.

ཐམས་ཀྱི་ *ta-dād-pa* different, various, sundry, gen. opp. to *yēg* or *yēg-pa*; *dgā-pa ta-dād-pa* the various wants of a man *Dzl.*; *ta-mi-dād-pa* alike, equal.

ཐམས་ཀྱི་ *tā-na* even, so much as, up to, *tā-na-srog-čāgs grōg-sbur yan-čād* even the smallest insect *Stg.*; *tā-na yig-bru re-rē yan-čād* even every single letter *Thgy.*; at the close of an enumeration: finally, also *Ld.-Glr. Schl.* 20, 6.

ཐམས་ཀྱི་ *ta-pi-tū-pi* confusion, disorder *Sch.*

ཐམས་ཀྱི་ *tā-pag v. tār-āpag.*

ཐམས་ཀྱི་ *tā-ba (= tū-ba)* bad *Mil.*

ཐམས་ཀྱི་ *tā-ma* the last of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to *rab* and *brin*, and also to *Kyād-par-čan*; it appears somewhat singular, that *yēan-zdn-gyi tā-ma* signifies a cat, and *dab-čāgs-kyi tā-ma* a hen *Glr.*; *dus-kyi tā-ma-la* in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: in the last place, finally, at last *Glr.*, like *tā-mar Dzl.* 20, 11; last = parting (parting-cup, parting-kiss); for the last time: *nyēn-gyi tā-mas bekor* he sees his relations for the last time around him, *zān-kyi tā-ma za* he eats for the last time *Thgy.*; *tā-ma-la c. genit.* at the end of, after. — *prād-pai tā-ma ni bral, yāin-pai tā-ma ni čī-ba yin* the end of every meeting is parting, the end of every living is dying.

ཐམས་ཀྱི་ *ta-ma-ka Cs.*, vulg. *W. \*tā-mag\*, tūn-ba, W. resp. \*dōn-tā\** to smoke (tobacco).

**ཐུགས་པ་** *ta-mdl-pa* (*ta-mdl* abbreviated from *td-ma-la*) 1. mean, vulgar, plebeian, *ta-mdl-par* *tdag-pa* to live like the vulgar *Dzl.* — 2. ordinary, usual, *ta-mdl-pa ma yin* that is no usual thing *Dzl.*; *ta-mdl* adv. = *pal-tér*.

**ཐུགས་པ་** *ta-tog* *Sch.* 'oath'; but in two passages of *Dzl.* *ti ta-tog* can only mean: 'what signifies?'

**ཐུགས་པ་** *ta-ra-to-ré* *W.* wide asunder, wide, *"ta-ra-to-ré tdag-pa"* *C.* to scatter, to throw loosely about.

**ཐུགས་པ་** *ta-rin* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lk.* *Plantago major*.

**ཐུགས་པ་** *ta-ré* *Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p. n.

**ཐུགས་པ་** *ta-li* *W.*, *"ta-li"* *C.*, *Hind.* *बलि*, a tin plate.

**ཐུགས་པ་** *ta-lón* *W.* a sort of red cloth.

**ཐུགས་པ་** *ta-ldl* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyes-bu ta-ldl nyid* *Schf.*: homo nequam, a good-for-naught.

**ཐག་པ་** *tag* 1. sometimes for *tag*, *Glr.* — 2. distance a. relatively (prob. from *tdg-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W.* *"tag-rin(-mo)"* distant, a great distance, *sa tag-rin(s)* a far country *Glr.*; with *dan* or *las* far from; *tag-mi-rin-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* near; proximity; *W.* adj. *"tag-nyé-mo"*; *tag-tsam* how far? *Cs.*; *tag-gri* v. *ta-gru*. b. absolutely, only with respect to time, in: *ma-tág* but just, just now, gen. with a verbal root, *leb ma-tág yin-pa* he that has arrived just now *Glr.*; *snar bñad ma-tág-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-tág-tu*, or only *ma-tág*, frq., e.g. *los ma-tág-tu* as soon as he had heard; *de ma-tág-tu* directly, immediately, in *W.* *"ma-tág-tu"*. — 3. *tag-tóg* v. *tag-tág*. — 4. *tag-yód-pa* v. *tdag-pa* I.

**ཐག་པ་** *tag-tág*, with *"jñs-pa"* *C.*, *"tò-tò"* to knock, *sgo* at the door.

**ཐག་པ་** *tdg-pa* I. rope, cord (in *Lk.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called *ཐག་པ་*, *bal-tág* rope made of wool, *ral-tág* rope of goat's hair, *rtñid-tág* rope of the long hair of the yak, *rtñat-tág*, or *pon-tág* *Glr.* rope of grass; *tdags-(kyé)* *tdag-pa* chain, wire-rope, used as fetters or otherwise; *"ras-tág"* *W.* bandage; *tag-mig* mesh of a net *Sch.*; *tag-zó* rope-maker's work *Pth.* — *tdag yód-pa* vb. a. (*tag yód-pa*, or *tdad-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-thu dan* *brñ-tág bñad-pas bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *gró-bai ré-tág tñad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *td-tag yód-pa* to wean (a child); *bló-tag-tod* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. to decide, resolve, determine, *rgyal-po bñrñn-bar tag-bñad* it was determined to murder the king *Glr.*; *kyod ynyis nñ-la tññ-ma mi len tag-tód-pa-na* if you positively refuse to give me a wife *Pth.*; *"tag-tñad mi kyut"* *W.* I have no right to decide on that point; *tag-tód-pa byed-pa* to decide, pass sentence, give judgment *Mil.*; to be sure, decided, certain, ... *grñe-par tag-bñad-de* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-tód* there are certainly ... *Glr.*; *ños dar òn tag-tód* it is quite certain that religion will spread *Mil.*; *ltñ-bas tag-bñad-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rdñ-sens tños-skur tag-tód-tññ* knowing one's own mind to be vain and frail (v. *tños-sku* sub *sku* 2) *Mil.*; *snñn-ba sñms-tu* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-tód* certainty, surety, evidence, *ñon-kyan tag-tód byed dgon* but one should know it for certain, one must be sure of it *Mil.*; *ltñ-ba tag-tód-kyi mñal-byor-pa* you, the ascetic, firm in meditation! *Mil.* — *"tag-tò-rbys-tò"* *C.* resolute.

II. prob. = *dág - pa*, in *myin* (or *ze*, or *bedm-pa*) *tág-pa-nas* with a faithful heart, with all my heart, heartily, *ze tág-pai zú-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tan*, *to*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in C., and was not yet generally introduced.

ཐགས *tags* texture, web, *tags tóg - pa* to weave Dzl., *tágs-tag-mkan* col. for *tá-ga-pa*, also *tágs-mkan* Pth. a weaver; *\*taer-tág* W. thorn-hedge, fence consisting of thorn; *tags - k'ri* (weaver's) loom Ld.-Glr.; *tágs-gra-bu* Cs., *\*túgs-kan-bu* W., spider; *tágs-ča* weaver's implements; *tágs-ynas*, *tágs - ra*, a weaver's place or shop Cs.; *tags-brán byéd-pa Mil.*, *\*tag rán-če* W., to begin the warp.

ཐགས་ཐོགས་ *tags-togs* impediment Cs.

ཐ་ *tan* 1. also *tán-ma Mil.*, *tán-bu Dzl.*

Ms., *\*tán-ka* W., flat country, a plain, steppe; also fig. like *zin*, *bde-žen-gyi tan* land of bliss Mil.; *tán-la* (from the house) into the plain or steppe, = into the open air Dzl.; *tán-la ltún - ba* to fall to the ground; *\*ma-tán* W. the unfloored bottom of a room; *gram-tán* a fenny or swampy plain Cs.; *span-tán* a green grassy plain or steppe, meadow, prairie; *byan-tán* the northern steppes or plains of Tibet (used as a noun proper); *bye-tán* a sandy desert or plain; *ol-tán* ground covered with (snail-) clover, pasture ground, grassy plain; *tag-tán* a gravelly plain; *tán-du byéd-pa* Cs. to lay waste, to make a desert of, *tán-du gyúr-ba* to become a desert. — 2. Cs. price, value, perh. also amount; *rin-tán* id. Dzl.; *rin-tán-can* dear, precious, Mil.; *yon-tán* 1. W. income, profit, 2. C. = *yón-tan* talent, natural gift, faculty; *lo-tán* yearly tribute, *yöd-pa* to fix, to order it Tar.; *zu - tán* (a person's) capability of eating Thgy. — 3. W. for *dwans* clear,

*\*nam tan* a cloudless sky, fine weather; *\*dan yi-ro tán-te yod* (the sky) was cloudless last night. — 4. potion Med. — 5. = *bka-tán*, order, command, (*bka*) *tan-yig* decree; *pad-ma-tán-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tan-če* resin, gum, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a moment, a little while, gen. *tan yétg*, not seldom joined with *skad dig* and *yud tam*; *tan tam* id. Pth.; *dig-tan*, *bzi-tan* one moment, four moments; Lt., *tan-ré* S.g., one after the other Sch. — 8. v. *tan-ka*. — In a few instances the meaning of *tan* is not quite evident.

Comp. *tan-krán* bastard Sch. — *tan-če* v. *tan* C. — *tan-shín* uninhabited, desolate; wilderness. — *tan-bré* Sch. 'cedar-nuts', perh. = *ko-nyon-tse* q.v. — *tan-már* tar Cs. — *\*tan-ma-la-la-tse* a small lizard Ld. — *tan-yü* market-price, *\*tan-zi tag* C. the market-price abates. — *\*tan-zi* W. fata morgana — *tan-rág* cedar (?) Sch. — *tan-šin* fir, pine.

ཐང་ག, ཐང་ག་ *tán - ka*, *tán - ga*, resp. *zál-tán*, W. *\*sku-tán*, Tar. *tán-shu*, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

ཐང་དགའ་ *tan - ákar* the white-tailed eagle Sch.

ཐང་ཐང་ *tan-tán* v. the following word.

ཐང་པོ་ *tán - po*, tense, tight, firm (= *\*tán-po?*); *tan-lhód* tight and loose; also tenseness fig. Mil.; *tán-ša yöd-pa* to strain, to stretch, *öd-pa* vb. n. or pass. Sgy., Mil., C.; *\*zág-po tan-nam* C. are you well? — *rkan-tán - du* or *la* on foot, v. *rkan - pa* comp; *tan ;öd-pa* to tire, to fatigue Mil., *tan öd-pa* or *öd-pa* to be tired, wearied Pth.; *\*gom-tán lab-če (fú-gu-la)* W. to lead a child in walking, to teach a child to walk; *ša-tán-tán* to the utmost of one's power Sch.

ཐང་ཕྱིན *tan-próm* a medicinal herb Med., Wdh. = *dha-tu-ra* thorn-apple (?).



**ཐུང་ཐུང་** *tam-tām* Sch. 1. also *tām-me-ba*, unconnected, scattered, dispersed. — 2. *tam-tām* (*byed*) -*pa* = *tām-pa*.

**ཐུང་པ་** *tām-pa* (sometimes *tām-pa*) complete, full, almost exclusively used as a pleon. addition to the tens up to hundred.

**ཐུང་མ་ཅན་** *tams-cād* whole, all; added to the singular number: *rgyal-kāms tams-cād* the whole empire *Gl.*; *lus tams-cād na* the whole body aches (opp. to one part of it); *bōd-kyi zans tams-cād* all the copper of Tibet *Gl.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-cād*, rarely *dē-dag tams-cād*, all those; *tams-cād-kyis so-so-nas* all of them one by one, each.

**ཐུང་མ་པ་** *tāms-pa* (= *tām-pa*?), *sa*, or *bye-tāms-su jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Gl.* 84.

**ཐུ་** *tau* *Wāi.* capsule (?), *Wts.* peach (?).

**ཐར་** *tar* v. *tar-tōr*.

**ཐར་ཐར་(ལ་)** *tar-tōr(-la)* = *ta-ra-to-ré* (cf. *tōr-ba*); *\*tar dōs-se dug\** *Ld.* sit wide asunder, not too close together! *tar byed-pa Mil.* to break to pieces, to smash, to crush.

**ཐར་ཁུ་** *tār-nu* a purgative *Med.*

**ཐར་དཔག་** *tar-dpāg*, *C.* *\*tar-bāg\**, *W.* *\*tā-bag\** a large plate, dish, platter.

**ཐར་བ་** *tār-ba* to become free, to be saved, *\*tar gos*, or *got* *W.* he must become free, *las* from; to be not hindered or prevented, to get through, to get on, to be able to pass, *čū-la* through the water *Mil.*; *zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, *\*fīn-na\** *C.* by a court of justice; *tār-du jūg-pa* to set at liberty, to acquit, with *tsē* (col. *\*tsē-tār-la tāi-wa\**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious (with or without *rdam-par*) to be d, viz. from the trans-

migration of souls; more frq. the pf. *tār-pa* 1. to be free etc., *lam tar* the road is free, passable 2. sbst. freedom, liberty, happiness, eternal bliss, ཐར་པ་, *tār-pai rgyur gyur* it will be serviceable for (my) liberty; *tār-(pai) lam* the road to happiness (a common expression); *tar-méd-kyi dmajdō-ba* hell without release. 3. adj. free, *tār-par gyūr-ba* to become free, *byed-pa* to make free, to liberate, to save; *tār-sa* place of refuge, asylum *Thgy.*

**ཐར་ཁུ་** *tal*, sometimes for *ta-k*; *tāl-gyis v. tūl-ba* II. 3.

**ཐར་ཁུ་** *tūl-ba* I. sbst. 1. dust (cf. *rdul*), ashes, and similar substances; *gog-tāl* ashes; *\*tug-tāl\** ('soup-dust') roasted barley-flour *C.* — *tal-kār* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tāl-ču* lye. — *tal-čen* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tāg Ld.* unleavened bread. — *tal-mdōg* ash-coloured, cinereous. — *tal-pyāgs* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tād* a sort of salt *Med.* — 2. *bya-tal* dung of birds *Gl.*

II. vb. (*Cs.* also *tāl-ba*) 1. to pass, to pass by, *\*tal ču dug\** *W.* he goes past, he does not come in; *\*zīm-pa tal ča dug\**, he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; *rba tal-tāl on* the waves flow past *Mil.* — 2. to go, stop, pass beyond, *lo lñā-bcu tāl-nas* when the age of fifty has been passed *Wāi.*; *\*ču-tōd yēg tād-big tal\** *W.* a little past one o'clock; *mo-ba-las tal-nas dmar-čin* *Thgy.*, prob. inclining from blue to red; to be in the advance *C.*; to project, to be prominent, hence *tal-tūn* different lengths, one object projecting beyond another; to play a prominent part, to take the lead *W.*; *tāl-čes-pa* to exceed the due measure *Sch.*; *\*ka tal-wa\** to be forward in speaking, bold. — 3. to go or pass through, *brāg-la yar tal mar tal*, and *par tal tsur tād-du grō-ba* to soar up and down before rock, and

to pass actually through it (the saints not being subject to the physical laws of matter) *Mil.*, *Thgr.*; to shine, to light through; *tāl-'byün-du* *gró-ba* to go straightforward, to act without ceremony or disguise *Dzl.* 252, 3; *tāl-ma Sch.*, *tāl-le C.*, through and through; *tāl-gyis* directly, straightway, unhesitatingly *Mil.* — 4. to come or get to, to arrive at (*W.* *'tāl-čé*), *tāl-nas lo ynum* lon three years have elapsed since they arrived; *pa-má gar tál-bai* *tol-méd*; *bzan-tál* safe arrival *Thgr.*; *yár-gyi bzán-tal čén-por* *gró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. to be over, past, finished, done, *tál-lo* of a song: it is over, finished *Mil.*; *drug-ču tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rim-gyis je nyün je nyün tal* by degrees it vanishes, dies away *Mil.*; *śār čad-tsig tal* the former agreement is no longer valid; *tal son* col. = *tsar son*. — *Tar.* 46, 5. 12? 172, 3: *tál-gyur-pa Schf.* follower, adherent, or the name of a certain sect.

ཐུ་མོ་ *tāl-mo* the palm of the hand, *tāl-mo* *shyar-ba* to hold together the palms of the hands, as a gesture of devotion; *tāl-mo smün-pa Dzl.*, more frq. *tāl-löy rgyab-pa* to give a slap on the face, a box on the ear; *tál-brdáb-pa* to clap with the hands *Sch.*

ཐི་ *ti* num. fig.: 40.

*ti-gu* v. *tá-gu*; *ti-gu-kró-bo* (?) *C.* = *"ar-gón"* *W.*

ཐི་བ་ *ti-ba* 1. wood-pigeon, stock-dove *Sch.*; *ti-bo* plover, peewit, lapwing *Sch.* — 2. *C.* = *tá-ba*.

ཐིག་ *fig*, prob. from *ti-gu*, 1. carpenter's cord or string to mark lines with, marking-string, *fig(-gyi)* *dabé-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-fig* a pair of compasses, *yya-fig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; *\*fig-ta tan-čé* *W.* c. genit. to

examine, try, test. — 3. a line, *fig-dabé-pa*, *rgyag-pa*, *rgyab-pa*, to draw lines; *guñ-fig* the meridian line *Cs.*; *nay-fig* or *enag-fig* a black line, *tál-fig* a red line; *tsańs-fig* diameter; equator *Cs.* — 4: symb. numeral for zero. — 5. v. *tig*.

Comp. *fig-skód* string to mark lines with. — *\*fig-nyd\** *W.* over against. — *fig-ndg Stg.*, *Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *fig-tám* a little. — *fig-tád* *Cs.* proportion, symmetry, *Ld.-Glr.* f. 27, 6, *fig-tád byéd-pa* to proportion; *\*fig-tád zám-čé* *W.*, to determine the relation or proportion of things. — *fig-šin* a ruler, to rule lines with.

ཐིག་ལེ་ *fig-le* 1. a spot like that of a leopard's skin, *fig-le-čan* spotted, speckled; *\*fig-ma\** *W.* id., of variegated woolen fabrics; *čos fig-le nyag čig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught *Wdk.* — 3. semen virile. — 4. contemplation. The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yońs lús-la yám-mo* *bar-bas bde*; *rluń ro rkyan dhú-tir čád-pas bde*; *stod byan-čub-séms-kyi rgyán-bab bde*; *śmad dāńs-mai fig-le kyáb-pas bde*; *bar dkar dmar tug jirud brtse-bas bde*; *lús žag-méd-bde-bas tsim-pas bde*; *de rnal-byor nyams-kyi bde drug lugs*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *yám-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyán-ma* into the *dhúń*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyád-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-



vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

**ཁྱིམ་པ་** *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Glr.*; *čar-tigs* a drop of rain; *γsér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

**ཁྱི་** *tū* v. *diñ-ba*.

**ཁྱིམ་** *tib-pa* v. *tib-pa* and *γtib-pa*; *tib-tib* very dark *Sch.*; *byin-rlabs tib-tib* *Ph.* seems to imply the descending of a blessing upon a person; *tib(s)-po*, *mo* dense, 's. or perh. nothing but obscure, dark, *nags Stg.*

**ཁྱིམ་** *tīm-pa*, also *tīm-pa*, *γtīm-pa* and *stīm-pa*, gen. with *la* or *ndān-du*, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, *dran-méd-du* into unconsciousness *Mil.*

**ཐུ** *tū* 1. num. fig.: 70. — 2. \**tū gyāb-čes* *W.* to spit, with *la*, to spit at or on. — 3. often erron. for *mītu*.

**ཐུ་བ་** *tū-ba* 1. also *tū-pa*, skirt, coat-flap *Glr.* — 2. rarely *tū-ba*, bad, o.g. wood *Mil.*; \**gyal-tū* *W.* good and bad promiscuously; *sdug-benāl tū-ba* a bad accident *Thgy.*; malicious, wicked, vicious *Glr.* — 3. vb., v. *tū-ba*.

**ཐུ་བོ་** *tū-bo* **ཞེས་** a chief; an elder brother, *Dzl.*, *Tar.*; *tū-mo* 's.: mistress, lady (?).

**ཐུ་མི་** *tū-mi* p. n., v. *ton-mi*.

**ཐུ་རེ་** *tū-ré* uninterrupted *Sch.*

**ཐུ་ལྷམ་** *tū-lüm* a lump of metal *B.*; *W.* cannon-ball:

**ཐུག་** *tug*, *C.* also \**tüg-pa*\*, c. accus. until, will, in reference to time and space; \**dag zib-ču tug*\* for forty days; only col.

**ཐུག་ཙོམ་** *tug-yōm* *Sch.*: 'dreadful noise'; *Thgr.* *tug-yōm*; *Mil.* *tug-egrd* id.

**བྱམ་པ་** *tüg-pa* I. subst. 'soup, broth, *bras-tüg* rice-soup, *bag-tüg* meal-soup, gruel, *ryga-tüg* Chinese soup, a sort of vermicelli-soup *C.*; *tüg-fäl* v. *fäl-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tsei mlar tüg-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rūs-pa-la tüg-pa* to pierce to the quick *Dzl.*; *ti-la tüg tse Mil.*, *xi-bar tüg-pa-la Lt.* when one is near death; ... *la tüg-gi bdr-du* till, until *Dzl.*, *Tar.*, *Ph.*; *bzün-la tüg* he was just on the point of seizing her *Dzl.*; \**adda tug*\* *W.* going to kill; *ti-la* (or *bedd-pa-la*) *tüg-pa* often means deserving death (of culprits) *Dzl.*; *tse pō-ba-la tüg kyan* though life is at stake *Dzl.*; in like manner *W.*: \**lus drog dan tüg-te ča dug*\* he goes at the peril of his life; *tug-yas* not to be reached, endless *Ca.* — 2. to meet, to light upon, c. *la* or *dan*, — *prād-pa*, esp. col. \**nyi-rān-la tüg-ga-la yois*\* *W.* he has come to see you; \**tug yin*\* *W.* we shall meet again, — till we meet again! à revoir! *jāg-pa dan tüg-pa Mil.* to fall in with robbers; *γdon tüg-pa = tüg-pa*; *ti-la tüg rui Mil.*, \**ghā-la tüg kyan*\* *C.* whatever may happen to me; *tug-čād* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *ī-ru tüg-kan* here it touches, or strikes against; here is the rub; \**lag-pa mi tug yin*\* I shall not touch it, I shall not come near with my hand; \**dā-la tüg kyan ma tug*\* *W.* do not even touch it!

**བྱམས་** *tugs*, resp. for *myin*, *yid*, *sems*, *bedm-pa*, *blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. heart, breast, in a physical sense, gen. *tūga-ka*; *tūga-kyi spril-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, *abyin-pai tug zlog-tu joel* we beg to desist from the intention of giving *Dzl.*; understanding, intellect *Glr.* (v. *sgdm-pa*); *tūga-*

*su tsád-pa* = *kón-du tsád-pa*; *túgs-su byón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ón-ba* n.f.; cf. *gró-ba*. — 3. *túgs-la btágs-so* v. *dgágs-pa*. — 4. for *túgs-rje* or *bka-drin*, *túgs mdzad-pa* to grant or show a favour *Dzl.* — 5 in the phrase *túgs mi tsúb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dzl.*

Comp. *túgs-ka* v. above — *tugs-mkyén* resp. for *mñon-les* *Mil.* — *tugs-krúgs* resp. for *kón-krúgs* *Ma.* — *tugs-dgóns* = *dgóns-pa* II.; *tugs-dgóns ytón-ba* = *beambló ytón-ba* to muse, meditate, reflect *Mil.* — *túgs(-su) gró-ba* resp. for *yid-du ón-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *tugs-rgyál* resp. anger, wrath, indignation *Mil.*, *tugs-rgyál bžens* anger arises, is roused. — *tugs-nidn* grief, sorrow, affliction *Dzl.* — *túgs-žes-pa* resp. for *yid-žes-pa* to believe. — *túgs-rje* prop. respectful word for *myit-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *na-la túgs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sd-bon žig túgs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *túgs-rjes džen-pa*, *túgs-rje mdzad-pa* id. — *túgs-rje-čan* gracious, merciful, generous. — (*lha*) *túgs-rje žen-po* the All-merciful, *Awalokitešwara*. — *túgs-dám*, prop. resp. for *yi-dám*, 1. oath, vow, solemn promise, e.g. *bda-ba* to take (an oath), to make (a.vow). 2. a prayer, a wish in the form of a prayer, = *smón-lam*. 3. contemplation, the act of contemplating a deity (cf. *sgóm-pa* and *agráb-pa*); meditation in general, *Mil.* frq., *túgs-dám phel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelary god or saint, a patron *Gl.* — *túgs-nyid* v. *sems-nyid*, sub *sems*. — *túgs-múg* resp. for *yid(-múg)* despair. — *túgs bda-ba*, *mi bda-ba*, v. *bda-ba*. — *túgs-yrzigs-pa* to be cautious *Sch.*; v. however *yrzigs-pa*. — *túgs-brtaš-ba* love, affection of the heart, compassion, resp. for *myit-brtaš-*

*ba*, frq., *túgs-brtaš-bar dgóns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *túgs-rab* *Sch.* = *ies-rab*. — *túgs-rás* *Mil.* = *myin-rás*. — *túgs(-kyi) srás* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུང་ *tsun* - *na* three years old, of animals *Sch.*

ཐུང་ *tsun*-*ba*, col. *tsun-nu*, *Ld.* "tsun-as", short, relative to space, time, quantity of vowels etc.; *tsun-nu gro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid tsun-ba* *Dzl.*, *spro tsun-ba* *Wds.* passionate, hot-tempered, hasty.

ཐུད་ *tsud* cheese made of buttermilk, or of *žir-ye*, butter and milk *Ld.*, *Gl.*, *Pth.*; *o-tsud* milk-cheese, made of curd, or of milk coagulated with rennet.

ཐུན་ *tsun* I. a regular amount, a fixed quantity I. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mel-tse tsun* for the night-watch is over *Dzl.*; *tsun tsuñ rnal-byor* the meditation of a whole day *Mil.*; "tsun tsad-de" *W.* (the cock) announces the watch (by crowing); *tsun bzun-ba* *Pth.* prob. to have the watch; *nam-gyi gún-tsun-la* at or about midnight; *sród-kyi gún-tsun-la* *Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *tsun-log?*

II. In sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tsun-dóš* a hole in which such substances are concealed; *tsun-rd* a horn to carry them; *tsun rso-ba* to revive a charm *Mil.* nt.

III. one who collects, a gatherer (from *tsu-ba*), *tsin-tsun* one who picks up or gathers sticks *Mil.*; *tsa-tsun* a gatherer of grass, *mye-tsun* a gatherer of ears of corn *Cs.*; *tsun-zor* reaping-hook, sickle *Sch.*

IV. *tsun*, or more frq. *tsun-món(s)*,

daily, what is done or is happening every day; common, general, *dies-grub tun-mois* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-mén, tun-mois* *ma yin-pa* unusual, uncommon, not for every body; \**dag-la dag tun-moi do*\* take good care to live together in harmony *W.*; *tun-moi-du* or *su* in common, in company, jointly; *tun-moi* by itself is also used as adv., — *tun-opyr*, in general.

**ཐུབ་པ་** *tub-pa* (ཐུབ) I. vb., c. accus., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, *dag-gis ma tub-tin* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Gr.*; *rtan-gyis mi tub-pa* invincible, not to be overcome; *nian dgu tub-pa* to be able to subdue every thing that is bad *Ld.*; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. *mis tub-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyas tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo bryga tub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. *nus-pa*; cf. *ytub-pa*.

II. *shet* 1. ཐུབ་པ་ a mighty one, one having power and authority, *da-kyas-tub-pa* Buddha; a wise man, a sage, a saint in general, ཐུབ་པ་. — 2. symb. num. for 7.

**ཐུབ་(ས་)** *tum(s)*, also *tum-pa* *Ca.*, *tum-po* *Sch.*, 1. cover, covering, wrapper, of a book or a parcel; *rgyab-pa* *Sch.* to put (a cover round a thing), to wrap up; \**dag-pa*\* *C.*, *W.*, \**adi-pa*\* *C.* to take off (a covering); *tum-can* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tan-tum* *béas* together with a small parcel of tea.

**ཐུབ་པ་** *tum-pa* 1. v. *tum*. 2. v. *nyid*.

**ཐུབ་པ་, ཐོས་པ་** *tum-bu, tsem-bu* a large spoon, a ladle; *rag-tum* a brass ladle, *zain-tum* a copper ladle.

**ཐུར་** *tur* 1. *Ca.* a declivity (?), prob. only adverbially: down; *tur-lam* a downhill road; *tur-la, tur-du* down, downward, *gró-ba* to go down, *nub-pa* to sink down; *mgo tur-du betán-te* head down, head over heels *Stg.*; \**ti-pi tur-la sub-če*\* *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

**ཐུར་མགོ།** *tur-mgo* 1. the tip of a spoon, *tur-mgo* team as a measure *Mil.* — 2. also *tur-mgo* halter, \**tur-gu dag-če*\* *W.* to bridle, to bit (a horse); \**tur-la ten-če*\* *W.* to strive, to struggle against; to rear. — *tur-tig* the rein, *tur-mta* the end of the rein.

**ཐུར་བྱ་, ཐུར་བྱ་** *tur-bu, tur-ru* foal, colt, filly.

**ཐུར་མ་** *tur-ma*, *W.* \**tur-man*\*, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl.* *W?*, 4. — 4. a whole class of surgical instruments *S.g.*

**ཐུབ་** *tul* 1. egg (acc. to Cunningham a Cashmiri word), *tul-ta-gir* pancake. — 2. v. *dul-ba*, also substantively: *tul de min* besides this way of converting (people) *Pth.*; *tul dag-tu jug-pa* *Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *tai-gi tul dēba-pa* *Ld.-Gr.* to clear land for tillage, *ni f.*

**ཐུབ་པ་** *tul-pa*, *Ca.* also *tul-po*, dress made of the skins of animals, a coat or cloak *Mil.*; *lug-tul* dress of sheep-skin, *ra-tul* dress of goat-skin, *tul-bu* the common sheep-skin dress; \**tul-can*\* *W.* wide, not fitting close or tight.

**ཐུབ་པ་** *tul-ba* 1. pf. to *dul-ba*, to tame, curb, check, restrain, *Mil.*: *nda drt-rnams tul-nas* the goblins having been subdued by me; *las nyon-mois tul-ba dka* it is difficult to check a sinful fool *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Ld.*

**ཐུབ་པོ།** *tul-la* *Ld.* impressive, nearly the same as *tur-re*.

**ཐུབ་པ་** *tub-pa* 1. bad = *tub-ba*, prov.; 2. v. *tub-ba*.

वे ते 1. for *tē-mo*; 2. num.: 100.

वेद तन *te-rōg* scruple, doubt, uncertainty, hesitation, occasionally used for *te-tōm*.

वेद *tē-ba*, C. also \**tē-ba*\*, pf. *tes* Sch., the col. syn. of *ytōgs-pa*, seldom in B., 1. to belong, appertain to, c. *la*. — 2. to occupy one's self with a thing, to meddle with, to interfere, c. *dān* (= *dri-ba*); *tē-mkan* belonging together, c. *la*, belonging to a thing; \**ma-tē-a*\* W. for *ma-tē-bar*, = *ma-ytōgs-par*; *te-rég* the connexion or relation of ownership, *dā-la yāb-kyi te-rég* med to this my father has no claims Mil. nt.

वेद, वेद *tē-bo*, *te-bōn* W. thumb, v. *tēb-mo*.

वेद *tē-mo*, col. *tē-tse*, diminutive *teu*, resp. *pyag-tē* seal, signet, stamp, \**tē-tse gyāb-čē*, or *nān-čē*\* to seal, to stamp; *sa-tē* Tar. 79, 12(?) ; \**tē-tse lag-kōr tāt-wa*\* to engage, to bind one's self by a seal in some common concern.

वेद *te-tōm* doubt, scruple, uncertainty, perplexity, *te-tōm skyes*, *byed* (W. \**čō*), *za*, *te-tōm-du gyur* I am doubtful; *te-tōm za-ba-rnams* scrupulous, irresolute persons Pth.; \**te-tōm mān-po rag*\* W. I am in great perplexity, I am quite at a loss; *te-tōm zig dri-ba* to utter a doubt Dzl.

वेद *te-rān* v. *teu-rān*.

वेद *te-ré* col. straight, upright, firm; smooth, without folds or wrinkles; *te-ré tīn* C. draw (the carpet) smooth.

वेद *te-rēl* W. incomplete, defective, unfinished, *te-rēl-la lus son* (the loaf) is not whole, there has already been cut from it.

वेद *te-li* v. *ta-li*.

वेद *tēg-pa* l. sbst. वाह, 1. vehicle, carriage, riding-beast, *rtas tēg-pa-la* *zon* he mounted on horseback Dzl.; *tēg-pa lia-brygā* *bdams* he procured five hundred conveyances (horses, elephants, carriages) Dzl.

2. for attaining to salvation, *tēg-pa yum* three conveyances are generally mentioned, but in most cases only two are specified, viz. *tēg(-pa) dman(-pa)*, धर्मवाह, and *tēg(-pa) tēn-po*, महावाह, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *śaṅga-kyi tēg-pa*, जलवाह *mantrayāna*, e.g. Tar. 180, 18. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. Wasthew may be consulted.

II. vb. 1. to lift, raise, hold up, support Mil., Glr.; hence *Kri-tēgs* leg of a table Sch.; *tēg-kūg* C. knapsack, travelling-bag. — 2. to raise, set up fig. *bdad-gāḍ* to raise a loud laugh Mil. — 3. most. frq. to be able to carry, *ji tēg-pa* as much as you are able to carry Dzl.; *mi tēg-tād yig* as much as one man is able to carry Tar.; esp. with a negative: *ma tēg* he was not able to hold him up Dzl.; *mī-tēg* *kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, Med.; to endure, tolerate, stand, *tēn-rpams-kyi nan ma tēg-par* not being able to stand their urgent demands Mil.; to bear, to undergo without detriment, *skyid tēg udug tēg* to be able to bear good fortune and ill fortune. Cf. *tēgs-pa*, *tēgs-pa*. —

वेद *tēn* 1 *tēn-rō* Mil., \**ta-tēn*\* Ld., the dead body of an animal killed by beasts of prey. — 2. \**tēn-la*\* C. down, downward, e.g. \**kyūr-wa*, *yūg-pa*, *bōr-wa*\*, to fling down.

वेद *tēn-po* Pth., *tēn-bu* Sch., \**tēn-lan*\* W., lame, hobbling, limping.

वेद *tēns* time, times, *tēns lia* five times Pth.; *dbugs-tēns* *dig-la* in one breathing, at a stretch; without intermission Pth.

वेद *tēn* 1. a little while, a moment. — 2. v. *tēn-pa*.

वेद *tēn-pa* tax, duty, impost Sch.

ཐེབ་ *thob* 1. for *tem*, full *Glr.* — 2. for *tabe* *Glr.*, *C.* — 3. *thb-mo*, *thb-chen* the thumb, *thb-chen* the little finger; v. *mla-bon*.  
 ཐེབས་ *thob-sen* *tabe* series, order, succession *Sch.*,  
*thob-rs byed-pa* to do successively;  
*thob-pa* v. *thob-pa*.

ཐོག་པ་ *thog-pa* I. 1. threshold, *rgöl-ba* to cross it *Glr.*; *sgo-them* door-sill, threshold; *yd-them* head-piece of a door-frame, lintel, *ma-them* sill, threshold *Glr.* — 2. staircase, stairs, flight of steps, *tem-akás* id.; \**tem-so* *W.* step, stair; *tem-rim* *Cs.* 1. the several steps of a staircase. 2. rank, dignity. — *rdo-them* stone staircase; *kor-them* winding stairs *Cs.* — II. 1. to be full, complete, *zla-dus tem-pa dan* when the time of the months was fulfilled *Glr.* freq.; *zag ydóg ma tem-pa-la* one day being still wanting *Glr.*; *brgya tem-pa* v. *tem-pa* *Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive (?) *Sch.*

III. *Sch.* = *tem-pa*, tax, impost, tribute.

ཐོག་བྱ་ *thog-bu*, *tem-thavis* stopping, closing, shutting up; a stoppage *Sch.*

ཐོགས་ཡིག་ *thogs-yig* *Sch.* memorial.

ཐོ་རང་ *tho-rán* *Glr.*, *te-brán* *Lt.*, *te-rán* *Ma.*, a sort of demons.

ཐོ་ལེ་ *tho-le* 1. bald, bare, *epyi-ter* *Thgy.* a bald head; a bald-headed person; *ter-ter* *C.* flat. — 2. = *te-ré* (?) *phyi* *ter* *nan* *gog* strong and hale outside, decayed within *Mil.*; *ter-zag-pa* = *ridag-pa* *Thgr.*

ཐོ་བུ་མ་ *tho-bum* *Sch.* 100000000; *ter-bum-chen-po* 10000000000.

ཐོ་མ་ *tho-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐོ་ལེ་ *tho-le* for *to-li*, *rag-tél* *C.* a plate made of latten brass.

ཐོ་ལེ་ *tho-le* *W.* freq. = *slab-pa* to arrive, cf. *tál-ba* II., 4.

ཐོ་ལེ་ *tho-le* *Sch.* and *Wis.* a seal, stamp, = *to-ter*.

ཐོ་ལེ་ *tho-le* *Sch.* pf. to *th-ba*; = *tes-bein* *Lt.*?

ཐོ་ *tho* 1. num. for 180. — 2. register, list, catalogue index; *to* *brí-ba* to register,

to make out a list or catalogue *Schr.*; *slab-to*, *byán-to* account of receipts, *shín-to*, *búd-to*, *skydg-to* account of expenditures; *bádn-to* account of money or goods lent out; *nyd-to* account of goods bought, bill; *to-to* calendar, almanac; *dei lág-tu phrin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyád-la thb-to* a list of things which his relations shall receive.

ཐོག་པ་ *thog-pa* *Pth.*; acc. to *Sch.* the Turko-mans; *Tar.* 18, *Schf.*: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

ཐོ་ལེ་ *tho-le* *Mil.*, a foolish joke, unbecoming a sensible man.

ཐོ་ལེ་ *tho-le* *Schr.* love (?) in *Pth.* it seems to signify the sky.

ཐོ་བ་, ཐོ་བ་ *tho-ba*, *mló-ba*, a large hammer, *th-bas rdán-ba* to hammer, to forge; *rdó-to* a stone hammer, *shín-to* a wooden hammer, mallet; \**to-chen* 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་ལེ་མ་ *tho-le-ma* to scorn, scoff, jeer, sneer at, vex, insult, mock, c. *la*, by words *Dzl.*, also by actions *Dzl.*; *shán-šud to-le-ma bzód-par ysol* pardon our having sneered at you before! *Mil.*; also *mló-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ལེ་ *tho-le* stone pyramid, heap of stones (cairn).

ཐོ་རང་ *tho-rán* 1. dawn, break of day, early morning, *to-rán-(kys) dús-su* early in the morning; 2. the following, the next morning, c. genit.; both also adverbially: *de dan myál-bai to-rán* on the morning after having met him.

ཐོ་རེ་ *tho-re* *W.* to-morrow (*B.*, *C. san*).

ཐོ་རེ་ *tho-re* *ba*, *tor-tál* *Cs.*: a few; *Mil.*, *tog-rs-tsal* a little while.

ཐོ་ལེ་ *tho-le* v. *tu-lám*.

ཐོ་ལེ་ *tho-le* 1. *to-le* *débs-pa* to spit, c. *la*, at or on *Pth.* (cf. *tho*). — 2. button *C.* — 3. *to-le* *dkár-po* *C.* chalk. — 4. *to-le* *rgyal* *Mil.*?

ཐོག་ལོག་ to-lóg C. mule, hinny.

ཐོག་ *tóg* I. what is uppermost 1. roof, *tóg babé-pa* to cover with a roof, to roof (a house) frq.; *tóg gól-ba* id.; also fig. to complete, to crown a thing *Mil.*; \**tóg-sa nda-če* *W.* to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tóg-rdzis ytón-ba Mil.* id.; also fig. to impress, c. genit., *Mil.* — \**tóg-kar* *W.*, the opening for the smoke in a roof. — *tóg-can* having a roof, \**tóg-yog* *W.* under cover. — 2. ceiling; *yá-tóg* ceiling, *má-tóg* floor of a room. — 3. story, *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tóg drén-pa Mil.* to be at the head, to lead, direct, govern; *tóg-kar*, *W.* \**Ka-tóg-la*\*, on, upon, *Kyág-tóg-kar* on the ice *Glr.*; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yá-tóg-tu* in the uppermost place, quite at the top, *Glr.*; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon *Ptk.*; *sema tóg-tu lti-bar byün-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *nas tóg-tu byün* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tóg-tu kel-ba Mil.*, vb. act. to it. 2. above *Glr.* 3. towards, in the direction of, e.g. running towards, *mai tóg-tu Dzl.*; *yá-tóg*, *má-tóg* ad. above, below, or up to, up stairs, and down, down stairs *Mil.* 4. to, e.g. to send to *Dzl.* 5. *dmag-tóg* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tóg* gen. without -*tu*), *dgun-tóg* throughout the whole winter; \**är ä-ku sem tär tóg*\* whilst her husband is here in great anxiety *Ld.*; *bgros-tóg* during the walk. Cf. also *na-og*, *pi-tóg* as subst.: morning, evening, forenoon, afternoon *W.* 7. directly after, *bros-tóg* *ḍ-ma* fresh milk, *S.g.* (s.l.c.). — *tóg-nas* 1. above, more than, \**lo naab-ky tóg-ng ma lus*\* *Ld.* they remained, i.e. lived not more than fifty years. 2. on the part of, *Thgy.*, analogous to *gyégo-nas*.

II. thunderbolt, lightning; *tóg dan ér-ba*

lightning and hail, *tóg-ér-gyi ymód-pa* damage done by the elements; *tóg bab-pa* lightning descending, *rgyab-pa* striking, *tóg-bábe-su byón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ymód-pa S.g.*, *tóg bab-ste* *ḍi-ba Do.* to be killed by lightning.

III. 1. fruit, produce, *dkar-tóg* v. *dkar-po*; *ḍin-tóg* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *ḍin-tóg* produce of a tree or other plant, fruit; *yar-tóg* this year's crop *S.g.*; *tóg-piud* first-fruits, as an offering; *tóg-bas* id.(?). — 2. *W.* fortune, wealth, property, \**nel-li tóg*\* property in money, cash in hand; (*s*)*pi-tóg* common property, property belonging to a community.

IV. in *ma-tóg(-tse)* for *ma tóg*, col. and *Thgy.*, s.l.c., v. *tóg*. Cf. also *tóg-tóg*, *tóg-ma*, *tóga-pa*.

ཐོག་ལོག་ *tóg-tóg*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tóg-tóg*, during, as long as, throughout; quite, *mtsep tóg-tóg-tu* all night long; *nyi-ma-yétg-gé* *bár-du tóg-tóg* during a whole day; *lam tóg-tóg gdi-no* the roads were quite fall (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* what is uppermost, 1. the upper end, the uppermost place, *gral-gyi tóg-ma-la*; *ḍüg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. origin, beginning; *tóg-mai zans-rgyds kun-tu-bzán-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma ḍo-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btás-pai tsé-na*, *tóg-ma btás-nas*, *tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tóg-ma mäd-pa-nas*; *chus tóg-mäd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.*; *bsébs-pai tóg-tóg-la* as soon as they began to fill up *Glr.*; *tóg-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Ld.*; most frq. *tóg-mar* 1. at first, first, the Lat. primum,

primo, and primus. — 2. postp. c. genit. before, with respect to time *Mil.* — *tog-draṅs-pa* *Pth., Glr., Sch.:* 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

ཐོག་ཐོད་ *tog-tod* *W.* story (of a house); *tóg-so* *Mil.* nt. id.

ཐོགས་ *togs* v. *dōgs-pa*, and *tōgs-pa*.

ཐོགས་པ་ *tōgs-pa*, c. *la*, to strike, stumble, run against (like *tug-pa* v. 3); to be hindered, impeded, delayed, frq.; *mī kyī gān - laasī tōgs - pa mēd - du* without being hindered by men, dogs, or anything else *Mil.*; *tōgs-pa-mēd-pa*, *tōgs-mēd*, *tōgs-brdāgs-* (or (b) *rtug-*) *mēd-pa*, རྒྱུ་མཚན་མེད་པ་ not hindered, unimpeded, unchecked; all-searching, all-penetrating.

ཐོང་ *ton*, *ton-dōi* a plough.

ཐོང་པ་ *tōn-ka* *Mil.*, *ton-ya* *Mig.?*

ཐོང་པ་ *tōn-pa* 1. *Cs.* a ploughman. — 2. *Cs.:* 'a ram that is castrated, wether; *ra-ton* a castrated he-goat'; according to my authorities, however, *tōn-pa*, and *ra-tōn* signify a ram and he-goat one year old, *ton-tser* and *ra-tser* being the feminine forms (?) — 3. *tōn-pai lo* *Mil.* the years between childhood and manhood, juvenile years, *Sch.* *tōn-po*, cf. *Kyōg-ton*.

ཐོང་ཕུ་ *tōn-ṣpu* mane of the camel *Sch.*

ཐོངས་པ་ *tōns-pa* *Mil.?*

ཐོད་ *tod* 1. *Cs.* a head-ornament, crown; gen. the usual covering for the head in the East, turban, *la-tōd* *Glr.* id.; *dbu-tōd* resp.; *ad-yig tōd - du bcāns - pai ka* the letter k having for a crown the letter s: ཐོད་མཚན་ *Zam.* — 2. — *tog* I.: 'go-tū' *C.* over or above the door; *ka-tōd-la*, *ka-tōg-la*, *ka-tōd-la*, up, upon *Ld.* — 3. threshold, *ya-tōd*, *mā-tōd* — *ya-re*, *mā-re*. — 4. v. *tōd-pa*. — 5. *tod-rgyal ṣa-ba* (*ton?*) *Mil.*, acc. to the context: angry, wrathful. — 6. *tod-tōd* v. *su.* ཐོད་པ་ *tōd-pa* 1. skull, cranium; skull of a dead person, death's head; *tod-akām* a dry skull, *tod-rion* a fresh skull *Thgr.*;

*tod-krag* a skull filled with blood *Thgr.*; *tod-pōr* a drinking-cup made of a skull. — 2. col. forehead, brow; *tod-rtsā* vena frontalis *Lt.*; *tod-ṣins*, *tod-kēbs*, *tod-brgyān*, turban.

ཐོད་ལོ་ཀོར་ *tod-lo-kōr* *Lex.* alabaster; *Tar.* 67, 18 *Schf.* — རྩམ་པ་, chalk.

ཐོན་ *ton* v. *tōn-pa* and *dōn-pa*; *tōn-pa* *C.* also: good, fair, beautiful; *smra-bar tōn-pa* eloquent.

ཐོན་མི་ *tōn-mi*, or *tū-mi sam-bhō-ṣa* n. of the minister that was sent to India by king Sronṅtsangsgampo, in order to procure an alphabet for writing.

ཐོབ་ *tob* 1. v. *tōb-pa*. — 2. v. *dēbs-pa*.

ཐོབ་ཅུ་ *Schr.*, \**tob-ṣe*, *tob-ṣi*, *teb-ṣu* *C.*, button (v. *tob-ṣi*).

ཐོབ་པ་ *tob-pa* I. vb. (synon. to *nyed-pa*, and exclusively in use in *W.*) 1. to find, frq. — 2. to get, obtain, *nas tob* *H.*, *na-la tob* col., I find, I get; *tob-par gyūr - ba* id.; to partake of, to come to, *dūd-pa* faith (to come to the faith) *Mil.*; to obtain, to get possession of, to subject to one's power *Dzl.*; *da-drāg tob-mtār* *Gram.*: after (words) that have got a *da-drāg*; *saṅs-rgyās*, *rgyāl-po*, *bdāg-po*, *tōb-pa* (lit. to get the Buddha etc.) to become a Buddha, a king, a lord; \**ṣag - dzōd tob - ṣe* *W.* to become frq. (cf. *rgyāl-po*). —

II. sbst. that which has been got or obtained: the sum, result, of a calculation etc. *Wāi*.

III. \**tōb-ṣe(s)* *W.* adj. that which is to be got or received, e.g. \**būlon tōb-ṣe-si būn-yig*: a list of demands to be called in, of money owing.

Comp. *tob-rgyāl byed-pa* to rob, pillage, plunder (?) *Sch.*; *tob-ṣā* the share which one gets *C.* — *tob-tān* *Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nōr* 1. share, quota. 2. quotient. — *tob-blō* *C.* desire, *bkur-ṣi tōb-pa* ambition *Schr.* — *tob-tser* (lit. the turn of getting,

receiving) claim, right; duty, due, *tób - tsír* *ád - la* yod I have a claim, a right to it *W.*; \**tób-tsír táni-rs\** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tób-rim* *Glr.* id. — *tób-yig* repository, index. — *tób-eról* prob. = *tób-tsír*, right of succession *C.* — *tób-á* *C.* contest, quarrel, strife; scramble, e.g. for money thrown among the people.

ཐོབ་བུ *tóm-bu* = *túm-bu*.

ཐོབ་པ་ *tóms-pa* v. *tóms-pa*.

ཐོར་ཁོང་ *tor-kód*, or *tor-yól*, a Mongol tribe,

ཐོར་མགོ་ *tor-mgó* v. *tur-mgó*.

ཐོར་ཚོ།, ཐོར་རྒྱལ་ *tor-çóg*, *tor-tsügs*, (also *do - kér*) a plaited tuft of hair, toupet, *Lex.*: *çò-tui tor-çóg*; *tor-çóg dar sna lia bëins Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ytug-tór* q.v.; *tór-to*(v) *Lex.* id.

ཐོར་པ་ *tór-pa*, also *tór-pa* *Med.*, the small-pox *Sch.*; in *Sit.* *tór - ba* signifies pimple, pustule, but the usual word for this is *erin - tór*, and in *W.* \**pul - tór*\* has a similar meaning, whereas *tór-bu* *Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmur-tór* measles *Sch.*

ཐོར་པ་ *tór-ba* 1. v. *tór-ba*. — 2. v. *tór-pa*.

ཐོར་བུ་ *tór-bu* single, separate; *Tar.* 120, 19: *prá - mo tór - bu - pa* separate little works, books *Sch.*

ཐོར་མོ་ *tór - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོར་པ་ *tól-ba* 1. v. *tól-ba*, pf. to *rtól - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tol - tól* *Mng.*; *tol-byán* to arise, to begin, suddenly *Sch.*

ཐོར་པ་ *tós - pa* 1. vb. to hear *B., C.* (*W.* \**tóor-çe*), *rgyál-po zig-gi ytam tós-sam*, or only *rgyál-po zig tós-sam* *Dzl.* have you heard of a king? *brós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.*

— 2. adj. *man-du tós-pa* far-famed, renowned, frq.; *ma tós - pa* unheard of; *tós - gról* the title of a book which is read to the soul of a deceased person (\**ts-dhól* *C.*, \**tó-ddi* *W.*), and the full title of which is: *tós-pa tsdm-gyis gról-ba tób-pai tós* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tós-çün* *Mil.* hearing little.

*trig-trig* the creaking of shoes.

ཐྱག་ *twag* *Ld.* the sharp sound, the crackling, which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *lüm*.

མཐར་ *mta* *Cs.*: the lower part of the body, *mta* - *gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐར་ *mta* (cf. *tá-ma*) 1. end, ending, i. relative to space: edge, margin, brink, brim, of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; limit, bound, border, confines, frontiers, *mta skór-ba* to go round the confines (of a place); *mtá-las dás-pa* exceeding all bounds, very great, e.g. *shug-bshál* *Thgr.*; used even thus: *rgyál-po bžugs-pai mtá-la* *bakor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dñus kün-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-kams* neighbouring or border-country; *mta* id., e.g. *mta bži* the four border-countries, i.e. all the surrounding territory, frq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense *Hindoostan*; — in grammar: termination, *na ma ra la zé-rnams mtá-can* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bakál-pai nta* *Dzl.* the termination of a Kalpa; *dus-mtái* me the conflagration at the end of the world, the ecpyrosis; in a more general sense: *mta nán-pas* as this will end badly; *mta yig-tu* *Wli.* and *Tar.* 4, 7 *Sch.*: on the one hand, in part, in a certain degree, in some respect; *Sch.*: 'schlechthin' (?) —



*mta-yödd-pa* final or definitive sentence or judgment *Sch.*; *dei mta yöd-pai phyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yän-dag-mta* the true end, i.e. objective truth *Was.* (297); the rest, remainder, *re-dögs-kyi mta span* having given up also the last remnant of fear and hope *Glr.*, cf. *mtä-dag*; *mtä-ru*, *mtar* 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; *mtar tög-pa* to reach, to attain to the end, *frq.*; *tsei mtar tög-pai* grants the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtär-phyin-pa* (rarely *mtär-kyil-ba*) id.; also absolutely as *subst.* *mtär-phyin-pa* a perfect, a holy person, a saint; *mtär-ton-pa* id. (?) *Mil.*; *mtär-byed-pa* to give a work its finish *C.*; (*Sch.*: 'to destroy, demolish'?) 2. adv. lastly, finally, in conclusion *Dzl.*, *Thgy.*; perh. also to the very last, wholly, altogether. 3. postp. with *genit.* after, behind, *rgyal-räbs sum-brgyädi mtar* after 300 royal generations *Glr.*; *sd-mtar* *ñiñ*, *ñiñ* is to be written after a final *s*, *Gram.* — 2. aim, purpose *Cs.* — 3. system, opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

Comp. and deriv. *mtä-klas-pa Cs.* — *mtä-med-pa*, yet *v. mtaś*. — *mta-skör* circumference, perimeter, *v. dpag-tödd*. — *mta-köb v. Köb*. — *mta-grü Glr.* 42? — *mta-rgyas* very wide *Schr.* — *mta-lcags* frame, of a mirror etc. *Schr.* — *mta-lag Med.*? — *mta-rten* final consonant *Gram.*; *mta-rten-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-täg* unceasing (?) *Sch.* — *mtä-dag* several, sundry; all, *frq.*; *man-tsig mtä-dag* the plural sign *mta-dag Gram.* — *mta-drans Gram.*? — *mtä ma* the end, *gräl-gyi mtä-mai bä-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *myäg-ma*); border, hem, seam, of dresses *Dzl.*; *den mton-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tä-ma* would be more correct, like *Dzl.* 702, 16). — *mta-mal-pa*

sometimes for *tä-mal-pa*. — *mtä-mi* borderer; neighbouring people. — *mtä-med-pa*, *mtä-yas-pa* infinite, endless. — *mta-yab Wän.*?

*མཐུང་ mtar* 1. *v. mta*. 2. for *tar*.

*མཐུང་ཁྱེད་ mtar-skyöl* the bringing to an end, carrying through, persistence, perseverance *Mil.*

*མཐུང་གྱིས་ mtar-gyis* by turns, successively, *Dzl.*; by degrees, gradually.

*མཐུང་ཁྲ་ mtaś-klas*, *Zam.* — འཕྲིན་, border, limit? cf. *mta* compounds.

*མཐིང་ mñin* acc. to *Cs.*: 'indigo', and 'mñin-ñin indigo-plant'; acc. to a Lama from Lhasa however: 1. mountain-blue (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: indigo-colour (whereas indigo as a substance is *rams*), and esp. a light sky-blue, azure; cf. *mton-mñin*.

*མཐིང་འིང་ mñin-ril*, *Laz.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Ptk.* a smaller bird.

*མཐིུ་ mñiu v. mñu*.

*མཐིུ་ mñil* 1. bottom, of a vessel, of the sea; floor, of a room *Glr.*; foundation, of a house. — 2. the lower side of a thing; inner or lower part of a thing, *lag-mñil* (resp. *phyäg-mñil*) the palm of the hand; *lag-mñil-na* in the closed hand; *lag-mñil gari* a closed handful; *rkani-mñil* (resp. *zäbe-mñil*) the sole of the foot; *lham-mñil* the sole of a shoe; *mñil bñi* the palms of the hands, and the soles of the feet. — 3. the background, the far end, of a cave, a tunnel etc. — 4. *C.*: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

*མཐུ་ mfu* 1. power, force, strength, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; ability, power or authority to do a thing; *mfu dan ldan-pa* strong, powerful, efficacious, able etc., *mfu-méd* powerless, feeble, unable; 'mi za fu mé' *C.* I must eat it; *begrub-mi-nus-mfu-méd-la* soon we must be able to fulfil it *Mil.*; *mfu-*

*zig-gis* by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the *Lus*, is produced, comes from the *Lus Sty.*; *mtus* by virtue of, *frq.*; *mtu-stobs* = *mtu*. — 2. magic, witchcraft, *mtu tñi-ba Mil.*, *mtu dñes-pa*, \**táb-čé* *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and *col. frq.*; *mtu ser brtad ysum-po rdzogs-par* *balabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-bo-čé* high-potent, high and mighty *Tar.*

མཐུག *mtug* v. *tug*.

མཐུད་པ་ *mtud-pa* v. *tud-pa*.

མཐུད་པ་ *mtún-pa*, also *tún-pa*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. *dañ*, . . . *yin-par don mtún-no* they agree in the opinion of her being . . . *Glr.*; *mtún-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtún-par gyur-ba* to be made agreeing or consistent *Glr.*; *dgóns-pa yéig-tu mtún-pa* unanimous; *lhai lugs dañ mtún god-like* (in deeds) *Glr.*; *rigs mtún-pa* of equal birth; *lo mtún-pa* of the same age, contemporary; *blo mtún-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtún-par* with one mouth, *gros mtún-par* with one accord, unanimously, as one man; *grabs mtún-pa* to live in harmony; — to be adequate, corresponding to, e.g. *yid (dañ) mtún-par*, resp. *tugs dañ mtún-par*, to one's wish, as one could desire = *yid bzin-du*; *nad dañ mtún-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid dañ*, to be wished for, desirable, particularly in *mtún-rkyén*, v. *rkyén*; also: to wish, to like, to delight in, *kyed-rnams-kyis mtún-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *yéig-la yéig*: *mtún-nas* whenever they (the two nations) lived in peace with each other (opp. to *kón-nas*) *Glr.*; *mtún-*

*pas ytam byéd-pa* to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtún-par byéd-pa* 1. v. above, 2. to caress, to fondle, to dandle *Glr.*; *šin-tu mtún-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtún-po bedad dug* *col. id.*; *mtún-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *ryga bod jnyis mtún-on* there will be a good understanding between China and Tibet *Glr.*; *mi mtún-pai pyogs tams-čad-las rgyal-ba* to gain the victory over all the hostile parties; *mtún-gyur-gyi yi-ge* *C.* letter of recommendation; *mtún-čan* *W.* gentle, peaceful.

མཐུར་ *mtur*, also *mtúr-mgo*, v. *túr-mgo*, halter, *rtu-mtur* *Lex. id.*; *mtur-ldg* rein, reins *Sch.*; *mtur-mtá* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mtus* v. *mtu* 1.

མཐོ་བ་ *mtó-bo*, *col. mtó-bón*, *mté-čén*, *mtéb-mo* (v. also *te bo*), thumb, *rkán-pai mtó-bo* the big toe; *mtéb-čün* the little finger, the little toe *Glr.*

མཐོ་བ་ *mtó* 1. a little hammer; 2. *mtó-čün* the little toe.

མཐོ་བ་ *mtó* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mtó yál-ba* or *yál-ba*, *W.* \**táb-čé*, to span, to measure by the hand with the fingers extended; *mtó gán*, *mtó ré tam* a span (in length), *mtó do* two spans. — 2. v. *mtó-ba*.

མཐོ་བ་ *mtó-gón* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱལ་ *mtó-rgyab* earnest-money *W.*

མཐོ་བ་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated, *B.* (cf. *mtón-po*), *frq. fig*; *rigs čé-šin mtó-ba* — *ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; c. *accus.* or *instrum.*, high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó - ba rñón - pa* to lower what is high, to bring down, to humble, frq.; *nu mto-mtó byds-pas dma-dmá byuñ* the more I was aspiring, the more I was brought low *Pth.*; *shyin - pa mtó-bu Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. hammer, v. *to-ba*; *mtó - po - tog* a stone used as a hammer *Cs.*

**Comp.** *mto-kyad* height, highness *Dzl* — *mto-dogs Pth.* (together with *gyo-sgyú*, and *pirag - dog*) perh. mistrust, suspicion; \**tón - dod - can*\* *W.* ambitious, aspiring, aiming at things too high. — *mto - spyód W.* a haughty manner. — *mto-dmān* 1. *Cs.* high and low, uneven; also *Schr.* 2. height, *mto-dmān mnyām-pa* of equal height *Glr.* — *mto-śādm(a)-pa* v. *to-śādm-pa*. — *mto-ris* heaven, abode of the gods, paradise, Elysium.

*mtón-ga Sch.*, *mtóns-ka Pth.*, chest, breast, *mtón - ga - nas dzin-pa* to seize by the breast *Pth.*

**མཐོན་པོ་** *mtón-ba* to see, 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtón-bar gyúr-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *mig - gis nye mton riñ mi mton* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtón* short-sighted *Sch.* — 2. vb. a. 1. to perceive, by the eye, to see, to behold, *bád - kyí ri mton-bai ri an* eminence from whence one can see the mountains of Tibet *Glr.*; *ni yžán-gyis mton - sar* (a place) where one can be seen by others; *de bú-mos mton-bar mdzül-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba zig yól-nu* if there is one that has seen it, if there exists a witness *Dzl.*; *de mton-ste šen* seeing this, I came to know, i.e. from this I saw, I perceived; *mton tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ŋñ-bar*, (or *ŋñ-ba*) *mton-nas* us he saw his mother coming. 2. with accus. and

termin.: to regard, consider, take (or, *Thgy.*; *rdzus dkar ser-por mton Lt.* taking white things for yellow ones. 3. to meet, find, catch. 4. to know, understand, perceive (mentally) *Mil.* 5. col. to undergo, suffer, endure, misfortunes, pain etc. (cf. *stonpa* 4), *mi mton mton-ba* to suffer what is not to be suffered, not bearable *nif.*, cf. *ltá-ba*.

**Comp.** *mtón-kui Cs.* 'a window', prob. for *mtóns-kui*. — *mtón-agom-can Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mtón - ŋkor*, *mtón - mfa*, the reach of sight, range of vision *Cs.*, \**tón - ŋkor - la bor*\* *W.* do not take them (the horses) farther than you can see them; the horizon *Cs.*; *mton-dug* ('eye-poison') evil-eye *Sch.*; envy, grudge, jealousy. — *mton-snāñ* v. *snāñ-ba*. — *mton-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, བཞུ་བཞུ་ *Med.* — *mton-lām* the path of obtaining the power of sight, a mystical state *Was.* (139) — *mton-lugs* the way of beholding, of viewing a thing; notion, idea, opinion = *snāñ-ba*, *mton-lugs jañm-du byuñ* three different opinions were forming *Glr.*

**མཐོན་སྐྱོད་** *mtóns, rgya-mtóns* 1. an opening for the smoke in a ceiling or roof, also *mtóns - kui*. — 2. also *mtóns - ka*, pavilion, platform, open gallery, on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtóns*).

**མཐོན་སྐྱོད་ཀྱི་** *mtóns-ka* silk ornaments on the borders of a painting *Cs.*

**མཐོན་སྐྱོད་པོ་** *mtóns-pa Cs.*: to lose one's senses; perh. *šoms-pa*.

**མཐོན་ཀྱི་** *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. azure, sky-blue (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón - ka čen - po* another of these gems. —

**མཐོན་པོ་** *mtón-po* high, elevated, *B.* and *col.* (cf. *mtó-ba*), of water deep, of the voice loud, of weight and measure full, of rank high; \**šós - škad tón - po*\* *W.* high-

sounding words, pompous style; \**lāg-len tōn-po*\* *W.* highly skilled, well practised. — *mtōn-mtū* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོ་བ་, འཕྱུག་ *mtōl-ba, tōl-ba*, to confess, to avow, *nyēs-pu Dzl.*; *mtōl tsāns* (cf. *gyod-tsāns*) confession, acknowledgment, *mtōl-tsāns byēl-pu Dzl.* *mtōl tsāns-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོ་བ་ *mtōs* 1. *Ld.* high, elevated, \**tīm-ni sañ tos ma len*\* do not take more than is right! — 2. *Mil.*!

འཕྱུག་ *tāg-pa*, pf. *btags*, fut. *btag*, imp. *tog*, 1. to grind, *rañ-tāg-gis* in a mill *Dzl.*, *gro* wheat, *ñiyē-mar* to flour; to reduce to powder, to pulverize, by means of two stones (cf. *ytun*); to mash. — 2. to weave, *snām-bu* cloth; *tāg(-pa)-po*, *tūg-mkūn* a weaver; *dar-tāg-bi-mo* the daughter of a silk-weaver *Glr.* — *tāg-stān* loom *Sch.* — *tāg-rdō* mill-stone, grinding-stone(?) *Sch.*

འཕྱུ་ *tūn-po Wdu.* a bodily defect or deformity, prob. *tūn-po*.

འཕྱ་ *tād* liking, pleasure; will; joy, v. the following article.

འཕྱུ་ *tād-pa* I. 1. to be pleasant, agreeable, well-pleasing *cdp.*, *ṣuñ de kun ñen-tu sēms-la tād-pa zig byuñ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted, *mi tād-par mtoñ* I see that (this reading) is not generally accepted *Zam.*; *ñes-puñ tād-do* it occurs also in this form *Zam.*; *mi-tād-de wrong!* *Was.* (294); to be fit, proper, suitable (syn. to *os-pa*), *sems zār-ba mi tād-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in *W.* almost the only word for *dya-ba* and *dōd-pa*, \**sem tād-de*\* cheerfully, joyfully *W.*, *tād-gyu mēl-pu tsan zig-la* prob.: as he became angry *Mil.*; \**ñēm-ni nān-nr tād*

*soñ\**, also \**tīñ* (q. v.) \**tūg-pu-ne tūl-soñ\** *W.* I have been heartily glad; *tād-tūl-dra yañ Mil.* thought apparently rejoicing; \**mā tād-tūd\** *W.* I am very glad of that; \**sem tād tūg-ñe*\* *W.* to make glad, to exhilarate; \**ñi-heb-bi ño-la mi tād-da\** *W.* does your honour not like curdled milk? \**tūd-kān\** *W.* willing, ready; \**yā-ru tūd-na soñ\** *W.* go wherever you like; *tōg-pa-tād* let us turn back *Glr.*; *rañ-ni tād-la* voluntarily, spontaneously.

II *Sch.* = *tūn-pu*, *tād-lūn* = *tūn-po*.

འཕྱ་ *tun bad*, *tun-dre* a demon *Sch.*

འཕྱུ་ *tūn-pa* (cog. to *brtān-pa* and *tūn-po*!) *Cs.* also *tād-pa*, firmness, constancy, in *Lxx.* explained by *nān-tum*: *mi tūn-po* a steady, resolute man (*cs.*)

འཕྱུ་ *tūb-pa* to combat, to fight, in a battle; to quarrel, to dispute, to brawl; *kā-tsūb dan tūb-pa* to struggle with a snow-storm *Mil.*; *tūb-pu mēd-ñā ñi-ba* to die peaceably, without a struggle; *tūb-pu dūm-na* when quarreling (persons) are reconciled; *kā-tāb* (*cs.* a fighting with the mouth, altercation; *tay-tāb* *Cs.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *tāb-krol* *Lxx.* dispute, contest; *tāb-kṛyā* prob. id.; (*Lxx.* *ལྔུམ* weapon?); \**tāb-ñhūb*\* *C.* weapons, arms; *tāb-ñās* ammunition, requisites for war *Schr.*; *tāb-brdūns, ā-kui tād-brdūns* the quarreling and thrashing of my uncle *Mil.*; *tūb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *tāb-mo byēl-pu B.*, \**ñō-ñr*\* *W.*, to quarrel, fight etc.; *tāb-mō sprōd-pa* to fight a battle, to join battle *Glr.*; *tāb-ñōb* a dry cough *Sch.* — *tāb-rtōd* altercation, quarrel, brawl, frq. — *tāb-ya* antagonist, *kyōd-kyis nūi tād-ya byēl dgon* thou must contend with me *Glr.* — *bdūd-moi tād-ya* a termagant, a she-devil to struggle with *Mil.*; *ñās-skabs-kyi tād-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *tāb-rigs* intrenchment, breast-work, fortification *C.*

འབྲུག་ལྷ་པོ་ *láb-bu* a cricket *Sch.*

འབྲུག་ལྷ་པོ་ *lám-pa*, pf. *lams*, 1. to seize, to lay hold of, to grasp, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); to embrace, \**rkañ-pa lám-ê* *W.* to put one's arms around a person's feet, as a supplicant; to grasp intellectually, to comprehend (?) *Glr.* — 2. to gnash, so one's teeth; to shut closely, *ka* one's mouth, frq. — 3. to join, unite (vb. n.), *grógs-su*, *grógs-por Sty.*, in friendship, *byd-bar* in an act, an undertaking *Dzl.*

འབྲུག་ལྷ་པོ་ *tál-ba* v. *tal-ba*.

འབྲུག་ལྷ་པོ་ *lās-pa*, *Lex.* = *mkégs-pa*, hard, solid; *bag-čags rgyud-la lās* prob.: inordinate desire has taken a firm hold of your minds; *era-lās Sch.* strong, robust, sinewy; *ā-lās-te*, and *ā-lās-kyi bag-čags Ph.*?

འབྲུག་ལྷ་པོ་ *tig-pa* 1. vb. n., pf. *tigs* to drop, to fall in drops, to drop from, *krag-ma tigs-par Lt.* without any blood dropping out. — 2. vb. a., pf. *btigs*, fut. *btig* to cause to fall in drops, to instil etc.

འབྲུག་ལྷ་པོ་ *tiñ-slād Cs.* a term of blame or abuse; *Lex.*

འབྲུག་ལྷ་པོ་ *tibs* a cover, covering; *tibs-og tud?* *S.g.*

འབྲུག་ལྷ་པོ་ *tibs-pa*, pf. *tibs* and *ytibs* (cf. *ytibs-pa*), to gather, of clouds, storms; *nā-bun bññ-du tibs-par gyūr-to* (all the Buddhas) came drawing nearer like clouds of mist *Glr.*; to condense, vb. n. *ññ-ññ tams-cād dgi-bai tññ-du tibs* all the trees afford a delightful shade *Glr.*; *byññ tibs* drowsiness overcomes me; po. and fig. to grow dark or dim, *tññ-pa* consciousness *Med.* — *tibs-po* dark, close, dense.

འབྲུག་ལྷ་པོ་ *tim-pa* v. *tim-pa*.

འབྲུག་ལྷ་པོ་ *ti-ba* 1. adj. v. *tu-ba*. — 2. vb., also *tim-pa*, pf. *tus*, *btus*, fut. *btu*, imp. *tus*, *btu* (*Cs.*), to gather, collect, pick up, *ñññ*, *mā-tog*, frq.; *tus-mi* an assemblage of men, council, *Cs.*

འབྲུག་ལྷ་པོ་ *tññ-ba*, pf. *tññis* (*Cs.* also *btññis* I have drunk out), (fut. *btññis Cs.*), imp. *tññi*, (*Cs.* also *btññi* drink out!), *W.* \**tññ-ê*, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) *Dzl.*; *ñññs-pa tññ-ba* to drink one's fill *Dzl.*; *ñññ-tññis*, *ñññ-tññis* suckling baby; *ñññ-tññis dññ-ñā* during the time of giving suck *Med.*; *tññis-pa tññm-gyis* immediately after drinking *Thgy.*; *tññis-so* they were engaged in drinking *Glr.*; *tññ-du rññ-ba*, *W.* \**tññ-čóg*, drinkable; *btññ-ba* subst. drink, beverage, *bzd-ba dññ btññ-ba*, *bza-btññ* (*W.* \**zabññ*) meat and drink, frq.; *btññ-ču* water for drinking-*Mil.* —

འབྲུག་ལྷ་པོ་ *tññ-pa*, *mtññ-pa*, adj. and abstr. subst., *tññ-po* adj., thick, *mta-tññ* thicker toward the margin or edge *Mñg.*; gen. of woven stuffs, opp. to *erub-pa*; *erub-tññ* 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to *alā-ba Med.*; dense, *nags*, frq.; sound, heavy, *ñññid tññ-po* a sound sleep; strong, *bag-čags tññ-po* a strong inclination *Mil.*

འབྲུག་ལྷ་པོ་ *tññ-pa*, *mtññ-pa* to make longer by adding a piece, to piece out, to prolong, *ñññ-dññ W.* a sleeve; *skye-ba tññ mi dgos* he has no need of adding a re-birth, a new period of life *Ph.*; *tññ-ma* 1. addition, prolongation, \**erog-gi tññ-ma tññ-ê* *W.* prolonging life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy betrothed couple; also a gift of honour, a present, offered to a departing benefactor or respected Lama *W.*; *dmag-tññ* subsidies; auxiliary troops. — 3. help, assistance in general.

འབྲུག་ལྷ་པོ་ *tññ* gatherer, *ñññ-tññ* a gatherer of wood, *rtññ-tññ* of grass.

འབྲུག་ལྷ་པོ་ *tññ-pa*, pf. *tññ*, fut. *ytññ*, imp. *tññ*, *btññ*, *W.* \**tññ-ê*, to cut into pieces, v. *ytññ-pa*.

འབྲུག་ལྷ་པོ་ *tññ-pa*, pf. *tññs*, *btññs*, fut. *btññm*, imp. *tññm*, *btññm*, *W.* \**tññ-ê*, to cover or lay over, to put over, to

coat, *zānā-kýis* *Glr.*; to wrap up, to envelop, v. *ytüm-pa*.

འབྲས་པ་ *tums* barren, sterile; addled (eggs); *blo-tums* stupid *Lex.*

འབྲས་པ་ *tur* supine of *fu-ba*.

འབྲས་པ་ *ful-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-pur ful* it smells of camphor *Lex.*; *rdul mi ful-bar byā-pai* *óg-tu* after having laid the dust *Dzl.*; *la-lās bdug-spōs ful* some persons were spreading perfumes *Pth.*

འབྲས་པ་ *tégs-pa* *Cs.* to set out on a journey. (To me only \**tág-če*\* *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *tég-pa*, *dégs-pa* to lift, raise, take up, cf. *yāi btág-ches*, or *degs-pa* to shift, to change, lodgings, to remove; *tég-kág* carpet-bag, knapsack.

འབྲས་པ་ *tēn*, perh. only another spelling for *tēn*; *Sch.* has *tēn-la bōr-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *tēn*.

འབྲས་པ་ *tēn-ba* *Cs.* to be lame, to go lame, cf. *tēn-po*; also adj.: *bsu-mkhan byiu tēn-ma cig kyan med* not even a lame chicken came to meet me *Mil. nt.*

འབྲས་པ་ *tēn-pa* 1. to draw, to pull, *gyen-la* up, upward, *mdün-du* forth, out; *par ten tsur ten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yöl-ba tēn-pa* a curtain drawn before *Glr.*; \**u tēn-če*\* *W.* to draw breath, to breathe; in *W.* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, *tēn-pa bzai* it will be advisable to stop, to wait. — In *W.* also = *rten-pa* to lean, recline, repose on. — \**gór-la tēn-če*\* *W.* to form on a lathe, to turn. — *Sch.*: *tēn-kyér* forgetting and remembering (?).

འབྲས་པ་ *tēb* overplus, extra, supernumerary, *gos-tēb* a supernumerary dress *Lex.*; *mal-gos tēb-kýis tūm-pa* to wrap up in an extra blanket *Lex.*; *bag yēig tēb* one,

day over, or too much; *tēb-pa* to have too much (?) *Sch.*

འབྲས་པ་ *tēbs-pa*, pf. *tēbs*, (prop. the passive or neuter vb. to *dēbs-pa*, but often not differing from it, v. *dēbs-pa*) 1. to be thrown, strowed, scattered, *ad-bon Mil.*; to be afflicted with, befallen by, *nād-kýis* a disease, frq., also with *lās-la Glr.*; *lan tēbs-pa* to answer; *yal tēbs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *kēs-pa*; \**i-ru tēb son*\* I have been hit here (stung, bitten etc.); \**tēb cūg-te ton*\* put it down, hitting (the right place), i.e. put it just in its proper place; \**mi tēb-če*\* not to hit the mark, to miss the aim; \**ma tēb*\* the blow did not strike home; even of a prayer is said: \**tēb*\*, it has hit, it has been heard. — 3. *Cs.* in a general sense: to take, seize, hold fast; *tēbs-lāb* *Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *tēb*)-*lābs*; v. *lābs*.

འབྲས་པ་ *tēms-pa* *Cs.*: 'to shut, comprise, cover, include; v. *tams-pa*'; the *Lex.* have only: *nan-tāgs-tēms*, and *tēms-nān* v.e. In *W.* it is 1. v.b.n. to *tams-pa*: \**tāg-pa tēm*\* my hand has been squeezed in, \**tēm-čei čā-lag*\* a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = *kyéd-pa*, *ldān-ba*.

འབྲས་པ་ *to-tsāms-pa* v. to etc.

འབྲས་པ་ *tóg-pa* *Cs.* = *ytóg-pa*, *Sch.* also = *tág-pa*.

འབྲས་པ་ *tōgs-pa* pf. and imp. *tōgs*, 1. to take, to seize, to take up, a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. to carry *Dzl.* and elsewhere; *röl-mo tōgs-pa Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tōb-pa* to receive, \**mi lus tōgs re-ré*, or *tōgs tsād*\* all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = *dōgs-pa* with *pan*, frq., v. *dōgs-pa*; *Tar.* 159, 16 = to call.

**འཕྲོ་པ་** *tón-pa*, pf. and imp. *ton*, vb.n. to *dón-pa*, in *W.* very freq., in *It.* less so, = *byün-bu*, 1. to come out, to go out. \**dáy-sa kón-pa-ne ton\** he is just coming out of the house; *kun ygir fón-te* all coming out *Mil.*: to remove (from a house or place), to leave, \**ton-čág* *W.* the last farewell; to depart, to emigrate; *ču piú-gar tón-na\** when I shall be beyond the river *Mil.*; more carelessly: \**yul tón-nu, lín-pa tón-na\** *W.* when one has passed through, the village, the valley; \**dün-du tón-čé\** to step or come forth (from the crowd etc.); to rise, arise, originate, v. *anyün-rú*. — 2. for *ón-ba*, to come, esp. *Bal.* — 3. to come from, to proceed from, to have origin, *bod ko-rün-nu tón-pa yin* these are products of Tibet itself; hence: to occur, like *ón-ba*, *tsón-pa kúr-nu ton dug* (these goods) occur as imported, are imported; *rig-pa-can min ton yin-te* known as being acute, sagacious.

**འཕྲོ་པ་** *tób-pa*, v. *tób-pa*.

**འཕྲོ་པ་** *tóm(s)-pa, tób(s)-pa*, to be dim, dull, clouded, of the senses and the understanding, \**nyid tób-čé* *W.* to slumber, to doze, \**nyid yir-čé* id.; *ngo-(bo) tom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; \**nyig tom-tón ča dug* *W.* he is dazzled (by the brightness of the sun); *ldon-ñin tóms-par gyur* having become blind *Dzl.*

**འཕྲོ་པ་** *tor* fragment, of a book *Tar.*, cf. *tór-bu*.

**འཕྲོ་པ་** *tór-bu*, pf. *btor*, fut. *yor*, imp. *tor*, 1. prop. vb.n. to be scattered, of leaves by the wind *Dzl.*, to fly asunder, to be dispersed; to fall to pieces, to decay, of the body after death *Mil.*; to burst, of a gun; but also vb.a.: *mé-tog tór-ba* to strew flowers *Gl.*, *Dzl.*; *tor-fuñ* libation *Ca.*, *ču-tór* libation of water *Sch.*; cf. *ytór-bu*. — 2. *W.*: to have notches, flaws, of edge-tools.

**འཕྲོ་པ་** *tól-ba* v. *mtól-bu*.

# ད

**ད་** *da* 1. the letter d, originally, and in the frontier districts also at present, pronounced like the German d, i.e. not quite so soft as the English d; in *C.* as initial aspirated and low-toned, dh; as final letter half dropped, and changing a preceding a, o, u into a, u, u; as prefix in *Kh.* and *Bal.* = *γ*, not differing from the prefixed *g*. — *da-drag* is a term used by grammarians, for the now obsolete *d* as second final, after n, r, l, e.g. in *kund*, changing the termination *du* into *tu*; *no*, *ro*, *lo* into *to*; *num*, *ram*, *lam* into *tum*. — 2. num. figure for 11.

**ད་** *da* 1. gen at the head of a sentence: now, at present, just, esp. before the imp. mood: *da kar-dán-la son* just go to Kardang! directly, immediately, forthwith, instantly; in narration sometimes (though rarely) for then, at that time. — 2. in col. language after the emphatical word of the sentence: it is true, to be sure, indeed, \**loi da yod niul med\** time I have, it is true, but no money.

Comp. *da-ko* *Sch.* = *da*. — *dá-ti* a little while ago, lately. *Mil.* and col. — *dá-ča* in future, henceforward. — *da-nyid* the present time; but just now. — *dá-ta(r)*

དཀའ་ *dá-ka*

5

དགའ་ *dág-pa*

1. now, at present, *dá-zi-nas dá-lta pán-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyód-lam* our course of acting during this life *Glr.*; *dá-ltar-gyi byá-ba*, or *diós-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-lta-rán Mil.*, *Pth.*, instantly; *dá-lta-ba Cs.*, *dá-ltar-ba Gram.*, *dus dá-lta-ba* the present time, presence; the present tense 2. *W.* hereafter, afterwards, *\*dág-sa mi gos, dál-ta ton\** I do not want it now; give it me afterwards. — *dá-ste* henceforth, from this time forward *Dzl.* — *da-dún* (frq. pronounced and spelled *da-rún*) v. below. — *da-dé Glr.* and *C.* now. — *da nán* this morning. — *dá-ni* 1. now, 2. henceforth *Glr.* *da-pyi(n)-cad Dzl.*, *da-pyis Glr.* henceforth. — *dá-byun* a man of yesterday, an upstart. — *dá-tsam* about this time. — *da-tsun* henceforth *Pth.* — *da-yzód* but now, but just, not until now. — *\*da-ráns\* C.* — *da-nán.* — *da-rún, da-dún* still, still more, *da-rún ton* give still more! *da-rún légs-par yún-bar* zu please, explain it more in detail *Ma.*; still longer, once more, *da-rún yañ* again and again, over and over again; *\*da-rún tsá-big ma tsar\** *W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba*?) 1. now, now at least, but for this time (opp. to *sián-cad, shar, pyis*) *Mil.* 2. *W.* formerly, heretofore (opp. to *da* now). — *dá-lo* this year, in this year.

དཀའ་ *dá-ka* horse-shoe, *\*dhá-ka gyáb-pa\** to shoe a horse *C.*

དཅི *dá-zi* (*stá-zi*?) sickle hook, for cutting off briars *Lh.*

དཅུ *dá-zu* mercury *Med.*

དཀིལ་ *da-trig* a medicine *Med.*

ད་དག་ *da-drág* v. the letter d.

དམུམ་, དམུམ་, དཅེ་ *da-prüg, dwa-prüg, da-tel*, orphan.

དྲ་བ་ *dwa-ba* a plant *Med.*, yielding an acrid drug; *da-tsód* id. (?); *da-rgód*, and *da-yyün* are two species of this plant, the

former of which is considered to be of greater virtue *Wdi.*

ད་བག་ *dá-bag* v. *tá-bag, tar-bág.*

ད་བེར་ *da-bér* v. *ta-bér, mda-bér.*

ད་བྱིད་ *da-byid* lizard, *Med.*; *Lex.* = *skying-gór.*

ད་ར་ *dá-ra* col. and sometimes *B.* = *dár-ba* buttermilk.

ད་ལི་ *da-li* several low-growing kinds of *Rhododendron.*

དག་ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *di*, and sometimes to numerals; also in the combination *dag-rnams*. In translations of Sanskrit works it denotes the dual number. — 2. *ná-dag, Kyéd-dag*, seems in *Mil.* often to be used for *ná-lta-bu-dag* my equal, or equals (another reading is *ná-lta, v. lta* 2). — 3. *W.* col. = *da*, esp. in the compounds *\*dág-sam, dág-sa\** now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dág-pa*.

དགའ་ཀ་ *dág-ka* is said to be used in *Ts.* for *dé-ka*.

དགའ་ཅི་ *dág-zi* *Lh.* mint, aromatic plant, *Mentha Royliana.*

དགའ་ག་དགའ་ག་ *dag-ga-dog-gé* *Ld.* for *dog-dóg.*

དགའ་པ་ *dág-pa* (prop. pt. of *dág-pa*), clean, pure; cleanness, purity; as adj. also *dág-po, W.* *\*dág-mo\**; *dág-par gyúr-ba* to become clean, *dág-par byéd-pa* to make clean, to cleanse, to purify, *dág-par krú-ba* (*W.* *\*dág-mo ru-čé\**) to wash clean; more frq. fig.: *\*ka ma dhag\* C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. pure with regard to religion and morals, (also — holy, sacred, relative to lifeless objects), *lus tsan nag dan yid-kyi las yóns-su dág-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbán-po dag*, also *lus-ysan* etc. id.; *dág-par tsab-bu* to lead a pure, a virtuous life; *smón-lam dág-pa* is stated to mean a sincere prayer *Glr.*; *rdm-dag(par) dag(-pa)* quite pure, most holy, frq.;



hence *nam*-(par) *dag*-(par) *rtsi*-ba, or *mdzad*-pa is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi* or *ma-dag-pa* impure; impurity, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — Adv. *dag-par*, e.g. *krü-ba* v. above; *dag-tu* assuredly, certainly *Lt.*(?) ; *dag-gis* purely = quite, entirely *S.g.*(?) ; \**dag-mo* *W.* id., \**dag-mo* *ardag-če* to burn completely, \**dag-mo za-če* to eat all, to consume entirely. — *yän-dag-pa* *Skr.* ཡལ་པ་ *Trigl.*, actual, real, *yän-dag-par* *ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yän-dag-na* if it is really that, *bton yän-dag-na* if you are really willing to sell it, *dod yän-dag-na* if you really wish it, *kyöd-la yod yän-dag-na* if you really have *Dzl.*; *yän-dag-pa dan bdén-pai tsul bzin-du* in truth and in reality *S.O.*; *yän-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yän-dag-pa-nyid* reality *S.O.*; *dge-bai čos-rnams yän-dag-par blän-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yän-dag-par rdzogs-pa* really accomplished *S.O.*; *yän-dag-par ltä-ba* to be orthodox, v. *dge-ba bču*; *yän-dag lam* the right way, = *tär-lam Mil.*; *yän-dag-dön* seems to be = *nes-dön Mil.*, but *yän-dag dön-du jnyér-ba* to aim at, to aspire to, truth *Mil.*; *yän-dag-pai dön-la jüg-pa* to be pious *Thgy.* —

**Comp.** *dag-brjöd* orthoepy *Cs.* — *dag-tér-ba*, *dag-tér byéd-pa* *Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster*-(čér)*mdzad-pa*. — *dag*-(pai) *smañ*-(ba) *Schr.* 'good opinion'(?), prob.: a pure, sound view or knowledge *Gl.*; in *Mil.* it has a similar meaning; \**dhag-nán jón-wa* *C.* to lead a holy life. — *dag-zin* holy country *Sch.* — *dag-yig* orthography; *snön-gyi-dag-yig* the older orthography; *brda-dag* = *dag-yig*.

དག་པ་ dag-pa, *W.* \**dag-če*\*, v. *täg-pa*.

དང་ dan, postp. c. accus. with (Lat. cum), *na dan* with me (often with the addition of *bäs-pa*, *lhan-yétig*, *mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-med dan nyäd-ba* to lie with a woman; in

some cases it must be omitted in English, or rendered by other words, as: *grön-kyér dan nyé-ba*, *rtin-ba* near the town, far from the town; *de dan drä-ba* equal to that. Some particular ways of using *dan* are the following: 1. for and, *yser dan dñül dan lèags-la-sögs-pa* gold, and silver, and iron, and the other (metals). The *shad* is here always put after *dan*, which shows that in the mind of the Tibetan *dan* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byün-ba bzi ni: sa (dan) ču (dan) me (dan) rtun dan bzi* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dan yétig, ču dan jnyis* etc. — 2. distributively: *žag dan žag, lo dan lo*, day by day, every year; *kyim dan kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *na dan jnyis-ka* we two, both of us. *na dan tsän-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyi-ma är-ba dan* at sun-rise, as soon as the sun rises, when the sun rose; *lo bryga lön-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dan kyim-du soñ* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: \**žäg-ča ton dan*\* with a whistling, \**tön-gin žig dan*\* at beholding. — 5. after an imperative for and, *sgo rduns žig dan de-dag oñ-no* knock at the door, and they will come *Dzl.*; *yid-la byos žig dan bäd-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *lègs-par sems žig dan ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dan snön-dus-na* listen to me!

དང dan

5

དད་པ་ dād-pa

Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *lon zig dan ná-la dbáñ yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *ci*: 'da zo dan' *byas-pas* saying 'eat!' *Glr.*; 'da ltos dan' *ysunis* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: 'ysun-ba zu dan' *zes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: \**bér-ka dan duñ*\* strike with the stick! and for by or through with respect to persons: \**yóg-po dan shab-dób zer*\* he cheats me, tells me a lie, through his servant.

དང dan 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), \**tan tán-èe*, or *tan dō-èe*, *tan dan dō-èe*\*, to read in a singing or drawing manner *Ld.* — 3. *dán-du lén-pa*, c. *lu*, to submit, yield to, comply with, *Glr.*, *Tar.*; c. accus. submissively to put up with (*Sch.* and *Wts.* are hardly right).

དང་ག, དང་ཁ་ dān-ga, dān-ka, 1. appetite, *dān-ga gag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dām-ka*.

དང་པོ dān-po 1. the first, with respect to number, time, rank, *dān-poi rtan de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dān-poi nyin-par* on the very first day; *na-tsód dān-po-la ynd-pa* being still in the prime of life *Wñ.*; the former, he that is mentioned before another, *dān-po ynyis* the two first named *Thgy.*; the former, the earlier, he that precedes another in point of time, = *snā-ma*, opp. to *pyi-ma*, *óg-ma*, the latter. — 2. the first thing, part etc., *nyin-moi dān-po-la* at the beginning of day, at day-break *Tur.*; *dān-po-nyid-du* in the first place, before the rest, above all, before every other thing *Thgy.*; *dān-po-nas* from the very beginning *Thgy.*, *Tar.*; *dān-por*, and very frq. *dān-po* adv., firstly, in the first place; at first, in the beginning. — *las-dān-po-pa* a beginner, *las-dān-po-pai dūs-su* as long

as he is only a beginner *Thgy.*; *las-dān-po-pai byis-pa* like *νήπιος* (child) in the *N.T.*, *Mil.*

དད་པ་ dād-ba 1. to be pure, *nām-mka dān-nas Mil.*; gen. adj. pure, clear, *bras dān-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *sēms-dan kīn-la rab dān-ba* full of love towards all creatures; *dge-sēms dān-ba* a pure, sincere disposition to virtue *S.O.*; most frq. devout, pious; devotion, faith; *dān-bai sēms* id. (in *W.* often confounded with *yden-ba*). — 2. *lag dān-ba* = *dār-ba*, v. *darha* II. 2.

དང་ཅེ dān-tse *W.* a field-terrace.

དང་ར་ dān-ru (spelling dubious) stable, for cattle, *C.*, *W.*

དང་ལ་ dān-lu 1. *Sch.* 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called *Tantlu* by *Huc* II., 231.

དྲམ་པ་ dṡāns-pa, *C.* also \**dhān-po*\*, pure, clean, clear, = *dān-ba* I., of air, water; *nyam-dṡāns* a clear sky, fine weather (*W.* \**tan*\*); *dāns-smug* reddish gray *Sch.* — *dṡāns-ma* 1. the chyle, *Ssk.* རྩ་, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *dāns* is also not seldom met with erroneously used for *dṡāns* and *mdāns*.

དད་པ་ dād-pa 1. secondary form of *dōd-pa* to wish *Dzl.* and elsewh.; hence in compounds: *skom-dād* thirst, \**tdgs-dād-dan*\* fond of dress or finery (cf. *dogs-pa*) *W.*, and in similar expressions. — 2. to believe (cf. རྩ་) in a religious sense, more significant than *yid-ṡes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the *N.T.*; also subst. faith, more fully *dād-*

*pai* seems, and adj. faithful, believing, *yón-bdag*, *dād-pa* the faithful giver of alms *Mil.*: more fully *dād(-pa)-čan*, *dād-lđán*; *ma-ldā-pa*, and *dād-méd* unbelieving; often with *mos* or *gus*: *kun dad-dail-mos-mós-su*, *dāg-pa-la* *Mil.*; *dād-ñiñ-gus-par*, *gyur-ba* *Glr.*; *dād-pur*, *gyir-bu*, *dād-pa byél-pa* to become faithful or believing, to believe, frq.: *dād-bzin-du* full of faith; *dād-brtsón* for *dād-pa dan brtsón-gñis* *Tar.* — Note. \**mi ñig-la dād-pa tob\** *W.* col. a man becomes a believer, *v. tob-pa*; but *Tar.* 35, 1 *ñags-pa Dhi-ti-ka-la dād-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ dan-da, and dan-róg, medicinal herbs *Med.*

དན་དམི་ dán-da-ti, or dan-dál, *Ld.* a sieve, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ dán-mo (spelling?) the female of the ibex, and of the musk-deer.

དམ་ dam (a root signifying bound, fast, fixed, from which the following compounds, as well as *sám-pa*, are to be derived), sbst., also *dam-tsig* and *yi(d)-dam*, resp. *tugs-dam*, a solemn promise; vow, oath, confirmation by oath, like *bden-tsig*; *dam brá-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bca* *Mil.* and col.; *dám-bca búl-bu* resp. to make a promise, e.g. *ni báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bca* the sacrament (*Chr. Prot.*; *dam bēas-pa* a promise made; *dam nrān-bu*, *dām-lu ynās-pu*, or *nye-bar byéd-pa*, *dām-bēas-pa spyod-pa*, *dām-bēas-pa bzin-du byéd-pa*, *dām-bēas-pa dan mi gdl-bu*, to keep one's promise; *nyāms-pa* to break (a promise, a vow); *dam-nyāms-kyi lā-rnams* violations of duty; *dām-lu dōgs-pa* to exorcise demons etc. *Glr.*, *Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dām-la jóg-pa* *Tar.* 125 id. (ni f.); *dām-čan*, *dam-tsig-čan* *Mil.* bound by an oath etc.; *dām-ču*

prob. water which is drunk in taking an oath 17h.

དམ་ཁ་ dām-ka *Glr.*, *dām-ga* *Wis.*, *tām-ga* *Čs.*, a seal, stamp, resp. *piyag-dām*, esp. for the seals of Lamas; *dām-ka rgyab-pa* to seal, to stamp; *kyi-dam* v. *kyi*; *dām-rgyā* = *dām-ka* *Tar.*; \**dam-čüg\** *W.* seal of a Lama, used as an amulet.

དམ་པ་ dām-pa, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but *Lex.* render it by དམ་པ་ i.e. = *mčog*, thus *Dzl.* 23v, 4; 22, 9, and *Čs.*: noble, brave, excellent, which is prob. also the sense of the word when compounded with *čos*, *skyés-bu*, and other words. Its usual rendering, however, is 2. holy, sacred, *blai-nu dām-ča*, *skyés-bu dām-pa*, a holy Lama, a holy man, and most frq. *dām-pai čos*, *dām-pa čos*, *dām-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *pyóg-mo dām-pa čig* *Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་པོ་ dām-po 1. strong, firm; tight, narrow, of fetters etc.; gen. adverbially *dām-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

དམ་དམ་ dam-dim various *Sch.*; yet cf. *dum*.

དར་ dar 1. 1. silk, *dār-gyi* of silk, silken; *nyal-dār* resp. for *ka-btāgs* *Čs.*; *rgyai nari dar* fine Chinese silks *Thgy.* — *dar-dkār* white silk *Glr.* — *dar-skūd* silk-thread; *gos-méd dar-skūd* *dra* stark naked *Ma.* — *dar-gós* silk dress, *Čs.* also silk-stuff. — *dar-čün* a bunch or fringe of silk *Čs.* — *dar-čen* *Ld.-Glr.*, acc. to *Schl.* = *ka-btāgs*, yet cf. the significations given sub I. 2. — *dar-tāg-mk'an* a silk-weaver; *dar-tāg-bu-mo* *Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-čün*. — *dār-bu* a coarse kind of silk *Čs.* — *dar-būbs* a whole piece of silk-stuff rolled together. — \**dhar-ma-ré\** *C.* 'neither silk nor cotton', half silk half

དང་རྒྱས་གླིང་ *dar-rgyas-glin*དཔལ་བ *däl-ba*

cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tsôn-pa* a dealer in silks, a silk-mercator. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yüb* a silk fan. — *dar-yüg* a narrow ribbon-like piece of silk-stuff *Glr.*, *Mil.* — *dar-lin* = \**dhar-ma-ré*\*. — *dar-sâm* the lower border of a silk dress *Glr.* — *dar-(gyi) srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wes.*, sail (v. *gyór-mo*); *gyar-dar* a hoisted flag; *mdun-dar* a little flag fixed to a lance; \**ru-dhár*\* (‘military banner. — *dar-töög* little flags fixed on houses, piles of stones. and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tsó* a military division, squadron *Sch.* — *dar-nin*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čigs* ice is forming; also substantively = *dar, mtsö-lu dar-čigs btab Mil.* — *dar-züm* ice-bridge. — \**dar-jár*\* (‘clinging to the ice’?) *W.* a dark-gray aquatic bird.

III. v. *dar-yèg*, *där-ba*, *där-ma*.

དང་རྒྱས་གླིང་ *dar-rgyas-glin* v. *rdö-rje-glin*.

དང་སྒྲ་ *där-nga* walnut.

དང་གཟིག་ *dar-yèg* (col. also *dal-yèg*), a little while, a moment; *dar-yèg lön-pa-na* after a little while *Glr.*; adverbially: for a little while, for a moment *Mil.*: directly, instantly, in a moment *Mil.*; *där-tsam* *Sch.* id.

དང་དྲིར་ *dar-där* humming, buzzing *Mil.*; wailing, lamenting *Pth*

དང་རྩ་ *dar-rdó* grinding-stone for Indian ink *Sch.*; *bdär-rlo* would perhaps be more correct.

དང་པོ་, དང་མོ་ *där-po*, *där-mo*, col. for *däl-po*, *däl-mo*, v. *däl-ba*.

དང་བ་ *där-ba* I. subst., also *dä-ra*, *dar*, buttermilk, *dar-yrar* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *där-du jüg-pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-*

*güd* spreading and decaying, increase and decrease; \**dhar-po*\* (‘grand, magnificent, of a feast, drinking-bout. — 2. with lag, to take iq hand, to put hand to a work. c. *lu Dzl.*; also *dän-ba*.

དང་མ་ *där-ma* 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *där-la báb-pa*, or *där-báb*, a person in the prime of life, frq.; *där-gän* col. id.; *där-yöl* a person beyond that age. — 2. a man, and *där-mo* a woman in the prime of life.

དང་མོ་ *där-mo* v. *där-po*, *där-mu*.

དང་སྒྲ་ *dar-smân* v. *dar-fsur*.

དང་ཙམ་ *där-tsam* v. *dar-yèg*.

དང་ཚོལ་ *dar-fsil* *Sch.* ‘groin’(?).

དང་(ས)རྩ་ *dar-(n)tsur* *Wil.* = *dar-smân*, *alum Sch.*

དང་ཡཀ་ *dar-ya-kan* a medicinal herb *Mei.*

དཔལ་མཆུ་ *däl-yams* *Mil.*, *rims-däl* *Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

དཔལ་ཅིག་ *däl-čig*, col. for *dar-yèg*.

དཔལ་ཐོག་འཕྲེག་ *däl-tög jug-pa* to attack and disperse an enemy *Sch.*

དཔལ་བ་ *däl-ba*, *däl-bu*, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), \**dhal-ica* (or *dhal-bu*) *yii-dham\** (‘have you time? *däl-ba čig-gi skabs-su* when he happened to have nothing to do *Dzl.*; *däl-bar dng-pa* to be disengaged, unemployed; *däl-ba bgyad* the eight conditions of rest, the state of being free from the eight *mi-köm-pa*; to these belong the *byor-pa čcu*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *däl-byör čcu-bgyad* (another instance of this peculiar way of reckoning v. sub *nyin-mtsân*). As these various conditions are partly characteristics of ‘humanity’, and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dhāi dāl-ba mi lus*, and similar expressions frq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for *rnal-byor*). *dāl-ba, dāl-bu, dāl-po, dāl-mo, W. also \*dāl-can\**, quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; \**še-gyis*\* *dhāl-wa*, or *še-pa dhāl-wa* C. phlegmatic disposition. — Adv. *dāl-bar* (v. above), *dāl-gyis, dāl-bus*, slowly, softly, gradually, e.g. to draw, opp to *drāg-tu*; *dāl-groi rgyun bzin* like a stream flowing gently and softly; *mi-dāl-bar Dzl.* incessantly.

དཔལ་མོ་ *dāl-mo* chine, loin.

དཔལ་བཅོང་ *dal-btsōn* (spelling dubious), \**dal-tōn tāt-čē* W. to carry on compulsory trade. This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི *di*, num. fig.: 41.

དིག་རེ་ *di-gar-čē* is said to be a provincialism, and secondary form of *yi-ka-rtsé*, n. of a town near Tashilunpo.

དིག་མ་ *di-mar* Sch.: 'a certain worm or insect'.

དི་རི་རི་ *di-ri-ri* buzz, murmur, hum, low confused noise, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دېگ, a large kettle, washing-copper, brewer's copper.

དིག་པ་ *dig-pa* 1. Cs. a stammerer, also *ka-dig*, cf. *āḡ-pa*. — 2. C. reeling, staggering, intoxicated.

དིང་དིང་ *din-din, gād-mo din-din* Tar. 158, 4 prob. an onomatopoeic word, *Schf.* 'laughing aloud'.

དིང་སང་ *din-sān* = *den-sān*.

དུ *du* 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l*. — 3. how many? *blēbe-nas zā-ba du lon* how many months is it ago that he came? — *du-dū* how much, how many each time? *dū-zig* how much about? *dū-ma many, žag dū-ma* many days; *dū-mar pye* it is divided into several (parts) *Wdn.*; *lan dū-mar* many a time, often Cs.; \**dū-ma rākāa* C. col. a great many, very much (perh. 'devilishly much', from *rākāas*).

དུ་བ་ *dū-ba* (cf. *dūd-pa*) smoke, *śul*, or *gyen-du pyur* smoke rises *Zam.*; *dū-ba-pa* Sp. very poor people that pay but a trifling tax, proletarians (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rin* a comet — *du-zug* C. the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *duḡ* poison, *duḡ blud-pa* to administer a poisoned potion to a person, to give him poison to drink; *duḡ-mi-ynōd-par gyur* he becomes proof against poison *Dom.*; *čū-lu žug dēbs-pa* to poison the water *Pth.*; *duḡ ysum* in a moral sense, *dod-čags, yti-mug, žē-sdān*; sometimes *duḡ liā*, five moral poisons, are mentioned.

Comp. *dūḡ-can* poisonous. — *duḡ-ryen* an antidote Cs. — *duḡ-mā* a poisoned arrow. — *duḡ-sbrul* venomous serpent. — *duḡ-mēd* not poisonous. — *duḡ-sōḡ* poisonous paper *Mil., Pth., Gtr.* — *duḡ-sel* that which neutralizes a poison Cs. — *duḡ-srin* a preservative against poison Cs.

དུག་ཏི་ *duḡ-ti* (or *duḡ-ste?*) *Ts.*, so, thus, in this manner, also *nūḡ-ti*.

དུག་པོ་ *duḡ-po*, esp. *Ū* (= \**ču-pa*\* *Ts.*, \**gon-čē*\* W. coat, garment, dress *Mil.*

དུགས་ *duḡs*, esp. in medical writings; it seems to denote 1. heat: *Tar.* 31, 21 *tsad-pai duḡs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *čui dri duḡs rlāns-pa* the water (i.e. urine) has a strong smell and emits much heat(?) and vapour; *Lt.* 77, 4; 72, 4; 5, 5; 5, 4; 5, 10. *čui riḡs šin-tu duḡs-pa Māḡ.* adj.? — 2. revenge, grudge, rancour, \**duḡ kōr-čē, duḡ-*

*lân lôn-čē\** to take vengeance, to revenge one's self.

**དུག་པ་** *dug-pa* W. 1. to make warm, to warm, *mé-la* at the fire, e.g. one's hands, a plate. — 2. to light, to kindle, \**me dug-čē\** to light a fire; \**kān-pa me dug son\** the house has begun to burn, has caught fire; \**zā-čē dug tār-kān\** burnt food, a burnt meal; \**dug-qi\** a burnt smell.

**དུ་** *dui* 1. a tortoise shell, *dui-rdō* a petrified tortoise shell *Cs.* — 2. a shell, both small shells, worn as an ornament (*skye-dui-prén* necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence *dui-dkār* 1. trumpet-shell, 2. white rose *Cs.*, *dui-so* snow-white teeth *Pth.*, *dui-ru* snow-white horns *Mil.*; a trumpet-shell wound to the right (*gyās-su Kyil-ba*) is regarded as valuable as it is rare *Glr.* — 3. trumpet, tuba, *dui būd-pa* to sound, to blow a trumpet; *krim-dui* judgment-trumpet, trumpet used in courts of justice, *čos-dui* church-trumpet, trumpet used in religious ceremonies, *dmag-dui* war-trumpet, *lins-dui* hunting-bugle; *rkañ-dui* a trumpet or cornet made of a hollow thigh-bone; *zani-dui* a copper trumpet, a bass tuba eight feet long; *dbañ-dui* a similar instrument, but of less dimensions; *roa-dui* a trumpet of horn, *rag-dui* a brass trumpet. — 4. skull (?) *Sch.* has: *dui-čen* 1. skull, 2. = *rkañ-dui*; in *Glr.* Brahma is called *dui-gi tor-tso-gs-čan.*

**དུ་ཇེ་** *dui-ne* constant, continual *Dom.*; *dui-ne-ba* *Thgr.* id.

**དུ་དུ་** *dui-dui* staggering, reeling, tottering, wavering *Sch*

**དུ་པན་** *dui-pān*, *C.* \**dhui-pén\**, basin.

**དུ་འཕྱུར་** *dui-pyā* *Pth.*, 100 million *Sch.*

**དུས་པ་** *dūs-pa*, secondary form of *ydūs-pa*, love, *dād-pa* *dañ dūs-pa* *zig skyā-te* *Mil.*, frq.; *yid-dūs* = *myiñ-brtse-ba*, frq.; \**dhūn-bhu\** *C.* love, \**‘ū-gu-la dhūn-bu jhē-pa\** cf. *yēs-pa*.

**དུ་པ་** *dūd-pa* I. sbst. (cf. *dū-ba*, and the Pers. دود) smoke, *W.*: \**kān-mig dūd-pa mā mēd-kān dug\** there comes very little smoke into the room. — *dūd-kā* *Sch.* 1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — *dūd-ku* *Sch.* 'liquid soot'; prob. soot mixed with water, smut; *Lt.* compares morbid evacuations or matter ejected from the stomach with *dūd-ku*. — *dūd-bāl* soot *Sch.*, prob. flocky soot. — *dūd-būn* a cloud of smoke *Cs.* — *dūd-rtsi* soot, smut *Cs.* — *dūd-lām* chimney.

II. vb. 1. to tie, to knit, to knot, v. *mdūd-pa*, — 2. pf. of *dūd-pa*, stooping, bent, hence *dūd-gro* quadruped, beast, animal, opp. to man that walks erect *Stg.*

**དུས་པ་** *dūn-pa* great diligence, assiduity, *dūn-pa drāg-po*; \**dūn-čan\** very diligent *W.* (cf. *dūn-pa*, and *rtun*).

**དུས་པ་** *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mi dub-bo* they do not get tired *Dzl.*; *nāl-žin dub-mas* *Glr.*; *lus dan iag yil dub* *Pth.* he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dub-čan* tiresome *Cs.* — *dub-rgyu* anxious, sorrowful *Sch.*

**དུས་པ་** *dubs*, *Stg.* frq.: *nyé-žin dubs nyé-bar* acc. to the context it might mean: very probably; but the word seems to be little known.

**དུས་** *dum* a piece, frq.; as a measure or certain quantity of meat, v. *yzugs*; *dum-po* a large piece *Cs.*; *dum-bu* a small piece, frq.; *dum-bur yčog-pa*, *yčōd-pa*, *byēd-pa* to break, to cut to pieces. — *dam-dum* several small pieces or things *Cs.*; perh. = *dum-dum* *Ld.*, e.g. *yul dum-dum*, or *groñ dum* *dum* several scattered farms, hamlets or villages, which have together one common name.

**དུར་** *dur* tomb, grave, *dūr-du jūy-pa*, *dzūd-pa* (*Cs.* *dēbs-pa*) \**(s)kūñ-čē\** *W.*, to bury; *dur rkō-ba* to dig a grave. — *dūr-rkun* grave-robber, plunderer of tombs. — *dūr-kuñ* grave, tomb. — *dūr-krod* acc. to etymology denotes a cemetery, burial-

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp. II*, 322. These places of course are haunted by demons and foul spirits; *dūr-krod-pa* an ascetic living at such a place, *Burn I*, 309. — *dūr-rgyus* the last food which a dying man eats. — *dūr-sgam*, *dūr-sgrom* coffin. — *dūr-rdo* tomb-stone *Cs.* — *dūr-spyan* jackal. — *dūr-fun* barrow, tumulus, mound, cairn. — *dūr-byan* epitaph *Cs.* — *dūr-tsun*, *dūr-tsod*, food offered to the dead *Cs.* — *dur-mtsäl* a place for burning dead bodies *Sch.* — *dūr-ari* a grave-devil, a sort of sepulchral vampire.

དུ་བ་ *dūr-ba* 1. subst. weed, weeds, *Sch.*  
 ི — 2. vb. to run *Mil.*, *dūr-te rgyig-pa* to run towards a place or object, to hasten to, *zäs-la dūr-ba* to hasten to dinner, *lās-la* to work (.: cf. *nam-dur-can*).

དུ་མིན་ *dur-bin* W., the Persian دیرین spy-glass.

དུ་བྱ་ *dūr-bya* a paring-axe; a hoe *Sch.*

དུ་བྱིད་ *dur-byid* a purgative root, prob. = *tār-nu* *S.g.*, acc. to *Wdh.* = *tri-byi-ta* (sic), prop. त्रिभुजा, *Ipomoea Turpethum*.

དུལ་བ་ *dul-ba*, prop. pf. of *dul-ba*, soft, of the skin etc.; tame; gentle (temper), easy (disposition), mild; also subst. softness etc.; *dul-po*, *W.* \**dul-mo*\* id., but only adj.; *ma dul-ba* untamed, rude, *Dzl.*; \**ardb-ka* (or *kā-po*) *dul-mo*\* *W.* soft or tender-mouthed; tame, manageable, tractable. *Tar. II*, 14 a better reading prob. would be: *dbañ-po dul-bai brjid* a splendour that dazzles the senses.

དུལ་མ་ *dul-ma* a kind of water-colour made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. time, in general, *dus-kyi kōr-lo* v. *kōr-lu*; *dus-kyi* means also: happening sometimes *Mil.*; *dus adv.*, for a while, for some time *Lt.*; *dei dūs-su*, *dus*

*de tsa-na*, *de-dus*, *dus ser*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dān-poi dus nyid-du* in the very first time; *dūs-su*, or *dus-dūs-su*, *dus ga-ré*, sometimes, now and then; *de dān dus mnyim-du* simultaneously with that *Glr.*; *dus yēig-tu* or *la* at one and the same time, together; *dūs-ig-na* (erron. *yēig*), also *dus re* (or *nam*)-*zig-gi tse*, *dus-re* (-*zig*), once, one day, some day; *dus lan-ig* id. *Glr.*; *dus yi-ig* *zig-na* some future day; *dus yān zig-na* another time; *dus ci tsam-na* at what time? when? *Glr.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *zag ynyis soñ dus* when two days had, or will have passed *Mil.*; *na bū-moi dūs-na yin-te* when I was still a girl *Glr.*; *ngū-dus med* the time of being satisfied never arrives *Mil.*; *btsā-dus-te* as the time of giving birth has come *Lt.*; frq. with *būb-pa*: *bday dūt-bai dūs-lu bab* the time of my conversion has come; sometimes *dūs-la sleb Lt.*; col.: *dus sleb* the time is come; *gro-bai dus dēbs-pa Dzl.*, *byēd-pa* frq., to fix a time for going, also thus: *nam gro-bai dus byēd-pa Dzl.*; *dus kūn-tu*, *dus rgyūn-du* always; almost pleon. in: *dus dū-nas* henceforth, from this time forward *Mil.*; *de dān dus dzom* as to time it coincides with that *Glr.* — 2. the right time, proper season; for is expressed by the genit. of the inf. (cf. above: the time of my conversion); *dūs-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pa* the wrong time; *dus ma yin-par*, *dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spōi-ba* to abstain from doing unseasonable things. — 3. *dus ysum* the three times, viz. *dā-ltai*, or *dā-ltar-gyi*, *dās-pai*, and *ma-dūs-pai*, frq., thus in *dus ysum-gyi sās-rgyūs* the Buddhas of the three times; often also with special reference to metempsychosis, the present, the former, and the future period of life; with respect to the times of the day: morning, noon, evening; besides *nyin-dus ysum*, also *mtsān-dus ysum* occurs. —

དུས *dus*

5

དེ *de*

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tsai* - *dus* hot season, *grān* - *dus* cold season, *čār-dus* rainy season, or more accurately six: *dpyid* (བསལ) spring, i.e. March and April, *soa-ka* (གྱིས་) hot season, May, June, *dbyar* (བཞེ) rainy season, July, August, *ston* (གར་ཁྲ) damp season, September, October, *dgun* - *stōl* (ཇེས་ཁྲ) first part of winter, November, December, *dgun-smāl* (ཁྲུ་ཁྲ) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** \**dus de* - *mo*\* W., \**dhū* - *dē* (*sa* - *jam*)\* C., *dus* - *kyi* *krūg* - *pa* *méd* - *pa* Ld.-Glr., *dus bzān* - *po* Dom., peace. — 6. a particular period of time, as distinguished from others, an age, ཡུལ་ (= འུལ་ བསལ), *yar* - *ldān*, or *rdzogs* - *ldān* (རྩམ་ or སུལ་) *yar* - *rābs*, or *ysum* - *ldān* (ཤུལ་) *rtso* - *ldān*, or *ynyis* - *ldān* (ལྷུལ་) *anyig* - *mu* (བཞི), to be compared to the four ages of Greek mythology. — 7. **year** Lt. — 8. **symb. num.:** 6. — Note. *dus byed* - *pa* also signifies (cf. 1 above) to fulfil the time, *tsai* *dus byed* - *pa* to die, to perish, also to commit suicide Dzl. frq.; *čē* - *bai* *dus byed* - *pu* id. Wān. — *dus dzin* - *pa* to take the day-service upon one's self (?) Dzl. མཆོད་, 3.

**Comp.** *dus* - *skabs* v. *skabs*. — *dus* - *čēn*, - *bzān*, - *stōn*, festival, *byed* - *pa* to keep one. — *dus* - *mčōd* v. *mčōd* - *pa*. — *dus* - *shyor* (མ་) 'judicial astrology', *dus* - *shyor* - *pa* an astrologer. — *dus* - *me* comet Cs. — *dus* - *rtsi* - *ba* (མ་) 'the counting of time'. — *dus* - *tsig* Sch.: 'dus - *tsig* *grā* - *ba* new, fresh provisions, 'produce of the year' (?). — *dus* - *tsigs*, *dus* - *māms* 1. period, epoch; 2. season Cs. — *dus* - *tsōd* 1. space or measure of time. 2. often for *dus*, *de*. *dus* - *tsōd* - *kyi* *mī* - *rnams* the men of that time or period, *dē* *dus* - *tsōd* - *la* at that time; also for hour. — *dus* - *ziā* Sch.: 'time of depravity'. — *dus* - *bzān* v. above *dus* - *čēn*. — *dus* - *rlābs* 'wave of time' i.e. ebb and flood, the tides, Stg.

— *dus* - *lōy* a year yielding no crops, a sterile, bad year Pth.

དེ *de* 1. num. figure: IO1. — 2. affix of the gerund, for *te*, after a final *d*.

དེ *de* demonstrative pron. (in B. gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) that, that one, opp. to *di* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *di* - *skad* or some similar expression, and places a *čēn* or *dē* - *skad* after it. *di*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. *τοῦτο* and *τόδε*). But elsewhere *di* may also refer to what has been said before, e.g. in a reply: *tsig* *di* *ni* *bdēn* - *pa* *yn* - *nam* is this word (that has just been said) true? Dzl. In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article the: *ju* *de* *lōy* - *ste* *sōn* - *no* the father went back Mil; esp. after adjectives and participles, where it adds to perspicuity: *γζόν* - *nu* *de* *na* - *rē* the younger one said Mil.; *siōn* - *la* *sōn* - *ba* *de* he that has gone on before Mil.; *dēi* *dōn* - *du*, *dēi* *pyir* - *(du)*, *čēd* - *du*, *slāl* - *du*, therefore, on this account, for this reason; *dēi* *ōy* - *tu* under that, after that, afterwards; *dēi* *dūs* - *su*, *tsē* - *(na)* there, then, at that time. — 3 he, she, it, for *kō*, which in classical style is not in use. — 4. for *dēi*, in *de* - *pyir*, *de* - *dus*, (abbreviations of *dēi* *pyir* - *du*, *dēi* *dūs* - *su*, v. above). Plural: *dē* - *dag*, *dē* - *rnams*, *dē* - *tsō*.

**Comp. and deriv.** *dē* - *ka*, *dē* - *kā*, the very same, *ysu* *čē* - *ka* *na* *yn* the very same snow-leopard (you saw) was I myself Mil.; *dē* - *ka* *ltar* just so Thgy.; *dē* - *ka* *yod* (in answer to a question) indeed! yes, yes! to be sure! Mil., C., frq.; *dē* - *ka* *lags* Mil., id.; *de* *Kyed* *lags* Pth., oh, this... is you?! — *de* - *kō* - *na*, *de* - *nyid*, col. *de* - *rān*, the very same, cf. *kō* - *na*; *de* - *nyid*, and *de* - *kō* - *na* - *nyid* are also sbst.: essence, nature Thgy.: *sems* - *kyi* *de* - *nyid* the essence of the soul



*Mil.* — *de-nyid* so many. — *dé-lta*, *dé-lar* (-du, or -na) so, *ja ni dé-lta ma yin-te* as it is not so with the father *Sty.*; *dé-lta-bu* of that kind, quality, or manner, such, esp. in *B.* — *de-dé* = *de*, but more emphatic, exactly that; *de-de-bzin-no* yes, so it is! \**dhén-la*, *dé\** *C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa*, *dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, than that; 2. also *dé-bas-na*, *dés-na*, *des*, therefore, consequently, now then (*ḍh*) *B.* frq. — *dé-bo* = *de* *Cs.* — *dé-tsam* so much; *dé-tsam-na*, *dé-tsa-na*, then, at that time. — *dé-tzug*, *W.* gen. \**dé-zug\**, so, thus. — *dé-bzin* (-du) according to that, thus, so; frq. for it, *dé-bzin-du yndu-no* he allowed it *Dzl.*; *dé-bzin nó-ies-nas* perceiving it *Glr.* — *de-bzin-nyid* (མཐུག་པོ་) essence, *Was.* (272), identity (297), like *čos-nyid* and some other similar expressions, = *ston-pa-nyid*, *Trigl.* fol. 20. — *dé-zug* = *dé-tzug*. — *dé-yañ*, *dé-añ*, 1. this, or that, too; he also. 2. namely, to wit, viz., preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* directly, immediately *Sch.* — *de-rán* = *de-kó-na*, *de-rán yin* that is just the thing! exactly! to be sure! col. — *de-rin* *B.* and *C.* to-day, *de-rin-gi* of this day. — *dé-ru*, *der*, 1. into that, therinto, into that place, thither, that way. 2. in that, therein, in that place, there, frq. — *dé-la* to this, to that; in, on, or at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore. — *dé-las* from, out of, from that; after a comparative and *yañ*, than that. — *de-srid* to such a length of time.

དབ་ *dé-ba* a medicinal herb, *Med.*

དོ *den*, also *din*, to-day, *den-nas* from this day forward *Mil.*; *den pyin-cád* or *čad* *Dzl.* id.; *den-gi dus* the present time or age; *den-sán* to-day and to-morrow; now-a-days; *den-sán thá-rje* the physicians

of the present day *Wdn.*; *den-dus smán-pa* *Lt.* id.

དོ་བ་ *dén-ba*, pf. and imp. of *dén-ba*, to go, to go away; *déns-pa* seems to be the same form: *so-sói ynd-su deis Mil.*, *rdü-sar déns-so Pth.* they went each to his own place; *nám-mkar den Mil.* prob. it melted away, dissolved into air; *sór-mo-rnams deis nuzád-pa* to turn the fingers upwards (?). *Schr. déns-pa* to ascend.

དོ་བ་ *déd-pa*, pf. of *déd-pa*.

དོ་བ་(པ་) *deb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དོ་བ་ཐོར་, བཏེར་, ཐོར་ *deb-tér*, -*ytér*, -*stér*, tibetanized form of the Persian *دختر* documents, records, catalogues, registers, lists, books; *deb-tér-pa*, *deb-tér-mkan* *Cs.* keeper of the archives or records, recorder, archivist, librarian; *déb-Kañ* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

དོ་བ་ཅི་ *dém-tsi* (perh. *Bu-nan*), a small, narrow bridge, foot-bridge *Lh.*

དོ་བ་ *déañ*, v. sub *de*.

དོ་བ་(ར་) *déu(-re)* one day, some future time, *Dzl.* frq.; *deu ... deu ... now ... now*, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དོ་བ་ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zañ*, *der bas* *Cs.* that is all, there is nothing more, finis.

དོ་བ་ *des* 1. instrum. of *de*; *des čog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. de comp:

དོ་བ་ *dés-pa* (*Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ་ *do* 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: *žo do re* two drams of each *Med.*; \**tá-bag do\** *W.* two platefuls. — 3. this, *Schr.*: *dó-yi don-du*; gen. only in *do-núb* this evening, to-night *Mil.*; *bdag do-núb sán-gi mi* 1, a man only for to-day and to-morrow *Mil.*; (*Cs.* also *do-zag*, do-

དོ་ཀེ་(ར) *do-ké(r)*

5

དོགས་པ་ *dōgs-pa*

*mōd* to-day. — 4. an equal, a match; a companion, associate, *W.* \**ya - do* fellow, yoke-fellow, mate, comrade, consort; *do-zla* 1. id. *Mil.*; 2. party in a lawsuit(?); \**dō-da pān-tān zib čé'-pa*\* *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; \**dho-med zan-po*\*, *C.*, *W.*

དོ་ཀེ་(ར) *do-ké(r)* = *tor-tšugs* *Lex.*

དོགས་པ་ *do-gar-kā* *W.* light-blue.

དོགས་ *do-gāl* importance, weight; important, weighty *C.*, *W.*; \**dho-ghāl mi jhé'-pa*\* *C.*, \**do-gāl mi čō-čē*\* *W.*, to treat lightly, to make light of, to slight; \**dī tsig-po dho-ghāl mi dūg*\* *C.*, this word is unimportant, of no consequence; *do-gāl-čan* important, of consequence *Cs.*

དོད་ར་ *do-dām* commission, charge, superintendence; \**dho - dhām jhé' - pa*\* *C.*, \**do-dām kūr-čē*\* *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dām-pa* 1. a commissioned, authorized person, overseer etc.; 2. bishop *Chr. Prot.*

དོ་པོ་ *dō-po* a load, for a beast of burden, cf. *dos*; \**do-góm*\* *W.* saddle-cloth, housing; *do-lōgs* the load on one side of a sumpter-horse, half a load, *do ya-yētig*; *do-nōn-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ་ *dō-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sā-ba* c. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; \**brog dhañ dhōn-da re*\* *C.* his life is at stake (*da?*).

དོ་བོ་ *dō-bo* *Med.*, prob. = *dō-ba* I.

དོ་མོད་ *do-mōd* to-day, this day, v. *do*.

དོ་ར་ *do-rā* *Mil.?*

དོ་རེ་ *do-ré* v. *do* 2.

དོ་ལུ་ *do-lā-lā* *Hind.* a thick shawl or wrapper *W.*

དོ་ལུ་ *do-lāl* *Cs.* n. of an ornament hanging down from the shoulders; *Schr.* *mu-tig-gi do-lāl* pearl-necklace; *Mil.* id.

དོ་སེ་ *do-sé* (from *tse?*) now, at present *Bal.*

དོག་ *dōg* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtōg-pa*, but of different pronunciation (*W.* \**dōg*\*, *C.* \**dhog*\*). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: \**yōg - mo me bar dōg - gu(m)*\* has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: \**me bar-ra(m)*, or *bar tsar-ra(mi)*\*.

དོག་ *dōg* sbst., in *B.* mostly *dōg-pa*, 1. bundle, clew, skein, e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dōg*). — 2. capsule, *ār-dza-kui* of the cotton plant. — 3. ear of corn *Lec.*; *Col.* more in use: *dōg-dōg* a larger piece; *kā-ra dōg - dōg*, lump-sugar (opp. to ground sugar); clod, clump, lump, loaf, \**dōg-dōg čō-čē*\* *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; a piece of wood, a log *W.* (differing from *rdog*); \**dūg-gu-dog-ge*\* *Ld.* broken in pieces, e.g. *kā-ra*.

དོག་པ་ *dōg-pu* 1. v. *dōg* sbst. — 2. adj. and sbst., narrow, narrowness; *dhog - po*, *dōg-mo* adj.; *dōg-pai ynas-las tsar-ba* *Wdn.*; fig. *ān-tū dōg-par gyār-to* they were kept within narrow bounds *Gl.*; \**řim dhōg-po*\* *C.* strict administration of justice.

དོག་ལེ་ *dōg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ་ *dōgs-pa* 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyēs-pa byūn-gis mi dōgs* *Dzl.*; whereas *Gl.*: *ser byūn dōgs-pai dūs-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rygal-srid ma zin-gyi(s) dōgs-te* being afraid (the prince) might not be able to govern; *ma zin dōgs-pas* *Gl.* fearing lest he should not finish

the matter; *γsô-mkan ma byun dogs-nas* *Glr.* fearing that no deliverer would make his appearance; hence for that not, lest and similar expressions, *bu mis mtôn-gis dogs nas* that his son might not be seen by the people *lth.*; *ze-sdlin lais dogs tûr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *gos dogs-pai lëibs dusters* to prevent (things) from getting dirty *Lex.*; *γzân-gyis γsâl-bar iês-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dê -ilag båg -tu.* or *brôs -su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. apprehension, fear, scruple, *dogs-pa skyes-te Dzl.*; also *dogs skyes-te Glr.*; *dogs bsâl-ba, dogs γcôd-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs γcôd -do* examining a scruple is as much as removing it *Sch.*; *re-dogs* hope and fear (things which a saint ought to be no longer subject to) *frq.*

དོང don 1. a deep hole, pit, ditch, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dôn* id.; *çu-dôn* a well, a deep cistern; *me -dôn* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for crater. — 2. depth, deepness, profundity; *dôn-can Cs.*, *\*dôn -po\* W.*, deep; *dôn -mêl* not deep, shallow *Cs.* — 3. v. *dôn-ba*.

དོང་མ don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དོང་པ don-pa padlock, *dôn-pa γjug-pa* to put a padlock on.

དོང་པོ, རྩོད་པོ don-po, ldôn-po 1. tube, any hollow cylindrical vessel, — *pu-ri*; *dôn-bu* a small ditto; *spa-dôn* a tube etc. of bamboo, *šin-dôn* a tube etc. of wood; *lëags-dôn* of iron; *mda-dôn* a quiver, *dôn-ba Glr.* id.; *dôn-mo, ldôn-mo* a small churn, — *gur-gur.* — 2. a shuttle, made of a piece of bamboo.

དོང་ཙ don-tse, *Sch.* also *dôn-tse, dôn-rtse,* piece of money, coin, *γsér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 202, 9; 200, 6.

དོང་མེ don-zil(?) *W.* *Corydalis meifolia.*

དོང་མེ don-ze wasp *Cs.*

དོང་ dod an equivalent, *\*niul méd-na dod iig tob gos\* W.* if you have no money, I must receive an equivalent; *dei dod çi-dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dôd* adoptive son, *niêd-kyi bu-dôd mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skul-dôd* verbal equivalent, synonym, translation *Lex.*; *dôd-du* as an equivalent, as payment, for, instead of, at, e.g. at a moderate price; *kyôd-kyis nat stôbs-kyi dod mi pier Glr.*, gen. *\*mi nün\** *Cs.*, you cannot cope with me in strength, you are no match for me.

དོང་པ་ dôd-pa to project, to be prominent, gen. with *bur -du*; also elongated (Botany) *Wân.*

དོང་ don (Ssk. दण्ड), resp. (at least in some of its applications) *zabs-don Pth.* 1. sense, meaning, signification, *gô-ba* to understand, *γgrêl-ba* to explain; *don rnyêd-par dka-bai yig -brû* letters the meaning of which is not easily understood *Glr.*; *don mi dug* that makes no sense; *dii don çi yin* what does that mean? *zal ni kai don yin*: 'zal' signifies the same as *ka*; *dpe bzi don dan liai ngur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rân-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . *kyi dôn-du bbad*, it is explained in the sense of . . ., as having the same meaning as . . . *Gram.*; *don mtün-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *don dt-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *zu-dôn* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *tsig* (word, form); *chos-byun-na spriti-ma zer-ba dug-ste don mtün* in the *chos -byun*, it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *niés-don*, and *drün-don* v. *niés-pa*. extr.; *idea*, *notion*, *conception* *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dag-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. the true sense, the real state of the case, the truth, (cf. *d n-dám*), esp. *dón-la*, sometimes also *dón-gyis* *Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dón-la blü-na* col. id.; also for: true! surely! indeed, forsooth. — 3. intent, purpose, design; profit, advantage, *düi don* *ci yin* what is your meaning and intent (of doing that)? *soñ-sdön-bai don med Dzl.* going on is to no purpose; *don med bzin-du* without seeing the use of it, without understanding the purpose *Wdu.*; with the genit. of the noun: the profit, advantage, the good, of a person, *müi don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *gro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; gain, profit, v. *nyér-ba*; in a concrete sense: some particular advantage, prerogative, good or blessing obtained, frq.; *ñán-pai don* a useful thing, *bdé-bai don* a gift of fortune, *nyéd-pa* to obtain it; *dios-grub mög-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. for, for the good or the benefit of; 2. for the sake of, on account of; c. genit. of inf. in order to, that; 3. rarely: in the place of, instead of, against, for, *zas nór-gyi dön-du tsón-ba* to sell food for money *Mil.* — 4. in a general sense: affair, concern, business, *rañ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *ñun-(gyi) don* the interest of others; also meton. for disinterestedness *Mil.* (*Ssk.* དཀའ་དོན); *don mán-bas* on account of much business, (syn. *bré-bas*) *Dzl.*; chief or main point (ni f.), *yo-bu-riy-pai dön-rnams mdor silü-ba* to sum up the principal points of medical science; *chos don ysum-la düs-te* religion being reduced to three main points (*lus, ñag, yid*)

*Glr.*; *don sgrub-pa*, or *grub-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lia* are: the heart, lungs, liver, spleen, and kidneys *Med.*; cf. *snas*. — 6. document, *čad-don* a written contract, agreement; *če(d)-don* a letter (to an inferior person).

Comp. *d'in-can*, *don dai ldán-pa* 1. useful, profitable, expedient, e.g. *tsig Thgy.* 2. enjoying an advantage. 3. having a certain sense. — *don-mñun* a merchant *Cs.*; *dpal dai ldán-pai don-mñin-dag* most honourable merchants! — *don-düy* 1. *Sch.* business, affairs (?). 2. col. = *don* 1. *don-dám* (པར་མ་པོ་), the true sense, subjectively: good earnest, col. *W. yáñs-pa man don-dám yin* it is not (said in) jest, but in good earnest; objectively: *don-dám-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dám rnám-par niés-pai čos Glr.* prob. = *don-dám-pai blén-pa* absolute truth *Was.* (293); in later times = *ston-pa-nyid* *Trigl.* 20; *Mil.* — \**don-dús*\* *W* (lit. ལྟམ་) = *če-dón*?

དོན don num. for *bdün-ču*, *don-yéi* etc. 71, 72 etc. to 79.

དོན་པ་ dön-pa for *lón-pa* *Glr.* in one passage, prov. in *C.*

དོན་དོན་ dob-dób, dob-dób *smrá-ba* to talk stuff, nonsense *Sch.*

དམ་ dom the brown bear; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དམ་དམ་ dom-dóm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdu.*: *mé-tog rtá-yi dom-dóm dlu.*

དམ་ར་ dóm-ru screen, shade for the eyes and the like *Sch.*

དོར་ dór a pair of draught cattle; *glui-lór* a yoke of oxen

དོར་བ་ dór-ba v. *lór-ba*.

དོར་མ་ dór-mu breeches, trousers, *dor-lün* short breeches, *dor-riü* long drawers, trousers *Cs.*; *snam-dor* from *snam-bu*; *dór-rtu* 1. that part of the breeches which covers the privy parts, v. *rta*; *yügs-sa-moi dór-rtu des yzu srui, rmá-la pan Wdu.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *lór-ma*?

དོ། *dol* 1. *net*, esp. fishing-net, \**tám-pa*\* to spread, to fix it (*C.*, *W.*; (*nja*)-*dól-pa* a fisherman, cf. *ṛlól-pa*. — 2. *W.* *stew-pan*. — 3. *dol* *yéól-pa* to split, to cleave *Sch.*

དོ། *dol* a load (of a beast of burden) that has to be carried by compulsory service, without being paid for; *Kal-dós* id.; *ja-dós* a load of tea carried in this manner; *dol* *gél-bu* to load (on), to pack, *dol* *bógs-pu* (not *ṛág-pa* (*C.*)) to unload; *dós-pa* a conductor of such loads (*C.*, *dos-dpon* the leader of a caravan of such loads; *dos drag-pa* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

དུ་ཅི། དུ་ཅི་ *drá-çi, drdñ-çi* *Pur.* a flat basket.

དྲ་པ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, a thick **paisa**, of the value of half a penny.

དྲ་བ་ *drá-ba* I. sbst. རྒྱལ། 1. grate, lattice; **net, net-work**, *lús-la* *drá-bar brel* (the veins) are spread throughout the body like net-work *S.g.*; *rús-pai* *drá-ba* the frame-work of bones, the skeleton *Thgy.*; *od-zér-gyi* *drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Gl.*; *dra mig* id., esp. col.; *lèdgs* (*kyi*) *dra* (*-mig*) iron railings; grate; gridiron; *ryyá-dra* wooden rails, fence (*C.*, *W.*; *dra* (*-ba*) *pyed* (*-pa*) *Lex.*, *Gl.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-ñan* latticed, grated; *dra-lag-drá-lag-ñan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work (*C.*, *dra-pñal, dra-cñu* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* \**dé-ñe*\*, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *ṣai nñ-nus drás-te* borrowing (a syllable) from the father's name *Gl.* (twice); cf. also *Tar.* 107, 13; \**téb-dhe-pa* (*C.*) one that cuts the strings (of a

purse) on his thumb, i.e. a **cut-purse**, pick-pocket; *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyál* scissors *Sch.*; *dra-gri* (*Cs.*: 'a tailor's knife used for shears'; *drái* (*sic*) *ro Sch.*, \**ṛe-rág, ṛa-ṛe*\* *W.* clippings, outtings, remnants.

དྲ་མ་ *drá-ma* experienced, practised, learned *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དྲ་བ་ *dra-zu*, or \**dra-su*\* *W.* a small pan with a handle; a ladle.

དྲག་ *drag* 1. *W.* the post; any parcels or goods conveyed by post, the *Hind.* द्रग. — 2. expedient, profitable, of use, *ṣul-ba drag-gam* will it be of any use, well-applied, if I give? *Mil.*; *ṣi byas kyañ ma drag* whatever I did, it was of no use *Pth.*; *na ñi-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; \**ñi dhag, ghañ dhag*\* *C.* what is right? what is expedient? *nád-pa drag-pas* *ñog* it is sufficient, if the patient is getting better *Mil.*

དྲག་པ་ *drag-pa* 1. noble, of noble birth *C.*, \**drag-po*\* *W.*; *mi drag-pa*, or merely *drag-pa*, a nobleman; *drag-riys* nobility, gentry; *drag-par byéd-pa* to raise to nobility, *drag-par gyúr-ba* to become a nobleman *Cs.*; *drag-dos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po*, *W.* also *drag-ñan*, (*Ssk.* རྒྱལ། རྒྱལ།) strong, vehement, violent *ñu drag-pa* a rapid river, violent current; *brtson-grus drag-pa* *ḍdd-pa* or *dñin-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *snjñiñje drag* yearning compassion; strong, forcible, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* རྒྱལ།), *drag-mo* fem.; *ñi rgyas dbañ drag* v. sub *ñi-ba*. — Adv. *drag-tu* vehemently, violently, e.g. to pull, to lament, to implore; hastily, speedily, e.g. to come *Wñi.*; *drag-por*, e.g. *drag-por bñad-de bklág-par byao* in a marked stop should be made *Gram.*; *ha-ñan mi drag-pur* very gently, softly; *drag-gris, dlád-pa* to believe firmly *Mil.* — 3. *drag-pa* pos-

sessing a quality in a high degree, *duy-drag-pa Stg.* very poisonous. — 4. symb. num. 11.

**Comp.** *drag-nád*, v. *dreg-nád*, *gout*. — *drag-rtsal-čan* = *drig-po*, of deities. — *drag-zán* **strong and weak**, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drug-ñul* **frightfulness**, *drag-ñul-čan* **frightful, terrible, powerful**; **cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-yæd* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

**དྲམ་པ་** *drags* adv. **very, much, greatly, mainly** *drags Mil.* **very much**; adj. **much, strong, intense**, *bza-btuñ-drags* eating and drinking a great deal *Sg.*; *drán-drags* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced *Pth.*, *C.*; *gyod-drags-nas* feeling deep repentance *Mil.*; *bsteñ-drags-na* if one continues it too long *Sg.*

**དྲམ་** *drañ* a kind of bear *Sch.*

**དྲམ་པོ་** *drán-po* (ཐང་པོ་) **straight** 1. not deviating from the direct course, not crooked or oblique, *tig, lam* etc. frq.; *lus drán-po jóg-pa* to sit straight; \**ka búñe dān-po dō-dē* *W.* to place a thing straight or upright again; \**ñéd-la dān-po* *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *drán-poi ran-bñin-čan-gyi pñir* because they have an upright character *Dzl.*; *las drán-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust *Stg.*; *krims drán-po* 1. a just sentence, righteous judgment, opp. to *log-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *krims*); *ñós-drañ-po* honest, upright, with respect to religion and the divine law; also *drim-po* alone, whenever it is not to be misunderstood, may be used for our just. — *drañ-por, tsig drán-por smrá-ba* to be candid, to speak the truth, frq. *drañ-don* v. *ñes-pa* extr.

**དྲམ་པ་** *drán-ba* 1. abstract noun to *drán-po*. 2. pf. to *drén-pa*.

**དྲམ་པོ་** *drañ-arón*, རྒྱུ་མཁན་, 1. a holy hermit, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *abyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkarzas* (v. *dkar-po*). — 3. symb. num.: 7.

**དྲམ་པོ་** *drán-dri lh.* the beam of a pair of scales, *llind.* རྒྱུ་མཁན་.

**དྲམ་པ་** *drán-pa* I. vb. རྒྱུ་, 1. to think of, c. accus., with or without *gid-la*, gen. to think of past events, to remember, recollect, call to mind, *drin* benefits, v. *drin*; *byün-ba-rñams* that which has happened *Glr.*; more emphatically: *ryés-su drán-pa* frq.; but also *dkon-mčóg drán-pa* to think of, to remember, God; *sdüg-po yón-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi drán-no* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas...* *drán-par gyis ñig* every body should think of... *Dzl.* (the simple imp. seems not to be used); (*ryés-su*) *drán-par byéd-pa* also: to remind of, to put in mind of, to revive the memory of, = *drán-du jüg-pa*, *drán-skül byéd-pa* *Lex.* — 2. to become conscious of, to recollect, *rmi-lam* a dream *Pth.*; *drán-par gyür-ba* to recover one's senses, to be one's self again *Dzl.*; *ñan mi drán-pa* insensible *Dzl.*; *mi drán-pai jóg-tu* after they had become insensible *Dzl.* — 3. to think of with love or affection, to be attached to, to long for, *ñ-ma* for the mother col.; \**dran-scm* *W.* love, affection, attachment; *dran-mčog-rje* dearest Sir! *Mil.*

II. subst. རྒྱུ་མཁན་, 1. remembrance, recollection, reminiscence; memory frq.; *drán-pa ysal-po* a retentive memory. — 2. consciousness, *stor* is lost; *tugs drán-méd-du tim* *pa* to lose one's senses, resp. *Mil.*; *drán-méd-du brgyül-pa* id.; *drán-pa rnyéd-*

*pa* to recover one's senses *Pth.*; *yaó-ba* id.; *dran-dzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration, dran-mél** without consideration, inconsiderate; *séms-can smyón-pa-dag dran-pa so - sór rnyel* insane persons regained the respective faculties of their minds *S.O.*, *drán-pa ; zúis-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran-yóól, dran-láán*, remembering, being in one's senses *Ca.*; *dran-ðés* for *drán-pa láñ ðes-ráb Mil.*; \**dhém-pa mañ-po ko-la ðar*\* *C.* he is uneasy, troubled, full of scruples and apprehensions.

དྲལ་ *dral* 1. *v. liam-mo*. 2. *v. dral-ba*.  
3. for *gral*.

དྲལ་ཅེ་ *dral-tse* a kind of courier or messenger *Ca.*

དྲལ་ *dras* *v. dra-ba* II.

དྲི་ *dri*, col. also *dri ma*, **odour, smell, scent**, *dri-žim(-po)*, *dri-bśūi Dzl.* an agreeable smell, sweet scent; *dri-bzān(-po)* 1. id., 2. *Ca.* also **saffron**; *dri-nān*, prob. also *dri-lóg, W.* \**dri sóg-po*\*, *Ca.* *dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; \**ñi nám-pa or nám-pa*\* to inhale an odour; *W.*: \**kyür-ñi, nyin-ñi, dúg-ñi, né-ñi, rúl-ñi, hám-ñi rag*\* I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; \**tsig-ñi, zob-ñi*\* a smell of burnt food, burnt wood; *dri lia* five odours or perfumes used in offering; *dri-ka Sch.*: urinous smell (?); *dri-niúl* vapour, exhalation, fragrance; *dri-can lé-ba* bag of the musk-deer; musk *Wñ.*; *dri-ču* scented water, perfume *Ca.* (yet cf. *dri-ma*), *dri-čen* a medicinal herb *Lt.* — *dri-yañ - Fāñ*, རྒྱལ་ལྷ་ཁྱེད་, a sacred place, a chapel, conjectures about the etymology of the word *v. Burn. I*, 262. — *dri-dzin po*, the nose. — *dri-za*, also *dri-za-mo* fem., རྒྱལ་ལྷ་ཁྱེད་ an outer of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits**, that

feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *ytór-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za*. — *dri-zai groñ(-kyer)* **mirage, fata morgana**.

དྲི་བ་ *dri-ba* **question, dri-ba *dri-ba* to ask a question, *mi-la* a person; *dri-bai lan, dris-lán*, answer; *dri-rtóg ma mañ Mil.*, *C.* \**ñhi gya ma jhé* or *čé*\* *Ca.*, don't ask long! do not ask many questions!**

དྲི་བོ་ *dri-bo* an enchanter, sorcerer, magician. *dri-mo* enchantress, witch *Mil.*

དྲི་མ་ *dri-ma*, མ་ལ་, 1. **dirt, filth, impurity; excrement, ordure**; *lag(-pai) dri(-ma)* marks left by dirty fingers on books etc.; *sná-dri* mucus, snot, snivel *S.g.*; *dri-ma yzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai, nyon-móns-pai, ka-na-ma-tó-bai dri-ma*; *dri-ma kun zál-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine**, *dór-ba* to urinate *Glr.*; *rés-ga rañ-byuñ-gi dri-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. *v. sub dri*. — *dri-čen* feces of the intestinal canal. — *dri-ma - can* **dirty, sluttish**, as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dkri-ma*, *v. dkri-ba*.

དྲི་མ་ *driñ Ca.* = 'drin kindness, favour'; yet, *žān driñ mi jog Lex.*, *žān-gyis driñ-la mi jog - čñ rañ-gi čos žugs-so Dom.*? One dictionary renders it by རྒྱལ་ལྷ་ཁྱེད་, knowledge; certainty, faith, confidence  
དྲི་མ་ *drin*, resp. *bka-drin*, rarely *sku-drin* *Glr.*, kindness, favour, grace, *blá-mai drin-gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *Kyed* (or *Kyod*)-*kyi bka-drin-gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin-can, drin-čé* kind, gracious, benevolent; **benefactor**, *drin-can pa-má* the parents, these benefactors; *drin-can már-pa*, Marpa

དྲིབ་མེལ *drib-hil*

5

དྲི *dre*

full of grace (Milārāspa's Lama); *tse dā-la drin tse-āōs rān-gi ma yin* the greatest benefactress for this life is one's own mother; *bōl-la bka-drin tse-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ā-ma drin-chen* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drān-pa* as a vb., to acknowledge a kindness, to feel obliged; as a subst. thankfulness, gratitude *Thgy.*; *kyōd-kyi drin rtāg-tu drān-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drin drān-din* full of thankfulness towards him *Dzl.*; *drin rjēd-pa* unmindful of obligations; *drin rjō-ba*, *drin-du rjō-bu*, *drin-lān glān-pa*, *drin-lān bsāb-pa*, *W.* \**jīn-zō tān-tse*\* to return benefits, to show one's self grateful; *drin rjō-din lan byao* you shall not have done it for nothing *Dzl.*; *drin-lān-du* as a gift made in return, a return-present.

དྲིབ་མེལ (*drib-hil*) \**dib-hil*\*, a corrupt form for *dril-bu ysil*, *Ld.*, = *gyēr-ka*.

དྲིམ *drim* (spelling?) stump, trunk, of a tree or plant, deprived of top and branches *Ld.* —

དྲིའུ *drüu* v. *dre*.

དྲིལ *dril*, gen. *dril-bu*, bell; *dril srōg-pa* to ring the bell; to publish by ringing a bell; *dril-lie* the tongue of a bell, the clapper; *dril-yzugs* the body of a bell *Cs.*, *Glr.*; *dril-sgrā* the voice or sound of a bell, peal of bells; *dril-kan* bell-tower, belfry; *dril-stēgs* the frame of timber, on which bells are suspended.

དྲིལ་བ་ *dril-ba* v. *dril-ba*.

དྲིལ་བ་ *dris-pa* v. *dril-ba*.

དྲིལ་བ་ *drü-bu* = *grü-bu*, *grü-gu*, a clue or ball, of wool etc.

དྲུག *drug* num. six, *drug-pa*, *drug-po* cf. *dgu*; *yi-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehūm, *Glr.*; *drug-cu* sixty; *drug-cu-rtsa-yōg* (*W.* \**jug-cu-re-tōg*\*), or *re-yōg*, sixty one; *drug-brgyā* six hundred; *drug-stōn* six thousand; *drug-cu-skōr* a cycle of sixty

years. — *drug-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo*.

དྲུག་དཔར་, དྲུག་དཔར་ *drug-dkār, drug-dmār*, two sorts of turquoise *Cs.*

དྲུ་ *drüu* the space near, and esp. before ཅུ་ a person or thing, *jō-brān-gi drüu gān-na-bu der düg-nas* alighting on the place before the palace *Dzl. Nr. 3*; gen. with *na, du, nas*. 1. adv. near to, near by, to or at the side of, before, to, off from; *drüu-du rtdg-pa* to examine personally, face to face, orally *Dzl.*; *drüu-du grō-bu* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi drüu-na* near, or under the tree, *drüu-lu* id.; to or towards the tree; *drüu-nas* away from (the tree); *rgyāl-poi drüu-du* to the king, before, in presence of (coram) the king; *drüu-pa*, resp. *sku-drüu-pa*, one standing near, a waiting man, a page in ordinary *Cs.* — *drüu-kor* train, retinue. — *drüu-ynas-pa* companion, associate. — *drüu-yig(-pa)* secretary. — *drüu-tso-ba* private physician, physician in ordinary *Cs.* When preceded by *zabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N').

དྲུང་པོ་ *drün-po* 1. prudent, sensible, judicious, wise *Mil.*, in conjunction with *rdān-po*; so also *Lth.* *rdān-drün-lān-pa*. — 2. sincere, candid *C.* — 3. diligent?

དྲུང་སྐྱོད་ *drüns root*, of rare occurrence; *drüns (-nas) pyun* exterminated, destroyed root and branch, *Lex.*

དྲུང་སྐྱོད་ *drüns-pa* clarified, clear *Cs.*; *bzes-drüns* resp. for *šan*, beer, *Ts.*

དྲུ་ *drud* 1. v. *drud-pa*. — 2. *drud-drüd* pelican *Sch.*

དྲུལ་བ་ *drüb-pa* v. *drüb-pa*.

དྲུལ་བ་ *drüm-pa* to have a strong desire, to long, languish, pine, for, *Sch.*

དྲུལ་མ་ *drüs-ma* millet *Sch.*

དྲུ་ *dre* *Ts.*, *dreu* *Lex.*, *düu* *Lh.*, *drel* *Glr.*, mule, *dré-pō*, *jō-dre* he-mule, *dré-mo*, *mō-dre* she-mule.



དྲེ་བོ་ *dré-bo* *Lt.*, *(dre - mo Mng., 'de - mōn\* W., albōw.*

དྲེག་པ་ *drig-pa*, *dréys-pa* 1. any dirt that is removed by scraping, whereas *dri-ma* is washed off; more particularly: — 2. soot, which is also used as a medicine *Wdi.*; *kui-dreg* id.; *agron-dreg* lamp-black; *slai-dreg* soot on a kettle; *lāys - dreg* v. *lāys*; *tul-dreg*, *rdō-dreg* *Med.*? — *sō-dreg* tartar incrusting the teeth *Med.* — *dreg-bāl* flakes of soot. — *dreg-nāl* gout; *dreg-grām* id.

དྲེགས་པ་ *drégs-pa* 1. pride, haughtiness, arrogance, *Keñ-dégs* id.; *dréys - pa nyams* pride is put down, humbled; *dréys-pa skyān-ba* to lay aside, to put off pride; *nór-gyis* *drégs* purse-proud *Lex.* — 2. proud, haughty, arrogant, = *dréys-pa-čan*; *dréys-pa (-čan tams-ādā* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bgeys*: the powerful demons. — 3. as a vb.: *ró-tsas drégs tse* when the sexual impulse is strong *Med.*

དྲེད་ *dred (Zum. ཁྲེད་)* hyena, which name has prob. been transferred by the inhabitants of the mountainous districts to the *drel*, an animal better known to them) the yellow bear; *mi-dred* a bear that devours men *Mil.*; *pyūgs-dred* a bear destructive to cattle; *dréd-po* he-bear, *dréd-mo* she-bear. — *drel-tsañ* a bear's den. — *dred-siu-siñ* hazel-nut tree *Sch.*

དྲེད་པོ་ *dréd-po* 1. *Sch.*: 'evasive, lazy', yet *čos-méd dréd-po zol-zóg gyo-rgyū-čan?* — 2. load, burden, esp. a heavy load *C.*, *dréd-po dréd-pa* = *Krés-po grág-pa*, to cord a load.

དྲེད་མ་ *dréd-ma*, *rtsa-dréd-ma* *Glr.* = *drés-ma*; *dām-dréd-ma* *Mil.*?

དྲེུ་, དྲེལ་ *dreu*, *drel*, v. *dre*; *dreu - riōg* 1. the mane of a mule. — 2. a couch, or stuffed-seat *Cs.* — 3. a kind of long-haired cloth.

དྲེས་མ་ *drés-ma* 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Glr. dréd-ma*; *drés-mai ge-sār* *S.g.* the filaments of *drés-ma*;

*drés-bru* *Cs.*, *drés-brum* *S.g.* the seeds of *drés-ma*. — 2. *W.* *Iris kamaonensis*.

དྲོ་ *dro* (cf. *drō-ba*), 1. the hot time of the day, from about 9 o'cl. a. m. till 3 o'cl. p. m.; *drō-la bāb-nas* when this time arrived *Dzl.*; *siñ-dro* the morning, *gyi-dro* 1. the later part of the afternoon, 2. *W.* \**pi-ro*\* evening, night. — 2. a meal taken about noon, lunch; *dro btāb-pa* to lunch; *dro-lāg* a sheep intended to be eaten for a luncheon; *dro-sā* meat intended for such a purpose.

དྲོ་བ་ *drō-ba* 1. to be warm, v. *drós-pa*; gen. adj. warm, *drō-bai ynas* a warm place; *drō - bar gyūr - ba* to grow warm. — 2. warmth (*bāg-dro* v. sub *ur*).

དྲོགས་ *drogs* *Sch.*: 'packed up, made up into pack or parcel'.

དྲོང་(སྤ)་ *droñ(s)* v. *dren-pa*.

དྲོང་མ་ *drōñ - ma* a large basket or dossier, provided with a lid, and carried on the back, *Hind. पत्तरा*.

དྲོད་ *drod* 1. warmth, heat, e.g. of the sun; *drod-yāer* warmth and moisture; *drod-kyi siñ* a tropical tree *Wdi.*; *me-drod* 1. the heat of the fire *Lt.* 2. prob. animal heat, perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *ka - dród zuñ yēig* a small piece of food, = *ka-zās*, and prob. incorrect for *ka-bród* enjoyment of the mouth. — *lām-la drod tōb-pa* *Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod*. — *drod-rtags*, *Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *drod-rig-pa* = མཉམས་མཐོང་པ་ experienced or well-versed in measure.

དྲོན་མ་ *drōñ-mo* col. warm, *zan-drōñ* warm food.

དྲོལ་ *drol* v. *drol-ba*.

དྲོས་ *droś*, *Sch.* = *dro*; *droś-čen* noon, mid-day, *droś-čün* forenoon(?).

དྲོས་པ་ *drós-pa*, pf. of *drō-ba*, heated, grown warm, esp. of the ground by the

དམན *dha-mán*

གནང་བ་ *ya-lá-bu*

heat of the sun, of men, by warm clothing; *drós son* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *dā gón - na drós lags* if you put that on, you will be warm *Mil.*; *tse yčig drós - pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

དམན *dha-mán* *Ld.-Glr.* *Schl.* fol. 17, b., v. *lda-mán*.

དྲི *dhu-ti*, (ལྷུ་ཏི a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbu-ma* (cf. *ytüm-po* and *fig-le*) *Thgr.*, *Mil.*, *Wdi.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rluñ* in the body (which would agree with ལྷུ་ to blow, and with πνεῦμα), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *ā-ba-dhuti* are quite the same. — *ā-ba-dhuti-pa* *Tar.* 187, 8 is a proper name, *Schf.*

དེ་ལ་ *dhe-lá*, *Hind.* *पैसा*, half a paisa, the smallest coin, equal to the tenth part of a penny, *W.*

གདག་(ས) *ydag(s)* 1. fut. of *dogs-pa*. — 2. *ydags* the light, day *Cs.*, opp. to *sribs*. — 3. in *Stg.* *ydags-pa* occurs frq. as a translation of བླ་མ་ wisdom.

གདང་, དང་ *ydāñ, rdañ (ldañ?)* 1. clothes-stand, rack or rail for hanging up clothes, *ydāñ-la gos dzār-ba, gēl-ba*; *ydāñ-bu* 1. peg or nail, for the same purpose. 2. *skās-kyi ydāñ(-bu)* *Lex.*, \**āral-dāñ*\* *W.*, step of a ladder. — 2. col. for *ydāñ*.

གདང་བ་ *ydāñ-ba, ydāñs-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *ydāñ-pai kro-zāl* an angry face with the mouth wide opened *Glr.*

གདངས་ *ydāñs* 1. music, harmony, melody, = *dbyañs, snyags*, also *ydāñs-snyan*; *ydāñs byéd-pa* to make music *C.* — 2. resp. for *dprāl-bu* forehead *Cs.*

གདངས་པ་ *ydāñs-pa* 1. v. *ydāñ-ba*. 2. resp. one recovering from illness, convalescent, with *snyun, bsnjui-ba* *Lex.*; \**ra dañ*\* *W.* he has recovered from his drunken fit, has become sober again.

གདན་ *ydāñ*, གཤམ་, resp. *bzugs-ydāñ* *W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *bol*; *ydāñ-kri* a throne *Glr.*; *ydāñ-rābs* a succession of teachers *Tar.* 199, 4. The word is much used in polite expressions: *ydāñ dlegs-pa* to take leave, to withdraw, to depart; *ydāñ-su* 1. place of residence, *bla-mai* *Mil.*; *dga - ston - gyi* place of a festival *Glr.* 2. situation, position, rank, ni f., *Mil.*; *ydāñ-dren-pa* to invite, = *spyāñ-dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; \**dan-su-čē*\* *W.* id.; \**dun-kyal-čē*\* *W.* to accompany, as a mark of attention; *dan-peb-pa* to arrive *Sch.*

གདན་བ་ *ydāñ-pu*, fut. of *dēbs-pa*.

གདན་ཀྱ་ *ydām-ka* *W.*, *ydām-ña* *Lex.*, choice, election, \**dām - ka čō - čē*\* *W.* to choose, to elect; *ydām-ña byéd-pa* *Lex.* id.

གདན་པ་ *ydām-pa*, fut. of *dōms-pa*, *ydāms-pa*, pf. of *dōms - pa*, to advise, *rgyāl-po-la ydām-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *ydāms-pa* subst. advice, counsel, doctrine, precept, *ydāms-ñag*, *W.* \**ydāms-ka, ydāms-ka*\* (cf. *kā-ta, kā-lta*), resp. *zāl-ydāms, bka - ydāms* id.; *ydāms-pa čig zu* we ask for some advice *Glr.*; *pān - pa ydāms - pa* a good advice; *ydāms-ñag stōn-pa* *Lex.*, \**dām-ka*, or *kā-ta tāñ-čē*\* *W.* to give an advice, to advise; *ydāms - ñag dōms - pai čig* the imperative mood, expressing command or exhortation *Gram.*

གདང་བ་ *yla-ba*, eleg. for *dug-pa* *B.* and *Khams*, 1. to be, to be there, *du*

*ya* how many are there here? *Zam.*; *egyir-gin ya Glr.*; *rtog-tu ydao* he or it may be discerned, distinguished *Dzl.*; *pyin-nas ya* he had arrived *Mil.*; no other negative than *mi* can precede it: *zabs-mtil-la cu reg-pa tadm-las mi ya* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *rtéys-par ya* he may possibly go, *Pth.*; *di yin-pa* (col. for *par*) *ya* he seems to be this (man) *Pth.*; cf. *dug-pa*. — 3. to say, cf. *mchi-ba*.

གཤམ་བ་ *gdal-ba* another form for *rdal-ba*.

གཤིང་བ་ *gdin-ba* another form for *din-ba*; also sbst.: *ydin-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གཏུ་བ་ *gdü-ba* 1. another form for *sdü-ba* to gather, to collect. 2. another form for *gdün-ba*(?) *Sch.*: to love; cf. *rnyed-la ydu Zam.*

གཏུ་བ་ *gdü-bu Glr.*, *gdü-gu Glr.*, *gdub-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lug* (resp. *pyag*) - *gdub* bracelet; *rkañ* (resp. *zabs*) - *gdub* foot-ring; *sör* (col. *ser*) - *gdub* finger-ring *Glr.*; *yser-gdub* gold-ring, *dñul-gdub* silver-ring; *yser-ser-gdub* a golden finger-ring; *\*täg-čē\** *W.* to put on (a ring).

གཏུ་བ་ *gdug-pa* 1. poison = *dug*, *gdug-pa ysum Dzl.* = *dug ysum*; *zds-su ydug-pa zä-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. noxious, mischievous, dangerous, *ydug-pa-čan*, of animals, demons, wicked men; *dug-abrül ydug-pa-čan* dangerous venomous serpents *Glr.*; *dre-srin ydug-pa mañ* many mischievous demons *Glr.*; *ydug-pai bädni-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *ydug-pai nä-ro* wild screams *Mil.*; *ydug-rtab* ferocity, malice, spite *Mil.*; *stär-bu ydug-pa tsér-ma-čan* buckthorn with horrible spines *Wñ.*; also for mischief done by evil spirits *Mil.*

གཏུ་བ་ *gäugs* I. resp. *dbu-gdugs* 1. parasol, umbrella, *B., C.* — 2. canopy, bal-

dachin; *spyi-ydugs* a covering, shelter, awning, for several persons *Glr.*; *ydugs bñbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. mid-day, noon, *sän-gi ydugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *ydugs-méd ydön-pa ydugs-kyis ydünis* an unprotected face is molested by the heat *Lex.*; *ydugs-tsöd* 1. noon-tide, dinner-time, 2. dinner.

གཏུ་བ་ *gdün*, resp. for *rus(-pa)*, 1. bone, bones, remains, esp. as *riñ-bröl*, also *gdün-rüs*, *sku-ydün*; *yser-gdün*, *dñul-gdün* the gold and silver palls covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, *rigs ni rgyal-rigs-so, ydün-nigau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sans-rgyäs-kyi ydün Dzl.* the spiritual children of Buddha, the saints; *ydün-brygyud yod* the house, the family, is still existing *Glr.*; *ydün(brygyud) dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *ydün-sgröm Sch.* coffin, *Schr.* funeral urn. — *ydün-rtén* funeral pyramid containing relics, cf. *mčod-rtén*. — *ydün-rabs* generation, *nä-nas ydün-rabs liä-pa-la* in the fifth degree after me *Glr.*

གཏུ་བ་ *gdün-ba, ydüns-pa* I. vb. 1. to desire, to long for, *zäs-la, liä-la, Glr.* and elsewh.; *\*duñ duñ čö-čē\** *W.* id. — 2. to love, *ñin-tu ydün-bai ma yčig* my own dearly beloved mother! cf. *brtse-ydün*. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; *\*nyin dün-te\** *W.* sad, sorrowful; *ydün-bar byéd-pa* to make sad, to distress, *yčün-gyi sēma-la*, the mind of others. — 4. to be dried, *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. desire, longing, lust, *ydün-ba ži* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-ydün-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. affliction, misery, distress, torment, pang, *ydün-bai skad* a plaintive voice, doleful cry *Glr.*

མཐུང་མ་ *ydün-ma*

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གནོད་ *ydön*

III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *ydün-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *ydün-sēms* love-longing *B.*, and col.; \**ā-ma-la dūn-sem-can* རྟུག་ *W.* he tenderly loves his mother.

མཐུང་མ་ *ydün-ma* beam, piece of timber, *md-ydün* principal beam, *bü-ydün* cross-beam; *ydün-kēbs* beams projecting over the capital of a column *Glr.* — *ydün-sgrig* a raft *Ld.* — *ydün-dēbs* *S.g.* pedestal, base(?) — *ydün-zām* a bridge of timber or of poles. — *yilün-ān* *Sik.* fir-tree (*Pinus abies*).

གུད་པ་ *ydūd-pa* love, longing *Sch.*, cf. *ydū-ba*.

གུད་བུ་ *ydūb-bu* v. *ydū-bu*.

གུད་པ་ *ydūb-pa* *Stg.*: *zūs-la*, adj., frugal, temperate?

གུམ་(པོ) *ydūm(-po)* a piece *Sch.*, = *dum*.

གུལ་ *ydul* v. རླུ་*ba*.

གུས་ *ydus* v. རླུ་*ba*.

གདག་ *ydeg* v. འདྲེས་*pa*.

གདོང་ *ydön* confidence, assurance, cheerfulness

*Mil.* very frq.; *ydön tōh-pa* to become confident, to take courage, to be reassured; རྩི་མེ་ *ydön tian med* when dying, he has no confident hope *Mil.*; *mi-jig-pai ydön* a strong confidence *Mil.*, *Thgr.*; *ydön-tsād* id., *de-rin tsam yañ sādōd-pai ydön-tsād ma mēis-pas* not being sure whether his life will be spared for one day more; རྩི་བྱོལ་ *ydön-tsād med* without confidence, without any readiness to die *Mil.*; *blo-ydön* *Mil.* and col. = *ydön*.

གདོང་བ་ *ydön-bu*, pf. *ydēns*, *Cs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *mīson-ydön* brandishing a weapon *Lex.*; I also met with: *lag ydön-ba* *Glr.* to raise and move one's hand (in a suppliant manner), cf. *dān-ba* II., and: *bya ydōg ydön-pa* a bird with its wings raised and spread *Ma*.

གདོང་སྐུ་ *ydēns-ka* head and neck of a serpent, *strūl-gyi* *Glr.*

གདོང་སྐུ་པ་ *ydēns-pa* 1. v. *ydēn-ba*, 2. = *ydēn(?) \*dān-pa-can\** *W.*, \**lō-dēn-pa\** *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

གདོང་(པ) *ydön(-pa)*, resp. *žal-ydön*, 1. face, countenance, *ydön skya* a pale face *Lt.*; *ydön-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *ydön-ndag(-po)* 1. a black face; 2. a frowning countenance; *ydön-žin* dejected, disheartened, *krel-méd ydön-žin mi byed-par* impudent and saucy *Glr.*; \**don-brān tūn-cē\** *W.*, \**don-brān-te čā-va\** *Kun.*, to be forward, bold, brazen-faced; *žag-gi ydön-pa* pig's face, pig's head *Sambh.*; *ydön-bži-pa* Brahma ('the four-faced'). — 2. surface, superficies, *sa-yžti*; fore-part, front-part, *dōn-la* adv. in front, in advance e.g. to go *C.*; *ydön-ytād*, *Ld.*: *dōn-stād* just opposite; *ydön(-la)-dēd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *snān-ba ydön-dēd-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *ydön-pyis* handkerchief *Sch.*; \**don-si\** *W.* complexion, *gyur sōn* he has changed colour; to *tug-pa*, and *bsi-ba* it is joined pleon.; *ydön-lhōgs* is stated to imply the same as *grām-bu* *Lt.*

གདོང་མ་ *ydōd-ma* = *yzōd-ma*, the beginning, *ydōd-mai dus*; *ydōd-mar* in the beginning, at first *Mil.*; *ydōd-kyi(s)* first, at first, previously, before *Mil.*; *ydōd(-ma)-nas* from the beginning; *ydōd-nas dag-pa* of primitive purity *Mil.* and elsewhere; *da-ydōd* *Lex.* prob. = *da-yzōd*.

གདོན་ *ydön* (ཡན) evil spirit, demon, causing diseases etc. *stēn-og-gi* superior and inferior (spirits), *Rahu* e.g. is *stēn-gi ydön*, an evil spirit of the aerial or heavenly regions; *stēn-ydön-gyis* རྩི་བ་ *Glr.* = *yzas žag-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *ydön-žen bō-lād*, or *bō-brgyād*, frq.; *ydön-gyis brlāms-pa* *Lt.*, *brlābs-pa* *Sch.*, infatuated or possessed by

some evil spirit; *rdon yug-pa* the entering of a demon into a person; *rdon-mi-za-ba* certainty, surety; *de byun-ba-la* or *de byun-bar ydon mi za* there is no doubt of such a thing having happened; gen. adv.: *rdon-mi-za-bar* undoubtedly, indubitably, *rdon-mi-tsal-bar* Dzl. id.

གཤོན་པ་ *rdon-pa* ('s. fut. of *don-pa*).

གཤོན་པ་ *rdol-pa*, *Lex.* = *rigs-nán*, རྒྱུ་མཉམ་, an outcast, a man of the lowest and most despised caste, still below the *dmá-n-rigs*. The Tibetan word for this caste was perh. originally *dol-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གཤོན་ *rdos* 1. *fetter, chain*; *rdos-tág* *fetter* in a fig. sense, *bondage*, *Thy.* — 2. *material existence* (?), *matter* (?). *rdos-béas*, (*b*)*rdos-béas*, *material, corporeal*, *rdos-héas-kyi lus* *Thgr.*, frq.; *rdos-béas-su grüb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *rdos-méid* *immaterial, unsubstantial*; *rdos-su čé-ba* seems to be the same as *rdos-béas*, and perh. also *rdos-pa dzin* *Lex.* — 3. *rdos bgyáb-pa* *C.* for *W. \*ka kun gyáb-čé\**, v. *rkün-ma*.

གཤོན་པ་ *rdos-pa* 1. = *rdos* (?) — 2. *Cs. mast, sail-yard*; acc. to *Lex.* something pertaining to a ship; *rdos-bu* *oar* *Sch.*

བདག *bdag* 1. *self, na bdag for na nyid* Dzl.

*Ŵ. 14*; gen. in the objective case: *myself, thyself, one's self*; *bdag ston yžan smad* to praise one's self, to blame others; *bdag srui-ba* to devote one's self to solitary contemplation; or as a genit.: *bdag-gi* one's own, my, mine; *bdag-gi séms-la smad* he reproved himself Dzl.; *bdag-tu dzin-pa*; *bdag-dzin* the clinging to the I, the attachment to one's own self, *egotism*, frq.; *bdag dan bdag-gir dzin-pa* attachment to the I and mine *S.O.*; *bdag-tu ltá-ba* prob. id., *Tar. 35, 18, Schf.*: *Atmaka-theory, bdag-méd-pai čos* *Tar. 36, 1* the *Anātman*, the contrary; *bdag-méd rnám-pa ynyis* are mentioned in *Thy.*, prob. = *gán-zág-gi*

*bdag-méd*, and *čos-kyi bdag-méd* *Mil. c. XII.*; *bdag-gir med* *S.O.*; *bdag-méd* ultimately coincides with *ston-pa-nyid*, *Burn. I., 462 med*. In common life, *bdag-med* is also used for another, *\*dag-méd-kyi mi\** id.; *\*dag-méd-la ma tan\** do not give it to another; *bdag-yžan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* I myself, thou thyself, he himself, *bdag-nyid-la yson-čig* listen to me! *Ph.*; *rgyál-po bdag-nyid* the king himself Dzl.; *Ku-čig ni bdag-nyid ráb-tu byün-bar ysol* some ask for the permission of becoming priests themselves Dzl.; *bitag-nyid ba-čig* only for their own persons *Thy.* 2. *subst. the thing itself, the substance, the essence*, *byañ-čub-séms-kyi bitag-nyid yin* I am the essence of *bōdhi*, the personified *bōdhi*, says *Mil.*; *tugs-rjei bitag-nyid (lkon-miog-ysum* o grace personified, *Triratna!* *Gl.*; the *Ommanipadmehūm* is *sañs-rgyās tams-čad-kyi dgōñs-pa tams-čad yēg-tu bdāñs-pai bdag-nyid* *Gl.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čén-po, čé-bai bdag-nyid* = *rdzogs-pai sañs-rgyās* chief Buddha, *Sākyathubpa, S.O.* — 2. *subst. pronoun, first person, I, eleg.*, expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *žrān-bu*; plur. *bdāg-čag, bdāg-rnams, bdāg-čag-rnams*, also in a general sense: we mortals *Thy.*; *bdāg-čag tsōñ-pa-rnams* we, these merchants here Dzl. — 3. the I, the ego = *gān-zag* *Was. (269)*. — 4. *master, lord*, for *bdāg-po*, v. below. — 5. in natural philosophy the element of solid matter; also for air *Stg.* — *bdāg-po* 1. *proprietor, master, lord*; *bdāg-poi agra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtā-pa* (not to be taken as 'definite article' (*čs.*)); thus in many compound words: *kāñ-bdag, kyim-bdag* etc.; *tugs-rjei bdāg-po* lord of grace, *Awalokiteswara, Gl.* init.; supreme lord, liege-lord, *klui bdāg-po = dbāñ-po, rgyāl-po*; patron. 2. *husband, lord, spouse*; hence *\*ā-ma dag-po*, or *erīn-mo dag-po\**, a vulgar and ob-

scene word of abuse. — *bdag(-po)* *byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá-ča bód-kyis btag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdag-tu byás-pai bud-méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mkan*) unowned, e.g. of a dog, *Pth.*; forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

**Comp.** *bdag-rkyén* (as yet not found in books) seems to denote kindness, attention, help, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid*, *bdag-mid* v. above. — *bdag-bzün* *Gl.* prob. = *bdag-po*. — *blag-barün* hermit.

**བདཱ་བ་** *bdü-ba* 1. adj. resp. savoury, well-tasted, for *zim-pa*; *C.* col. *\*dän-te\**.

II. vb., pf. *blas* = *dél-pa*, 1. to drive, to drive out, *pyugs* cattle; to chase, to put to flight *Dzl.*; *lās-kyis, lās-kyi rtün-gis blás-nas* in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, *ču-bos blás-pai glin* land carried away by water *Cs.* — 3. to call in, collect, recover, *bā-lon* debts *Dzl.* — 4. to reprove, rebuke, accuse *Sch.*; *bda-gled byéd-pa* *Lex.*, *Cs.*: 1. to drive, to carry. 2. to examine, to investigate.

**བདར་** *bdar* for *bda-bar*.

**བདར་བ་, དར་བ་** *bdār-ba, rdār-ba*, to rub, i.e. 1. to file, to polish *Gl.*, to grind, to whet; *bdār-rdo* whet stone, hone. 2. to rasp, e.g. sandal-wood *Gl.*; to grind, to pulverize, *pyé-mar bdār-ba* to grind to powder, *Lex.*; *lāgs-bdār* a file, *sā-bdār* a rasp. — 3. so *bdār-ba* *C.* to gnash or grind the teeth; *pyag bdār-ba* to sweep *B.*; *byi* and *pyi bdār-ba* to clean, to polish *Dzl.* — *Ma.* in two passages: to pray earnestly, which is the meaning required by the context, confirmed also by several Lamas. — *mdün-du bdār-ba* *Lex.*: དྲར་བ་, to place in front: to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-ā Sch.*: *\*sēms-kyi brdār-ā* the nerves, sinews(?); *bdār-ā yčōd-pa*, and *rtsa-brdār yčōd-pa* to examine closely *Mil.*; *rañ-gi sēms brtur-ā* čod *C.* take it seriously to heart.

**བདཱ་བ་** *bdāl-ba* v. *rdāl-ba*.

**བདུག་པ་** *bdug-pa* 1. vb. pf. *bdugs*, to fumigate, to burn incense, to swing the censer *Dzl.* — 2. sbst. the burning of incense; perfume, frankincense, more frq. *bhug-spōs*, *bdug-spōs-kyis bdug-pa*, *Dzl.*; *bhug-spōs* ful odours of incense arise *Pth.*

**བདུང་བ་** *bdün-ba* v. *rdün-ba*.

**བདུན་** *bdun*, *Ssk.* བར་, Mong. *šimnus*, the personified evil principle, the Evil One, the Devil, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahri-man of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), ལྷ་མོ་; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdūd-mo*, are mentioned. — *bdūd-rtsi* (འདུན་རྩིས་) 1. the drink of gods, nectar, frq.; fig.: *čos-kyi bdūd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdūd-rtsi-lia-lim* a bath prepared of a decoction of five holy plants, viz. *šag-pa, bū-lu, tse-pād, kām-pa*, and *ām-bu*. — 3. myrobalan, Terminalia citrina, *Wdi.* — 4. a kind of brandy(?) — 5. *bdūd-rtsi-dmār-po* a demon.

**བདུན་** *bdun* 1. seven, *bdün-pa, bdün-po*, cf. *dgu*; *bdün-ču* seventy; *bdün-ču-rtsa-yčig*, (*W.* *\*bdun - ču - don - yčig*), *don-yčig*, seventy one etc.; *bdun-brgyā* seven hundred, *bdun-stön* seven thousand etc. — *lūs-kyi bdün-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-jirág* (ཇེ་ཏུ་ཤུག་) seven days, a week, *S.g.* — *\*dún-na-tse\** *W.* a child born before the natural time, a seven months' child.

བདར་བ་ *bdur-ba* *Sch.* to belong to a class(?).

བདེ་བ་ *bde-ba* (བདེ་བ་) vb., adj., sbst., *bdé-po* adj. *Mil.*, *l.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. to be happy or well; happy; happiness; *mi bdé-ba* the contrary of *bdé-ba*; *ña bdé-ste* as I am quite happy *Dzl.*; *blco* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé - bar jyin - pa* to come to a state of happiness, of rest, to a place of safety; *bdé-bar ymá-pa* to be happy, to live in prosperity; *bdé-bar rton-ba* to let alone, to let another be happy; *Kyod bdé - bar btañ mi yon* we shall not allow you to be quiet *Mil.*; in *C.* col.: *\*žə' dé - mo - la mi žug\** id.; *bdé-bar gyúr-čig*, resp. *bžugs-čig*, be happy! farewell! *W.* *\*dē-mo ʕa žig\**; *bdé-bar btsá-ba*, *\*dē-ñho-la kyé-čē\** *W.*, to be safely delivered of a child; *bde-bar yicys-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* བུན་པ་ *lus dan sems mi-bdē-bar gyúr-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bdē - bai bág-med-na* fearless of adversity *Dzl.*; *mi-bdē-bar gyúr-ba* to ache, of parts of the body; *miul mi-bdē-bar gyúr-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdē, blo-bdē, snyin-bdē* cheerful, merry, glad; *šin - tu tugs-ma-bdē-bar dām-bdas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdē* v. *dga-ba* comp.; *dus-bdē* (*\*-mo\** *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-žags* or *sa-žam*; *žē(-bai)-bdē(-ba)* the happiness of rest, a happy tranquillity *Glr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *žig-rten-gyi bdē - ba - la žags-te* fond of a worldly life of pleasure *Dzl.*; *bdē-ba dan ldan-pa* happy, *bdē-ba-can* v. below; *nas-akābe - kyi bde-ba* a happy situation *Glr.*; *mya-nān-las dās-pai bdē-ba tōb-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtān-*

*gyi bdē-ba-la bkod dgos* I must help him to attain to eternal bliss *Mil.*; *žan-bde* v. *žan*. — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* *\*dē-mo-yin\**) the best thing will be, if I ... *Dzl.*; *\*gho dē-ue yon\** *C.* so it becomes intelligible; good, well-qualified, well-adapted, *Ka l'ie bdē-ba* with good organs of speech *Pth.*; *smra-bdē-žin* knowing to speak well, well-spoken *Pth.*; *nydmas-rtoqs-kyi smra l'ie bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsōg-po*: *\*lam de - mo\** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for beautiful, more accurately: *(l)ta-na de-mo*; *mā de-mo\** splendid indeed! *\*dē-mo man-na-mē\** it is only for show

Comp. *bde-skyid* happiness, felicity, frq.; *bdē - gro* going to happiness, joining the happy (spirits in heaven), also *bdēr - gro*, opp. to *nān - gro*; usually in a general sense, like our 'heaven'; *bdē-gro mto-ris-kyi lus tōb-pa* to receive a heavenly (glorified) body. — *bde - čen* felicity, consummate bliss, frq. — *bde-mčōg*, བཟའ་བུ་, a deity of more recent Buddhism, *Sch.* 108; *Tur.* — *bde - žags* prosperity, welfare. — *bde-stōn* (acc. to a Lama's statement for *tābe bdē-ba, žen-rāb stōn-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyōd* *W.*, *\*de-bōd\** *C.* *\*de-čig\**, col. euphemism for privy. — *bdē-ba-can* བུན་པ་ཅན་, *bdē-ba-can-gyi žin-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amituḥḥa, v. *Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy (*čs.*, བཟའ་བུ་ — *bde-byin* བཟའ་བུ་, source of happiness, n. of *Sitra*; as symb. num.: 11. — *bde - blāg* ease, content *čs.*, acc. to our Lama: quickness, speed, *nād-pa bde-blāg-tu ye's-par gyūr-bai mtsan-nyid* *Wdi.* a sign that the patient will soon recover. — *bde-lēgs* well-being; ... *las bde-lēgs-su gyūr-čig* they shall recover from ... they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa*, བདེན་པ་, I. vb. 1. to be true, and adj. true, *Kyod zér-ba bdén-no*

what you say is true, you are right *Dzl.*; *bdag-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden srid* it might be true after all *Glr.*; *ñin-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par ñés-sam* is it quite certain that this is true? *Glr.*; *é'bden ltós-la bden-par dñig-na*... see whether it is true, and if it is. then... *1<sup>th</sup>.*; *bdén-par dñin-pa* to believe to be true, to take for granted *bdén-dñin ñig-na* the illusion being destroyed *Thgr.*; *\*dén-ñe-ñe\** *W.* (for *ñid-ñes-pa*) to believe, to be persuaded of the truth, frq.; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden ye* Tibetan ambassadors are in your full right *Glr.*; *\*ña á-sál-lu dén-pa soñ\** *W.* I have evidently been right.

II. sbst. 1. truth, in the abstract; but usually: something true, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: true, veracious *Stg.*, (*W.* *\*dén-pu zér-kan\**); *mi-bden-rdzin* this is not truth but falsehood *Glr.*; *bden-pa mtññ-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bñi* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp. I.*, 220. Whether, when *bdén-pa nyñis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *góg-pa bdén-pa* (*Thgy. frq.*). *bdén-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *stññ-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist

philosophy makes but a mockery of truth by identifying it with a negation of reality. — 2. = *bdén-tsig*, v. below; *Mil.*

Comp. *\*dén-dañ, dén-da\** *W.* In truth, certainly. — *bdén-po* a true, a just man (s). — *bdén-brál Cs.*: 1. 'void of truth, unjust'. — *bdén-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewhere, frq. — *bdén-dñin* v. above.

བདེན་པ་ *bdén-pa* = *bdé-bar*; *gani-bdén* whichever you like, at your pleasure; *ñi-bdén* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bdén-bkod* v. *gyód-pa bñer-gro* v. *bdé-ba*.

བདེན་པ་ *bdén-pa* 1. (s). 'abundance, exuberance'; more corr., acc. to *Zam.*, where it is explained by *dñir-ba* and རྒྱུ་མེད་ (unbounded), to extend (intr.) without bounds. — 2. with *la*, to hurt, to injure a person *Dom.* and elsewhere; *dgra bdó-ba* v. *ñlñ-ba*.

བདེན་པ་ *bdén-pa* I. vb. 1. *W.* to get or take possession of, to stow away, to house, *\*stón-tóg\** the harvest; to put into, *\*gim-mi nññ-du\** something into a box; to lay up or by, to keep, esp. *\*dóg-te bñr-ñe\** in store, on hand; *\*ug nññ-du dóg-ñe\** to hold one's breath — 2. *B.* to be in possession, to be possessed of, gen. with *la*, like *gyól-pa, dé-la rás-yug rñg bñog* he is in possession of only one piece of cloth *Dzl.*; *Kyód-la dñi-dra-bai stób-ma bñóg-gam* have you such scholars? *Dzl.*; *nor mi bñóg-pa* *Dzl.* poor; *dñón-pa ni gani-na bñog* *Mil.* where have you (where is) your monastery? *bdag-la pñg-pa bñog* I have a cavern *Mil.*; in an absolute sense: *tabs bñóg-gam mi bñog* are there any means or not? *Ma.*; *W.* *\*yin-dog-ñan\** is stated to mean proud, arrogant; *\*yóg-dog-ñan\** one that saves money, a scraper.

II. sbst. wealth, riches, *B.*; cog to *bdag-po*.

བདེན་པ་ *bdén-pa*, pf. of *dñul bu*, *Dzl.* frq. (s. l. c.)

མདག་པ་ *mdag-pa* a sort of large unburnt bricks of mud or clay *Cs.*



མདག་མ་, མེམདག་ mddg - ma, me - mddg, glowing embers, live or | coals, mddg-mai don a pit for keeping them, e.g. for the purpose of melting metals *Sg*.

མདུང་ mdaṅ, also mdaṅs, 1. C., B. yesterday evening, last night, frq.; mdaṅ-gi rmi-lam, also mdaṅ - stam - gyi rmi - lam *Glr.*, *Pth.*, last night's dream. — 2. W. yesterday (of ka-rtadā); mdaṅ-edā *Lee.*, Ca.: 'yesterday and to-morrow, now-a-days'; perh. error. for don-edā.

མདུང་མ་ mdaṅ - ba *Sch.*: mdaṅ - bai ynas place of cremation, the spot where the burning of the dead takes place.

མདུང་མ་ mdaṅs I. *Sek.* མེགས་, མེགས་, 1. resp. *aku* mdaṅs brightness of face, fresh and healthy complexion, also with bñin-gyi Ca.; mdaṅ - gi mdaṅs bright eyes *Lt.*; yzi-mdaṅs = mdaṅs; dmdr - bai mdaṅs fresh, ruddy complexion *Glr.*; dmdr-bai mdaṅs-kyis with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *proq.*, frq., or its fading away, *for Lt.*; in a relative sense: appearance, exterior, look, mdaṅs-nān bad, ugly appearance *S.g.* — 2. *Med.*: a hypothetical fluid, the most subtle part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise*, Hindu Syst. of Med., Calcutta 1845, p. 42. 54. 201. — mdaṅs-begyr n. of a species of bile. — 3. brightness, lustre, splendour, in general, nyi-mai, *jai B.* and col.; fig.: dbān-poi mdaṅs-ma mug ni nā-lā med *Pth.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. dprāi-ba forehead.

མདུང་ mda 1. arrow, rgyāb-pa, *phēn-pa* to shoot (an arrow); smyig - mda an arrow of reed, lāgs-mda an iron arrow; dāg - mda a poisoned arrow *Mil.*; dprāi-bai mda an arrow lodged in the forehead *Glr.*; mē-mda 1. a fiery dart. 2. gun, fire-lock C. — 2. any straight and thin pole or piece of wood, e.g. the stem or tube

of a tobacco-pipe; ðit - rtai mda pole or beam of a carriage; lāgs-mda an iron bar or rod, a ramrod etc.; ðu-mda a jet or shoot of water, frq.; \*(a)kār-da\* W. a shooting star. — 3. = mdo 1. — 4. symb. num.: 5.

Comp. mda - kñi loop-hole, embrasure. — mda - mñan 1. an archer. 2. an arrow-maker *Glr.* — mda-rgyān the range of an arrow-shot *Glr.* — mda-sgrā the feathers of an arrow Ca. — mda - ðu the waters discharged from the lower parts of a valley, opp. to ph - ðu, those of the upper part *Glr.* — mda - lñā the notch at that end of an arrow which is placed on the bow-string *Pth.* — mda-dār a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Glr.* mda-dñ quiver. — mda - pa an archer; mda-dpñ the commander of the archers, a high military rank C. — mda-sprād v. sprād-pa. — mda - bér perh. the more correct form of ta-bér. — mda-bo a large arrow. — mda-mō arrow-let, a kind of fortune-telling by means of arrows. — mda-rñdñ byñd-pa to amuse one's self with the shooting of arrows Ca. — mda-tso a troop of archers Ca. — mda-rgyū bow and arrows *Dzl.* — mda-bzo-pa arrow-maker. — mda-yāb *Glr.* 1. *Lex.* = ph - ðu, fence; hence parapet, railing; yet a Lama from Tashilhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. a covered gallery on the top of a house C.

མདུང་ mduṅ 1. lance, spear, pike, mduṅ-skār-ba to brandish, to whirl a spear Ca.; mduṅ - kyim *Dzl.* 96, 9 a frame for leaning spears against; mduṅ-mñan a maker of spears; mduṅ-tñā, or tñāb-mduṅ a short lance or pike, a javelin. — mduṅ-togs *Mil.*, mduṅ-pa a spearsman, a lancer. — mduṅ-dār a lance with a little flag at the top. — mduṅ-rtse top of a spear, spear-head; mduṅ-ñiñ shaft of a lance. — mduṅ-bzo-pa =

*mdün-mkan.* — *mdün rtse-ysümi-pa* trident.  
— 2. sting, of insects *U.*, *W.*, *mdün bgyab-*  
*pa* to sting. — 3. *yer-mdün*, *diul-mdün*  
prob. the two frontal muscles *Med.*

མདུད mdud *Lt.* a medicine (?).

མདུད་པ་ mdud-pa a knot, *mdúd-pa bór-ba*  
frq., *dúd-pa Lt.*, *byéd-pa Cs.*,  
\*gyáb-*ce* *W.*, to tie or make a knot, *agrol-*  
*ba*, *grol-ba*, to untie (a knot); \**dól-dud*\*  
*W.* sliding-knot, slip-knot, \**hin-dud*\* *W.*  
a regular knot; *akra-mdúd* knot or bow  
of ribbons holding together the long plaits  
of the women; frq. fig. *ser-snai mdúd-pa*  
bonds of avarice *Mil.*; \**nyin-dud dól-ce*\*  
*W.* (to untie) to open one's heart to a  
person; *mdúd-pa-can.* 1. full of knots, knotty.  
2. cloddy (?) *S.g.* — *mdúd-dra* a disease  
of the membrum virile, prob. paraphimosis  
*Mng.*

མདུད mdun the fore-part, the front-side of  
a thing; the vis-à-vis, *mdün-gyi nám-*  
*wka-la* in the heavens before him, over  
against him, *Gl.* and elsewh.; *mdün-gyis*  
adv. coram, face to face, *mdün-gyis ltá-ba*  
to behold face to face; gen. c. *la*, *na*, *du*,  
*nas*: 1. adv. before it, at it, to it, from it;  
2. postp. before, at, to etc.; *mdün-la ón-*  
*ba*, or *sleb-pa* to come up or near, *ráni-gi*  
*mdün-la sleb ma bñug* he did not allow  
(the pursuer) to come near; *mdün-du*  
*skúr-ba* to send in advance; *mdün-du*  
*yün-pa* to come near, to approach;  
to hasten to *Pth.*; *mi mán-po tségs-pai mdün-*  
*du* in the presence of a great number of  
people *Dzl.* — *sku-mdün-pa* a waiting-man,  
valet de chambre, v. *sku.* — *mdün-léög* v.  
*léög-tse.* — *mdün-na-don* (*C.* \**dyn-nán-*  
*dyn*\*) 1. *Lex.* བུ་རྒྱུན་, court-chaplain, do-  
mestic chaplain or priest; so prob. also *Tar.* 58,  
17. — 2. at present: a high civil officer or  
functionary, — *bka-blón*, vizier, *Stg.* and  
elsewh.

མདུན་མ་ mdün-ma, frq. in later lit.; one  
Lama explained it by *mds-pa*,  
another by: 1. wife, 2. things, concerns; *jig-*  
*rtén-gyi mdün-ma* = *jig-rtén-gyi bya-ba.*

མོད་ mdeu, *Sch.* also *mdo-ka*, arrow-head  
*B.*; *mdo-sül Cs.*: 'the furrows or  
grooves of an arrow-head'.

མོད་ mdo 1. the lower part of a valley, where  
it merges into the plain (opp. to *pu*),  
— *mda*; more frq. the place where one  
valley opens into another, hence in gene-  
ral: the point where two valleys, roads  
(*lam-mdo*), rivers (*tsé-mdo*) meet; *lam-*  
*sran-mdor* at the street-corners *Dzl.*; *ysüm-*  
*mdo*, *bzi-mdo*, *léög-mdo* the point where  
three, four, several (roads etc.) meet, esp.  
*bzi-mdo* a crossing, cross-road, as a place  
of incantations; *mdo* prop. n. (in full: *dar-*  
*rtse-mdo*) province of the eastern part of  
Tibet, v. *Kams*; \**dó-ru*\* in *C.* used as  
postp. = near, with, by, \**nye do-ru*\* with  
me, \**yul-gyi do-ru*\* near the village. —  
2. *Skt.* མཐོག་, aphorism, short sentence or rule,  
axiom; hence *mdó-ru*, *mdor*, *mdó-tsam sdu-*  
*ba* to contract, abridge, epitomize, to give  
only the main points, frq.; *mdor(sdu)-na*  
in short, in general, altogether, on an average,  
denique, frq. — 3. *Sūtra*, in the more re-  
cent Buddhist sense, religious treatise or  
dissertation, a sacred writing, *mdo-sulé* a  
collection of *Sūtras*, a part of the Kan-  
gyur; *mdo-sde-pa*, *mdo-sde-dzin* Sautrān-  
tika, a school of philosophers, v. *Tar.*;  
*mdo-mdā* title of several collections of *Sū-*  
*tras*; in quoting passages: *mdó-la*, *muló-*  
*las*, in the *mdo*, according to the *mdo* (viz.  
is said, is written etc.) *Stg.*; *mdo-sñob*  
giving a benediction to the host for his  
entertainment *Mil.*, cf. *Köpp.* I, 143. At  
present a distinction is to be made between  
*mdoi* or *dbá-mai lam*, and *snégs-kyi lam*,  
i. e. between the doctrine of the sacred  
writings and a faithful and systematic study  
of them, — and of the more modern mysti-  
cism, which is mixed up with Siwaism,  
and seeks to obtain spiritual gifts by means  
of witchcraft, thus saving trouble and time;  
v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs.*  
*mdó-can* prudent, *mdo-med* imprudent, cf.  
*do.* —

མོད་ལེ་ mdo-lé, the tibetanized མོད་ལེ་ *Hind.*  
sedan-chair *Pth.*


**མདོག mdog**, resp. *sku-mdog*, colour (cf. *ka-dog*) *B.*, *C.*; *mdog-léys* of a beautiful colour; *mdog-mdzës* 1. id., 2. 'a rose.' (s.; *mdog-dkar-kā* perh. the more corr. spelling for \**do-gar-kā* *W.*, light-blue; *mdog-yail* a species of gall, lit. 'purifier of the skin', *Med.*

**མདོངས་ mdons** 1. the white spot, blaze, star on the forehead of a horse *Glr.* and elsewhere; 2. the eye in a peacock's feather; *rmā-byai mdons*, *agro-mdons*, *mdons-agro* peacock's feather; *mdons-mfa-čan* turkey-hen (s.).

**མདོངས་པ་ mdons pa** = *lön-ba*, blind, physically and morally, *B.*, *mig-mdons-pa*, *mdons-par gyir-ba*, to get blind, to be made blind *Dzl.*

**མདོངས་ལཱེས་པ་ mdons-yol-ba** *Mil.*, *mdons-söl zü-ba* or *byed-pa* (s.), to congratulate, to wish joy to another (s.); *Zam.* explains it by *dim-pa* to wish, another *Lex.* by *ñö-dya* joy; in the passage of *Mil.* it seems to signify thank-offering.

**མདོངས་ mdons**, sometimes written for *doms*.

**མདོས་ mdo** a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

**དང་པ་ dag-pa** 1. *Sch.*: 'clay; cleaving, adhesive, sticky.' In *C.* = *jin-pu* (*W.* \**kā-lag*\*) a mixture of clay and water; *day-zāl* *S.g.* prob. id.; *dag-pa sbyin-ba* to make such a mixture, (s.); *dag-sbyar* covering, or stopping up with clay, e.g. the chinks of a wall or door, \**dag-jar bül-ba*\* to render such service to a meditating Lama as an act of piety. In *17th.* *dag-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldag-pa* (s.); *ldag-gu* *Lex.* = *skyō-ma*, pap, pulp, prob. = *ldé-gu*. — 3. pf. *dag*, 1. to clear, to wash away, to wipe off, *lri-ma*, frq.; *rtā-la sol-byig* (to clean) a horse marked or blackened with charcoal *Glr.*; *dag-agrib* (to wash off) the filth of sin *Glr.* 2. to disappear, of sinful thoughts *Glr.*, sometimes *ynās-su* to their own place, is added

pleon. *Mil.* — Participle *dag-pa* clean, v. *dag-pa*.

**དང་ dan** v. *dad*.

**དང་པ་ dan-ba** *Sch.* to come to, to arrive at; cf. also *bryga-dans*, sub *bryga*.

**དང་, དང་ dad, dan**, resp. *sku-dad* or *dan* *Lex.* funeral-repast.

**དང་ dan** a train of persons, *for-dab* retinue (s.).

**དང་མ་ dab-ma** 1. wing, *sprig-pa* to shake (the wings) (s.), *yyōb-pa* to clap them (s.). — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; *lab-bryyul* eight-petaled *Glr.*; v. *Schl. Buddh.* 248. — 4. any leaf, a broad leaf, also *to-lab*. — 5. fan (s.). — 6. flag (s.). — *dab-žags* a winged animal, bird, frq. — *dab-rāns-pa* full of leaves; with leaves fully developed *Sch.* — *dab-yōg* flag-feather, quill-feather. **དང་མ་ dab**, rarely *dab*, the side, lateral surface, of a hill, of the body etc.; surface, *mč'in-dabs* of the liver *Med.*; in a more general sense: *sgül-dabs* the lumbar region *Med.*; pleon.: *nāgs-dabs-na* = *nāgs-na* in the woods *Mil.*

**དང་ dan** mud, mire, swamp, earth and water, = *dag-pa*, but as a product of nature; *dam-rdzāb* *B.*, \**dam-tsōg*\* *W.* id.; *dam-du*, *dam-rdzāb-la byin-ba* to sink into a swamp; \**dam-pāg(s)*\* *W.* muddy plash, slough. — *dam-bu* reed for thatching, writing etc.; (s.) also sugar-cane; *dam-bu ka-ra?* prob. a species of reed in wells or ponds *Wūn.*; \**dam-bur*\* *W.* sugar-cane.

**དང་ཀ་ dam-ka** *Zam.*, *dām-ja*, *dām-na*, *dām-pa* (s.) choice, option, *den sañ dām-ka byed-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydām-ka*.

**དང་པ་ dam-pa** (or *dām(s)-pa* *Glr.* prov.) pf. *dams*, imp. *dom(s)*, to choose, to select, a bride *Glr.*; *mi-ytsin-ba dām-pa* such as choose impure things, cynical, lascivious characters *Stg.*; *dam-rin* choosing, turning over in one's mind a long while; *lgrā-bo yün-pa mi ytan dām-rin tūba-kyis ydul* prob.: not losing sight of your enemy, constantly watching, put him

down, as soon as an opportunity offers, *S.g.*, and hence *že-sdān dam-rin* a long lingering, lurking grudge *S.g.*

འདྲེན་ *dā-ba*, pf. *dā-das* (prob. vb. n. to *bāi-ba*, *dā-dā*) to pass over, 1. to travel over, to clear a certain space, *tan de* this plain *Sambh.*; *žag di-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las*: to go beyond, to surpass *Dzl.*; *lha-las dās-pai* *spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; to exceed, *tsād-las* the measure *Lt.*; *grān-las dās-pa* *Tar.* surpassing number, innumerable; *badm-byai yāl-las* (surpassing) the understanding or imagination, inconceivable *Gl.*; to transgress, to trespass against, *bki-las*, *krims-las*, a commandment, a law — *gāl-ba*; to get over a thing, to get the better of, to overcome, — *ryādl-ba*; to go away from, *mya-nān-las* q.v.; to let go, leave off, abandon, *čos-las* one's religion *Thgy.*; *blō-las dās-pa?* — 3. with or without *dās-las*, *tse*, resp. *sku*, to depart this life, to die; *das-po* the deceased, defunct, late, *Lex.*; *\*dā-lōg\**

*W.* the soul of a deceased person, ghost, apparition; the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. *bar-do*. — 4. to pass by, — to disappear, *nyi-zlā dās-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: to pass away, to elapse, *dās-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu dās-nas* after nine months *Lt.*; *dus-lō* the year past, *dās-zlā* the month past, *dās-žug* the day past; *\*dā-zāg-lu\** *W.* the other day, lately; *nyān-mtsān čos-kyis dā-bar bya* day and night are spent in religious exercises; *dge-bai byā-ba kō-nas dus da Tar.* (time) spent in none but works of virtue. — *dā-ga (-ma)* *Čs.* hour of death, *da-gu-ye-čes* ལྟགས་ལྟགས་, knowledge of the hour of death (title of a book).

འདྲེན་ *dār-ba* to tremble, shudder, shiver, *grān-bus dār-ba* to shiver with cold; *žiga-pas* (to tremble) with fear; *dār-zān gāl-ba* id.; *dār-bar gyūr-ba* to begin to tremble; *dar-yim* *Sch.* doubting,

wavering, undetermined, *dar-yim byēd-pa* to doubt, to waver.

འདྲེན་ *dāl(?) ru-dāl, ru-drēl* a single horn *Sch.* — *bad-dāl* prov., being left exhausted on the road, sinking under fatigue.

འདྲེན་འདྲེན་ *dāl-dāl* v. *tā-bag*.

འདྲེན་ *dāl-ba* — *dāl-ba*, *ču-dāl* still water *Lex.*

འདྲི་ *di* demonstr. pron. this, *nai bu di* this my son; *nai di* this of me, i.e. that which I am doing just now *Gl.*, what I am experiencing just now *Mil.*: the present, the respective, *gyāb-pu-po di* the respective performer (of an incantation) *Dom.*; such a one, *bdag min di že-byā-ba* I, such and such a one *Thgr.*, also *di dan di (-lta-bu)* and similar expressions, *nas kyōd-lu di dan di-lta-bu žig shyin-no* I give you such and such a thing. On the difference between *di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *di-ka-rān* is used also for just here. just now *Mil.*; *di-lta-ste* for instance, to wit. such as, viz.; also pleon. with *žē-na*: *nyis gan žē-na di-lta-ste Wān.*; *či pyir žē-na di-lta-ste Pth.*; *di-ltar so*, in this manner, *či pyir kyod di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *di-ltar-ro* it ran thus, it was to this effect, of this purport *Gl.* frq.; *na di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *dus-byas čos-rnams di-ltar bltu* 'compounded things must be regarded thus' — the word *di-ltar* is meant to be accompanied by a snap of the fingers (*se-gōl*, or *skūl-čig-ma*); *di-nas* from this place, from this time present, as yet, still. *di (dan) piyi (-ma)* the present and the future life, frq.; *di piyid edē-pa, rje-bu* to exchange this life for the future one, i.e. *tse pyi-ma blō-btān-ste dii don gyāb-pa* to be earthly minded *Č.*; *\*di-zug, i-zug\** *W.*, so, thus; *\*di-rin\** *W.* to-day; *di-ru* (come) in here, into this place; here, at this place, frq.; now, seldom.

འདིག་ *dig* stopper, stopple, also *ka-dig*; \**dig-æ* *Ld.* to put in a stopper; to stop up, to close with a stopper; \**dig-ril* *C.* musket-ball. Cf. *dig*.

འདིང་བ་ *diin-ba*, pf. *btin*, fut. *ydin*, imp. *fii(s)*, to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, strew, grass or hay to lie upon, ashes on the snow etc.; \**btin-ba* subst. *W.* a small carpet, on which the Lamas use to sit; \**mal-btin* *C.* bedding, pillow, or blanket. — *diin rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདུ་ཆ་ *du(n)-ka* meeting-house, house of assembly; *chos-ñal-pai* (quasi) church, chapel *Dzl.*

འདུ་ཁྲུག་ *du-kriug* tumult, riot, uproar *C.*

འདུ་བ་ *du-ba*, pf. *du*, (vb. n. to *sdud-pa*)

1. to come together, to assemble, of men and animals; *duin-kän-du* *Dzl.*; *du-nam na du* are they already assembled? *dui* with (a person) *Tur.*; in order to fight *Stg.*; of things: *nyes-pa tams-ñad dei lüs-lu du*, v. *nyes-pa*; *du-ba* and *du-pa* subst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *du-sa* meeting-place *Gl.*; *las-mi man-po du-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, \**dzom-du yin-gin du* *C.* they flock or crowd together; *tsun-du* the assembled traders or dealers, the market frq.; *skyabs-kun-du* 'a collection of all the refuges' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kyo-ñag-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *bräl-ba*), e.g. the soul uniting with an organ of sense, like *sdab-pa*, *Mil.* 2. *du-byas* composed of two or more ingredients, *du-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, \**aril du-te dug* *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-ros du-pa* a

compressed system of religion. — 4. *du-pa* to consist of or in, *nyis-su du-so* (religion) consists of two things *Thgy.*; *snan-rid sems-su du-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: to be drawn together, to contract, to shrink, \**du ça dug* *Ld.* it shrinks, e.g. wood or paper from heat; \**tsa-du* *C.* prob. *cramp, spasm, convulsion*; \**du-kän* *Ld.* elastic, springy.

འདུ་བྱེད་ *du-byed*, *Sak.* བྱེད་པར་ (the Tibetan word is nothing but a literal translation of the *Sak. saiskira*; cf. also *du-ñe* and *piñ-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདུ་འོ་ *du-dzi* noise, bustle, din, clamour, *du-dzi med-pai dben-pa di* this solitude without any noise *Mil.*; *du-dzi-la nyin-pa* to live in the midst of the bustle of worldly affairs; *du-zin*, *du-lün* *C.* id.

འདུ་ཤེས་ *du-shes*, *Sak.* ཤེས་པ་ ('con-scientia') corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeling, sense, thought, consciousness may be employed for it: *nór-la rtog-tu yod-pai du-shes skyed-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lün-la grui du-shes ñyug-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyé-bai du-shes byun* the perception, the feeling of discomfort arises *S.g.*; *kró-bai du-shes spän-ba* to detest the idea, the thought of anger *Dzl.*; *dge-bai ñyögs-la du-shes cün-zad kyan ma ryes* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *ñäga-pai*

*du-ñes-can* entertaining thoughts of sensual pleasure *Glr.*; *du-ñes slar rnyed-pa* to recover from a state of insensibility; as vb.: *du-ñes-pa, mya-nian-dus tob du-ñes-te* imagining that I shall obtain Nirvāna *Thgy.* As one of the five *ñān-po* it is translated by *idea* (*Burn.* I, 511), by *perception* (*Köpp.* I, 603). The three terms *du-ñes-can, du-ñes-med-pa, du-ñes-med-mñ* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* 725, 7), *du-ñes-can* refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies rational beings (man), the second irrational beings (higher animals), and the third quite irrational creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདུག་པ་ *dag-pa* (eleg. *yalā-ba*, resp. *bzugs-pa*) 1. to sit, syn. with *sñod-pa*; with *na, la* etc.; to sit down with termin. or *lu*; to sit up (in bed); *dag-par gyūr* to get seated *Dzl.* V-S, 6; to remain sitting, to keep one's seat, *Dzl.* V-S, 7; to remain, to stay, *dir ma dag-par soñ zig Dzl.*; to remain behind, to stay at home, with or without *ñyir, kytin-na* etc. *Dzl.* — 2. to be, to exist, to live *Glr.*: ... *skabs-med 'dag-go?* there is no chance of ... Yes, there is! ... *dag ñes-nas* knowing that ... is still alive *Dzl.*; *drān-sron byed-ñin dag* he lives as a hermit *Dzl.*; to be, to live at a certain place, *ñas-na dag-pa* the being somewhere *Gram.*; *pa-mā gān-na dag* where are my parents now? to be at home *Dzl.* and elsewh.; to

be extant, to be found, *can mi dag* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ko-rān dan (kor) bu brgyad dag-pa* he and his eight children being with him *Mil.* (*yōl-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, ... *yōl zā-ba ... na dag* the account of being ... is to be found in ..., *Glr.* — 3. to be, as copula, in *B.* often with termin.: *kyim-par dag-pa* to be a layman *Stg.*; *rktān-pu kral-lor dag* the foot was variously coloured *Dzl.*; *di-rnams mi-ma-yin-du dag-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: to have become, or to be translated by: in, as in the following: *ryga - gur - gyi yi - ger dag-pas* to be (written) in the Indian language *Glr.* — 4. to be, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yōd-par dag-pa = yōd - pa Glr.*; frq., however, indicating doubtfulness and uncertainty: *na ni ñān čī-bar dag* may be I shall die to-morrow *Glr.*; *Kyel ... yin-par dag* you seem to be, you are, I dare say *Mil.*; *gro dgos-par dag* I suppose you must go *Glr.*; *stir-bar dag* it will probably be given *Glr.*; *ma mñōi-na mi rtōgs-par dag* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yōl - pa*, q. v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *dag-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol dag* it makes its appearance, comes to light, *Glr.*, *bdag dag* they were destroyed *Glr.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer dag* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (B. and onl.) and *ciñ* (H.), denoting a continued action, state, or condition, as in English: I am looking. — *diig-yus*, *diig-sa*, place of residence, abode.

འདྲུབ་ *dul-pa*, pf. *btud*, fut. *yiud* (Ca.), imp. *dud*, *tul* (Cs.), to bend or bow down, to incline, *rná-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; to bow, to make a bow, *la*, to a person; *zöbe-la* at a person's feet, to kneel down before a person.

འདྲན་ *dun*, *go-dün*, = *sna-togs* of several kinds, divers, sundry, various, *Lar.*

འདྲན་བ་ *dün-pa* 1. vb. to desire, to wish earnestly, with *la*, *nyän-pa-la mi dün-pa* they not having any desire to hear *Pth.*; *dge-ba-lu* to strive after virtue, frq.; also *dün-pa* alone (without *dge-ba-la*) id. *Thg.*; \**lo čij-la dým-pa*\* C. religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. a desire *Thgy.*; a supplication *Dzl.*, *Glr.* Cf. *dün-pa*.

འདྲན་མ་ *dün-ma* 1. advice, counsel, *nän-pa* a bad advice *Ma.*; *döbe-pa* to give advice; *byéd-pa* to take a resolution *Mil.* — 2. consultation (v. examples sub *čün-ba*), *čün-grös* id.; *da-lün-gyi dün-grös di-la* at this present consultation *Glr.*; \**düm-ma jk'e-pa*\* C. to consult, to confer with (a person about a matter). — 3. council, *dün-mar* *bodus* they called a council together *Mil.*; esp. in compounds: *dün-kañ* = *dün-kañ* q.v.; *dün-sa* meeting-place, assembly, frq.; union, association, society, *dge-dun* an association of clerical persons. — 4. v. *dum?* *nyen-dun* harmony amongst relations, *Stg.* — 5. the state of being a bride; bride, f., and perh. *Glr.*; cf. also *dga-dün* sub *dga-ba*. — 6. = *mün-ma?*

འདྲན་ཁ་ *dub-snyoms* *Sch.* a state of comfort, ease; *dub-krags*, an interruption of that state, discomfort.

འདྲུང་པ་ *düm-pa* 1. vb. to reconcile one's self to, to be reconciled with, *täb-pa* *düm-ma* if contending parties are reconciled with one another; *rtäg-tu mi düm-*

*mo* they are constantly at variance *Dzl.*; \**düm-fa*\* (lit. *kra*) C. contract, agreement, = *čad-don*. — 2. sbst. concord, union, peace *Cs.*

འདྲུར་ *dur* thick and clammy *Sch.*

འདྲུར་བ་ *dur-ba* to trot; *dur-grös* the trot.

འདྲུལ་བ་ *dül-ba* I. vb., pf. *btul*, *tul*, fut. *yiud*, imp. *tul*, *W.* \**tül-č'e*\* 1. to tame, to break in, *rta*; to subdue, conquer, vanquish, *dgra*; sometimes even to kill, to annihilate *Pth.* — 2. to till, cultivate, waste land; to civilize, a nation, which with the Buddhist is the same as to convert, frq.; to educate, to discipline, to punish; *ydül-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydül-bya* id. frq.; also used substantively: *grö-ba nü-yi ydül-bya yin* the beings are to be converted by me *Glr.*; *bdag kyed-kyi ydül-byar dog čig* may we become your converts!

II. sbst. *འདྲུལ་བ་* 1. the taming etc. — 2. also *dül-bai* *ide*, the disciplinary part of the Kangyur, *ihul-ba-las* from, or according to the Dulwa; *dül-bai brla* an expression (taken) from the Dulwa.

འདྲུས་པ་ *düs-pa*, v. *dü-ba*.

འདེག་ *dé-gu*, v. *ldé-gu*.

འདེབ་ *dé-ba*, v. *ldé-ba*.

འདེག(ས)་བ་ *dэг(s)-pa*, pf. *bteg(s)*, fut. *ydeg*, imp. *teg*, *W.* \**täg-č'e*\*. imp. \**tog*\*, to lift, to raise, to elevate, the head; the tail, also fig.; *agron-me* *Glr.*, \**od-fo*\* *W.*, to hold up a lamp, a light; also fig.: to let one's light shine to others; *grdgs-pai gö-sar dëgs-pa* to raise to a high rank; to support, sustain, maintain, keep up, *Pth.*; *ram-bu dëgs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rá-mda dëgs-pa* to help; for \**zi täg-č'e*\* and similar phrases cf. the secondary forms *tég-pa*, *tëgs-pa*, *tëys-pa*; with or without *srän-la*, *rgyü-ma-la* etc.: to put on the balance, to weigh, *B.*; *zib-btëgs* weighed accurately

འདོང་བ་ *dön-ba*

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འདོགས་པ་ *dögs-pa*

*Lt.*; *dögs - kal* 'a bushel by weight' (s., or rather: twenty points on the large steel-yard. — \**jug - tag*\* *W.* water-wagtail. — \**dög-ka*\* *C.*, *W.*, weight. — *dögs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stögs-dpon*. — *dögs-sin Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc. *འདོང་བ་ dön - ba*, pf. *den*, imp. *den(s)*, to go, esp. *gyir den - ba* to go back, to return, *Dzl.*, *Lex.* Cf. *dön-ba*.

*འདོང་བ་ döng-pa*, pf. and imp. *del*, sometimes preceded by *rjes-su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd *krid-pa* is used; *rtün-gis gru del* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgöd-ma död - pa* to be in the rut (of a stallion); \**del tän-če*\* *W.* to chase, to hunt; \**döl-de bö-če*\* *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim - pa bzin* successively, of generations, *Glr.* — 4. to call in, to recover, money, debts; *bü-lon-ded drög-po* a severe dun *Mil.*; *död-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Glr.* — Cf. *bda-ba*.

*འདོགས་ döbs* 1. puncheon (tool). — 2. time, times, = \**lan*\* *W.*(?).

*འདོགས་པ་ döbs-pa*, pf. *btub*, fut. *ytub*, imp. *lob*, supine *döbs-su*, and ; *däb-tu*, *W.* \**tab-če*\*, imp. \**lob*\*; to cast, throw, strike, hit, variously applied, cf. *rgyab-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; \**cog-tse-la tab - če*\* *W.* to strike upon the table; *rtün-gis, ydön-gyis, nätkyis döbs-pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *snägs-kyis döbs-pa B.*, *mtu btub-pa col.*, to pronounce a charm against a person or thing, with *la*; *lan*,

*no-spröl, gros döbs-pa*, to answer, to explain, to advise; *yal-bu döbs-pu* to make a request, *smön-lam döbs-pu* to offer up a prayer; *yal-döbs byed-pa* to remember well *Mil.*; *yal döbs - su äs - pa* prob. to have a distinct recollection of a thing *Glr.*; *rtais döbs-pa* prob. to cast up an account, to reckon, to compute, *dei rtais-ydub bläg-la med* I do not take that into account *Mil.*; *lün-la yzer(-gyis) döbs-pu Dzl.*; *zer tab-če*, or *gyab-če*\* *W.*, knocking nails into the body; *rgyus döbs-pa* to seal; \**tüd tab-če*, or *gyab-če*\* *W.* to spread dung (on the ground), to manure; *čus döbs-pu* to sprinkle with water *Dzl.*; *tša, ša tüg-pu-lu döbs-pa* to put salt, meat, into the soup; *sü-bon döbs - pa* to sow; *gur döbs - pa, rya-döbs-pa*, to pitch a tent, a camp (driving in the tent-pins); also without a subst.: *snar btub-pai ču-yön-lu* (pitching) in the same dell where they had encamped before *Dzl. 77*, 1. (*Sch.* incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; *dus döbs-pa* to fix a time.

*འདོགས་པ་ döng-pa* to prove, to examine *Sch.*

*འདོང་ döng* *Glr.* prob. for *lter*.

*འདོང་ dö*, for *nulo 3.*, (s. *dlo-yhi* prudent, clever, *dlo - med Lex.*, (s. imprudent, silly).

*འདོང་བ་ dö-ba* 1. subst. *Sch.*: 'a breed of fine horses'; one *Lex.* has *dlo-rta w. e.* — 2. vb. *Cs.*: = *dö-ba*, to say, to repeat; *ma-dos-par unspeakable* (?) *Dzl. 200*, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

*འདོགས་པ་ dögs-pa*, prob. an incorr. reading for *dögs-pa*.

*འདོགས་པ་ dögs-pa*, pf. *btags* (also *ydags*?), fut. ; *dag(s)*, imp. *toys*, *W.* \**tag-če*\*, imp. \**toy* or *tag toi*\*, 1. to bind, fasten, tie to, (opp. to *gröl-ba*), *W.* \**Kyi tüg-t bor*\*, tie up, fasten, the dog well; (v. *bär-ba*); *la* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go-mtsön lüs - lu* the armour *Lth.*; to



put on, *rgyan* gay clothes, finery, *rgyan* *bzān-po* *btāgs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. \**tūg-dad-tan*\* *W.* fond of dress and finery. — 2. in particular phrases: *bkar*-*ḍogs-pa* v. *bkar*; *mi-la skyon ḍogs-pa* to charge a person with a fault, to upbraid; *agro ḍogs-pa* v. *agro*; *tūgs-la ḍogs-pa* to interest one's self in or for, to take care of; *Kyod tūgs-la mi ḍogs-pa* *di* *ci yin mi* *ba* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: to have near at heart; *tūgs-la btāgs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dām-la ḍogs-pa* v. *dām*; *ḥan ḍogs-pa* v. *ḥan-pa*; *miñ ḍogs-pa* to give a name; *dri-bai ḥyō-nas* according to likeness or analogy *Ming.*; *Kyewi miñ* *ci-skad ydags* how is the boy to be called? *Dzl.* *miñ mi-ydūn-ba* *zes* (or *mi-ydūn-bar*) *btāgs-so* they named him... *Mil.*, *Dzl.*; *miñ* may also be wanting. — 3. Gram. to join, subjoin, affix, *rar btāgs ga* a *g* joined with *r*, i.e. *rg*; *ra-la ja* a *ḥ* joined with *r*, i.e. *rḥ*; *sa-la btāgs-pai tn-yig*, *st*; *ya-btāgs*, or shorter, *yā-tu*, the *ya* which is written underneath, the subscribed *ya*, = ག; *yā-ta btāgs-pa yi-ge bdun*, seven letters are joined with *yā-ta(g)* *Glr.*; *smād-ḍogs yuum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *ḍogs-can* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* གོ, *de* དེ, *indo* ཇོ, etc. (not *da* ད or *nda* ཇཏ) *Zam.*; a-*ḍogs* consonants with *a* (ཨ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btāgs-pa* conditional, not absolute, *Was.* (228. 270), *btāgs-med* nominal *Was.* (281).

འདོན་བ་ འདོན་བ་, pf. and imp. *don* or *ḍon*, to go, to proceed, *so-sor Dzl.* to separate, to disperse; *rgyal-poi tād-du* (to go) to the king; *pyi-rol-tu* *ḍāg-ciñ* to take a walk *Dzl.*; *don-no* let us go *Dzl.*; *lōg-la don-no* let us turn back *Glr.*

འདོན་བ་ འདོན་བ་ I. vb. (*W.* more frq. *tād-pa*), to have a mind, to like, to be willing, *zas bzān-po mi ḍod Dzl.*; *mi za ḍod tūl byed* he pretends not to like this food *Lt.*; *sbytn(-par) ḍod-pa gyur* he gets inclined to give; *mi ḍod-par gyūr-ba* to feel no longer inclined; to wish, *nyān(-par)* to listen; *ci dan ci ḍod-pa* whatever you may wish *Dzl.*; *rgyal-po ḍod-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *ḍod-par byā-ba* adj. agreeable, pleasing, obliging, flattering, *Sty.*, *Cs.*; to desire to long for, *Kyim ḍod* I wish I were at home *Dzl.*; *me dan nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bū-mo na mi ḍod* I do not wish for a girl; *ran-ḍod-zen-pa* self-love *Glr.*; (*ran-*) *bzān-ḍod* self-complacency, vanity, *Glr.*; to ask for, to demand, *koni-jo ḍod-pa-la* *slebs* they came in order to ask for *Konjo* (in marriage) *Glr.*; to strive for, to aspire after, *sañs-rgya-bar* for holiness, for being like Buddha, for Buddhahood, *Dzl.*; to be willing, to intend; also ironically: *nā-ḍod-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *benyen-bkūr byed-par* to take charge of the waiting on (Buddha); *ḍod-par byed-pa* to make willing, disposed, to persuade to it *Dzl.*; to maintain, to assert; to suppose; to pronounce to be (cf. *tād-pa*?) *Ming.*, *Tar.* and elsewhere. frq. — *mi ḍod-pa* to be not willing, not liking; to detest, *btāgs-pas kün-gyis mi ḍod-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *zes mi ḍod nas* thus exclaiming indignantly *Dzl.*; *mi-ḍod-pa*, and *ma-ḍod-pa* adj. not wished for, disagreeable, adverse, *mi-ḍod-pai las* hard drudgery; *mi-ḍod(-lōg)-pai rñun* adverse wind, frq.; \**tsey mi-ḍod-pa zer-kan*\* *W.* one that slanders.

II. sbst. *Ssk.* རྣམ་ 1. lust, desire in general; *ḍod-pa kun zād-de* after all desires have ceased *Dzl.*; *ḍod-pa-rñams-la* *tāga-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, ve-

འདོན་ *don*

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འདོན་པ་ *dön-pa*

luptuousness, = *dod* - *čags*, frq.; meton., coitus, *dod* - *pa spyöd* - *pa* to practise it; *dod* - *pai dus dōbs* - *pa* to agree upon the time for cohabiting *Tar*. — 2: *Sek*. རྒྱལ་, a wish, *dod* - *pa ynum ydān* - *na* if three wishes are granted *Dzl*; meton. the object of desire, *dod* - *pa töb* - *pa*; *dod* - *pa dan brāl* - *ba* to be separated from the object of one's desire. — 3. supposition *Tar*. 45, 21. — 4. *W*. semen virile. — 5. *Kama*, Cupid, the god of love and of lust. — 6. symb. num.: 13.

**Comp.** *dod-kāms* the world of sensual pleasure, the world of Brahma; *Dod-kāms-bdāg-ma*, prop. n. = *Skye-dguis-bdāg-mo*, = *Dpal-lha-mo*. — *dod-mkan* he that wishes, seeks, sues, a lover, suitor, cca., *nai bū-mo* *dod-mkan māt-po* *dag* there are here many suitors of my daughter *Glr*. — *dod-dgu* all wishes, *lus dod-dgür sgyür* - *ba* to transform one's self at pleasure *Mil.*, *Stg*. — *dod-čan*, *dod-lādn*, *dō* 'pa-čan eager, desirous *Čs*. — *dod* - *čags* (འཇགས་) passion, carnal desire, lust, frq., *dod-čags skyān* - *te*, *dod-čags-kyis ydāns* - *te*; as the highest of the three *guna* (cf. *yü-mug*) it corresponds to རྒྱལ་, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — *dod-jō* v. *jō* - *ba*. — *dod-dün* strong desire *Čs*. — *dod-dpal* prop. n. *Dodpāl*, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — *dod-brāl*, *dod-méd*, free from passions. — *dod* - *(pai) yōn* - *(tan)* 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as *dod* - *pa lāa*, a delight to the ears, the eyes, the palate etc. — *dod-lōg* unchastity, lewdness, prostitution, *spyöd* - *pa* to have illicit, esp. incestuous intercourse, *dan* with. — *dod-sred* - *čan* avaricious, greedy *Pth.*, yet cf. *čags* - *sred* - *čan*; both words prob. signify the same. — *dod-lha* = *dod* - *pa* 5. འདོན་ *don* *Lt.*, n. of a medicine (?) *dkur*, *dmar*, *skyur* - *don*.

འདོན་པ་ *dön-pa*, pf. *btom*, fut. (*Čs*) *ydon*, imp. *btom*, *W*. \**tōn* - *čē*\*, the vulg. word for *byin* - *pa*, vb. a. to *tōn* - *pa*, *byün* -

*ba*, to cause to go out or to come forth, i.e. 1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; \**zān-ton-sa*\* *W*. a copper-mine; \**tōn-te bōr-čē*\* *W*. to put, set, lay, place out; to let out, of prison *Pth.*; to drive or turn away, to dismiss, a servant, a wife etc., frq.; \**na koi ka-ng dan ma ton*\* *W*. I could not get or force any thing out of him; *mči-ma dön-pa* to shed tears *Glr.*; with *skad* and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yige ynyis-nyis-su dön-pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klōg-pa dan dön-pa-la gōms-tā* practising reading and pronouncing *Dzl.*; to say, to repeat; to recite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *žal-dön-du mādāz* - *pa*, *Tar*. 95, 11, prob. resp. = *ka-tōn byēd* - *pa* to repeat by heart; *tūgs-la dön-pa* prob. to read silently. — 3 fig. to elevate, to raise, *kri tōg-tu Pth.*, or *rgyal-sar* *Glr.*, to raise to the throne; *mgo* v. *mgo* - *don*, sub *mgo* compounds; *žān-gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; \**srōg-ton-kan(-po)*\* *W*. the giver of life, ζωνοποιός. — 4. \**ka tōn-čē*\* *W*. to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, *Tar*. 47, 17. — 6. *žos māt* - *ru dön-pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W*. resp. to take, to taste, to eat or to drink, *don yin-na* would you like a taste of that? *dōn-kan* dining-room; *dōn-gir* resp. for *ta-gir*; *dōn-rag* for *ü-rag*.

འདོན་པ་ *dön-pa* 1. to come together *Laz.*, *Lt.* — 2. for *dām* - *pa* to choose, to make a choice *Glr.* — 3. also *dōms* - *pa*, pf. *ydam*s, ft. *ydam*, imp. *dōms*, 1. to advise, cf. *ydam* - *pa*. 2. to exhort, *big-med-pa-rnams* - *ia* wicked persons, *brtsōn-par* to give diligence *Tar*. 3. to recommend *Glr.*, to bid, to command, v. *ydam* - *pa*. — 4. *Čs.*: importance; business, occupation (?).

འདྲོམ་(ས་)(པ་) *dóm(s)(-pa Cs.)* 1. a long-measure, a fathom, = 6 feet, *dóm-gdān* one fathom, *Sg.*, as the usual length of a man, = *kru bzi*; *šin dóm dā* a piece of wood two fathoms long *Dzl.*; *dóm bčui don* a well ten fathoms deep; *dóm-gyis*, or *dóms-su jál-ba* to measure by fathoms *Cs.*; *dóm-gaṅ-gru-bzi* 1. adj. measuring a square fathom; also a cubic fathom; 2. subst. a strong jail or dungeon. — 2. imp. of *dam-pa* to choose.

འདྲོམ་ས་ *dóms* the pudenda, privities, regio pubis, *dóms(-kyn)-spu* the hair of that region, *dóms-spu tóg-pa* to pluck out such hair *Cs.*; *ria-ma dōms dg-tu jüg-pa* col. to take to one's heels; *dóms-stōn* vulg. without breeches; *sdoms-lpāgs* foreskin, prepuce (?); *dóms-ṽtsān(-ma) C.* a pure virgin; a nun; *dóms-ṽtsān-pa* a chaste monk (if not rather *sdom* is meant); *dóms-rās* (also *čar-rās Cs.*) a small apron to cover the privy parts *Cs.*

འདྲོར་བ་ *dór-ba*, pf. and imp. *dor* (cog. to *ṽtór-ba*, *stór-ba*, *byi-dór*, *pyag-dār*). 1. to throw or cast away, like *ṽtór-ba* and *ḍór-ba Stg.*; esp. to throw out, to eject, spittle, frq.; *dri-ču dór-ba* to make water *Glr.*; fig. *srog dór-ba* to fling away one's life *Dzl.*; to sweep out or away *Dzl.*, *Stg.* — 2. (opp. to *lén-pa*, *bžed-pa*) to decline, refuse, reject, despise, things offered *Dzl.*; to reject, a reading, a passage *Gram.*; to disapprove, of an action as immoral; *blān-dór*, *dor-lén*, accepting and rejecting, deciding for or against, e.g. *dge-sdṽg-gi Glr.* — 3. to subtract, *dór-bai lhāg-ma Wdk.* the remainder left after subtracting; perh. also to divide. — 4. *srog dór-ba* also signifies: to endanger life, or to deprive of life, used e.g. of diseases *Sg.*; *góm-pa dór-ba* (= *ḍór-ba*), to pace, to step, to stride, frq.; *dmód-pa dór-ba* v. *dmód-pa*.

འདྲོམ་ས་ *dól-sa Lex.*, fertile ground or soil *Sch.*

འདྲ་བ་ *dra-ba* 1. adj., *C.*: \**ḍā-tā\**, (which two notions gen. are not strictly distinguished from each other); *dra-ba di-dag* these equal things, for:

these comparisons, *Pth.*; *kyed ṽnyis dra-bar dug*, *dra-ba yin*, *drao*, you two resemble each other very much; with a pleon. *mnyam: rin-fūn mnyām-la dra-ba* equally long *Dzl.*; gen. with *dañ* or *accūs.*, seldom with termin., in various applications: *kyed(dañ) dra-ba ni* your equals *Dzl.*; *bud-méd-ču dra-bai nān-na* amongst woman-like, effeminate (men), *Dzl.*; *dūi byin tsān-pa dañ drao* his brightness is equal to (that of) Brahma *Dzl.*; *ṽžān-gyi dōn-lān rān-gi drar sēms-pa* esteeming our neighbour's advantage as high as our own *Sg.*; *tams-čād-la bu ṽciṽg-pa dañ drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *ṽžān yañ de dañ dra-ste ṽnān-ba med* others shall allow it just as little as he himself *Dzl.*; *Saṅs-rgyās dañ dra-bar byā-bai ṽgyir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsāgs-pa mi škra skyās-pa dra* not as if (it had been) built, but as if it had grown up spontaneously *Glr.*; *bdag dra bud-méd blo-dmān kyañ* even a stupid woman like myself; *škra dra-ba yōd-dam* whether any thing like hair is still left? *Mil.*; *tēn-ro dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro dañ dra-ba* as much as dead *Wdn.*; *mnyān-pa dañ dra-bai bāes-ṽnyen* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtaṽg-rtaṽg dra yañ* seemingly eternal *Mil.*; *skyid-skyid dra yañ* even if it appears a blessing *Mil.*; *rūn-ba dañ dra-na* if it appears feasible *Dzl.*; *ster dgōs-pa dra* it seems I shall be obliged to give it *Glr.*; *da-lān kyod nūe-pa čē-čē dra bžin byūn-ste* as your strength this time at least seems to be rather great *Mil.*; *Kyedslu-slū dra* you might easily be ensnared *Mil.*; *mi-dra-ba* unequal, unlike, different, *snōn-čād dañ mi dra-bar* quite otherwise than formerly *Dzl.*; *čōs-pa mi dra-bar* not like, not befitting, a priest *Mil.*; various, several, \**ka-zē mi-ḍā-wo\** *C.* several dishes; *dū-dra-ba, dē-dra-ba* such; *dē-dras*, (\**dāhēn-dē\** *C.* vulg.) so, thus; *čē-dra-ba, ṽtē-dra-ba* of what kind (qualis), *čē-dra čig légs-*

འདྲངས་ *drais*

5

འདྲབ་ *drub-pa*

*par ston dgos* you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug ci dra tig son* what will be the upshot? where is this to end? *Glr.*; *na yi-dra-bar de bzin gyur* he becomes just what I am *Stg.*; \**ghán-de*\* *C. col.* how? *dra-dra* (*W. dān-dā*\*) very frq. for *drā-ba*, e.g. *ḡa-dkār-gyi rgyu drā-dra-la tig-rtse-zer* something similar to the substance of tin is called zinc; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra lta-ba* to examine the likeness *Glr.* — 2. subst. 1. resemblance, likeness, v. *dōga-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲངས་ *drais* v. *grais*.

འདྲ་ *drad* v. *brad*.

འདྲན་ *dran* v. *gran*.

འདྲལ་ *drāl-ba*, pf. *dral* (cf. *rāl-ba* and *hrāl-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་ *dri-ba*, pf. and imp. *dris*, 1. to ask, ... *la, W. nas*, a person; with accus. to enquire after or about a thing; *grōs-drisa* a place for asking advice, oracle *Glr.*; *blā-ma dri-ba* to inquire after one's Lama *Mil.*; *pa-māi ytam* after one's parents *Dzl.*; *dri-bai tsig* interrogative pronoun, e.g. *ḡi Gram.*; v. also *dri-ba*. — 2. inst. of *bri-ba*.

འདྲིང་ *drin-ba* *Glr.* fol. 57, 12? another reading: *ldin-ba*.

འདྲིང་ *drīd-pa* for *brīd-pa*.

འདྲིས་ *drim-pa* for *brim-pa*.

འདྲིལ་ *dril-ba*, pf. *dril*, I. vb. n., cf. *gril-ba* and *hril-ba*, 1. to be turned, rolled round or twisted into a thing, *od-zér-gyi gān-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *pho-bai bād-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yōig-tu dril-te* whilst our minds were flowing together *Glr.*; *yāl-par-nams kā-dril-te nō-log-pa* a conspiracy *Schr.* — 2. to roll down, *ri-bo nō-la* the

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *agril-ba*, to wrap up, *rās-kyis* in a kandkerchief *Glr.*; *dar sna lhas* in five sorts of silk *Glr.*; *zāns-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog pūn-por dril* the blossoms are aggregated, heaped together in a panicle *Wdn.*; *dril-bas* in short, to sum up all, in summa *Glr.* — *ljags dril-ba* *Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་ *dris-pa* to be accustomed to, to be acquainted with, gen. with *dai*, *Glr.* and col.; rarely with accus.: *nyen ji tsam dris bzin* the more friends you get familiar with; *miḡ dris ḡes-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *gōms-pa*) accustomed, used, *mi* or *kān-pa dai*, to men, to one's house; also *dris-pa* used absol. = tame *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *snar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *drīd-pa*, *brīd-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུ་ *drū-ba* v. *brū-ba*.

འདྲུགས་ *drugs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲུང་ *drūd-pa*, pf. and imp. *drud* (*drus?*), rarely *brūd-pa*, 1. to rub, *lus* the body; to file, to rasp, *ḡin wood, Lez.*; to rub off, to scour, \**bē-ma dai W.*; to polish, to smooth, to plane, *pag-ste* with a plane *W.*; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sā-la* a dead body on the ground (*ma-drūs-par* without slipping (?) *Med.*) — 3. \**ḡūd-de gyur toni*\* *W.* move, or push it a little aside; *ḡud ḡād-ḡe W.* to cut off obliquely (?).

འདྲུབ་ *drūb-pa*, pf. and imp. *drub* (*s*) 1. to sew *Sch.*, so perh. *Dzl. 220, 11.*

འབྲུལ་བ་ *drul-ba*འབྲིན་པ་ *drin-pa*

— 2. to embroider *C.* — 3. to heal, *rma* wounds *S.g.* — *tsam-drub* needle-work *Sch.*

འབྲུལ་བ་ *drul-ba*, pf. *drul*, gen. *rul* (q.v.), to become putrid, to rot, to putrefy, *drul-bar gyin-ba* id.; *drul-bar byed-pa* to cause to be decomposed *Med.*; *rtan-drul* prob.: putrefied substances, *bsan-yöis byin-par-byed* are removed with the faeces *Med.*

འབྲི་ *dre*, also *lha-dre*, *W. \*län-!e\**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-nyän-la sögs-pai lha-dre-rnams*; *byä-dre*, *dre-rgöd* *Lt.* prob. two particular species of demons; *zä-dre* is said to be a word for 'owl'; *draes kyér-ba* to be carried off by goblins *Ma.*; *draes-ynöd*, *drei ynöd-pa* mischief done by evilspirits; *dre jug-pa* the entering of evil spirits, the state of possession; *dré-zugs-pa* (*W. \*kan\**) one possessed by a devil, a demoniac; *skrod-pa* to cast out, *dül-ba* to subdue (devils).

Comp. *dre-jigs-ñin = gu-gul-ñin*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. *dre-paṇ-ka* n. of the fruit of *sgön-tog* *Wdn.* — *\*!e-pu* (or *bu!*)-*tsüb\** *W.* whirlwind, water-spout. — *dré-po* a male devil, *dré-mq* a female d., *dré-bu* a young d., an imp *Cs.* — *dre-mo-bud* ignis fatuus, will-o'-the-wisp, Jack with the lantern *Schr.* — *dre-dmāy* a goblin host. — *dre-lāg* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *dré-ñig* 'devil's louse', bed-bug *C.* — *dre-erin* goblins and Rakshasas, demons in general, frq.

འབྲིབ་ *dré-ba* l. pf. and imp. *draes*, prop. vb. n. to *bsré-ba*, 1. to be mixed with, *de nyis drés-(na)* *Lt.* if the two are mixed with each other; *pyogs-yöig-tu drés* mixed together, miscellaneous *Lex.*; *draes-mtsāms* (*tsams* *Tar.*) the 'limit of mixing', *rygyā-mtsō dan gān-gā drés-mtsāms* the influx of the Ganga into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *ka dan nyin ma draes* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

*yin-pa drés* right and wrong were mixed together; in an absol. sense: *spyöd-pa drés-te mū-stegs-par gyir-* to his course of life degenerated, and he became a Brahmanist *Pth.*; *dūd-gro drés-pa* an animal of a mixed race, half-breed, mongrel; *ma drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma drés-pa* prob. pure, unadulterated. — 2. to interfere, to meddle with, *\*de l-ka dan ma !e\** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *rān-sems blā-ma drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *ytam dré-ba* id.

II. erron. for *gré-ba* *Pth.*

འབྲིག་པ་ *drég-pa* v. *brég-pa*.

འབྲིག་པ་ *dreys* v. *drég-pa*.

འབྲིན་པ་ *dréd-pa* to slide, glide, slip, *\*!éd-de gyel\** *W.*, *\*!éd-tag(?) šör-ne gyel\** *C.* he slipped and fell.

འབྲིན་པ་ *drén-pa*, pf. *drañ(s)*, fut. *drañ*, imp. *drañ(s)*, 1. to draw, drag, pull, a carriage *Glr.*; a person by his arm *Dzl.*; *drag-tu* violently *Dzl.*; to draw tight, a rope *Dzl.*; to draw from, to pull out, an arrow out of a wound *Glr.*; to press or squeeze out, matter, pus, *Med.*; to tear out, *yañ-poi-rgyū-ma* the intestines of a living person; fig. *ka-čig tsar-ñion-gyi rigs-suān dren* some reckon it (lit. draw it) to the species of Meconopsis *Wdn.*; to cause, to effect, *bde-čén* felicity *Thgy.*, *skyūy-pa* vomiting *Tar.* — 2. to conduct, water (*W. \*rān-čē*); to lead, to guide; with or without *sna*, *lam dren-pa* to direct a person in his way; also sbst. guide, *dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lōg-dren-pa* q.v.; *yül-du-ūmag* to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, *luñ* a religious authority *Cs.* — 4. to invite, a guest; to call, to go to meet; to cause to appear, to conjure up, a ghost, a deity; resp. *spyān-dren-pa*, *yādn-dren-*

*pa*; also for to fetch, to go for, if the object is of a sacred character, e.g. relics; *spyān ma drāns-par grō-ba* to go uninvited (‘s. — 5. to place before one, to serve up, dishes, meals; to pour out, beer, wine etc., *ccōpar*, frq.; resp. with *žal-du Pth.*; to taste, to eat or drink what has been offered, resp. *W.* (cf. *mčōd-pa*, *yaōl-ba*). — 6. to count, to number, esp. with *re*, or *re-rē-nas*, separately, one by one, *Glr.*, *Mil.*; to enumerate, *ma drāns* ... are here not enumerated *Wdū.*; c. termin. to count for, to consider, to look upon as, *dpō-ru* as a parable, as not existing *Mil.* — 7.—*W.* in a general sense: to convey, to remove, \**zā-čē tūr-maṅ uan den*\* food is conveyed by a spoon, \**ka kyem dan den*\* snow is removed by a shovel. — 8. further: *rkan* (resp. *žabs*) *drén-pa* to insult, to scoff, to deride *Thyy.*, *C.* — *me drén-pa* the blazing, flaring of a flame *Sch.* — *mgo-drén* v. *myo*, comp.

འདྲན་མ་, འདྲས་མ་ *drén-ma*, *drēs-ma*, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲོས་པ་ *drōis-pa* = *drén-pa*, esp. in conjunction with *spyān*: *spyān-drōis-sam ltos žig*; *mi-drōis-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲོག་པ་ *drōg-pa* 1. to wince, shrink, quiver, start, from fear; to shy, of horses; *drōg-can* shy, skittish, easily frightened *W.* 2. — *drog-slōn-ba Sch.*: to take by surprise, to deceive by cunning, to outwit; *blo-drōg Lex.* w.e.

འདྲོབ་སྒྲོན་ *drob-skyōn Sch.*: ‘the keeper of light’ (?).

རྩེ་བ་ *rdān* v. *yaḍān*.

རྩེ་བ་ *rdāb-pa* v. *rdēb-pa*.

རྩེ་བ་ *rdār-ba* v. *bdār-ba*.

རྩེ་བ་ *rdāl-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydāl-ba*, *bdāl-ba*, 1. to spread, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; to extend, a

canopy *Pth.*; to cover, *rdān-gi žabs byē-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos tan-mur bdāl-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-yūlāl* or *rdāl* spreading far and wide, all-embracing, *sems nām-mka ltū-bu*, *čos-kyi kloñ*, *čos-dbyiñs*, and the like; *grōn-rdāl* v. sub *grōn*. — 2. *soo-ydāl Lex.* w.e.; *Sch.*: slowly, not in a hurry. རྩེ་བ་ *rdig* = *yo-byāñ!* *nān-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྩེ་བ་ *rdigs-pa* to beat *Sch.*, prob. — *rdēg-pa*.

རྩེ་བ་ *rdīb-pa*, pf. *rdībs*, vb. n. to *rdīb-pa*, to fall to pieces, to give way, to break down, of a roof, rock, tree, the heavens. — 2. to get dented, battered, like tin-vessels by a blow or knock, *C.*, *W.*

རྩེ་བ་ *rdū-ba* *Cs* thistle, not generally known, but perh. the same as *ma-rdu*.

རྩེ་བ་ *rdūy-pa*, pf. *brdūys*, fut. *brdug*, 1. to conquer, to vanquish (?), *klū-nam-kyis lha-ma-yin fub-čün rdūy-par byās-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. to annihilate, destroy, undo, *der fubs brdugs-pas* as all resources were destroyed *Pth.* — 2. to strike against, to stumble at, *C.* (cf. *tūg-pa* II, 3); *toys-rdug* (or *brtug*)-*mēl-pa*, v. *tōgs-pa*, without impediment.

རྩེ་བ་ *rdūñ*, a small mound, hillock, *Ld.*

རྩེ་བ་ *rdūñ-ba*, pf. *brdūñs*, fut. *brdūñ*, imp. *rdūñ* (s), also *bdūñ-ba*, to beat, to strike, a person, a drum etc.; to cudgel, to drub, also *rdūñ-čsoḡ-pa* (*Sch.* - *čsoḡ-pa*?); to beat with a hammer, to hammer, *lcags*; *rdūñ-du rāñ-ba* malleable, ductile; to knock, *sgo* at a door; to break to pieces, to smash, *rdō-yis* with a stone (the sacrificial vessels) *Glr.*; to beat out, *brā-bo* buckwheat, with a stick; hence to beat out with a flail, to thrash; to pound, to bray; *stēn-rdūñ* a pestle *Ld.* — *bro rdūñ-ba* to dance. — *yzu rdūñ-ba* to bend the bow, v. *Schf.* on *Dzl.* 152, 11. — *rdūñ-mkan* a fighter, bully; of horses:

a *kieker*; of oxen, butting. — *rdusi-ytag Lex.* w.e., prob. a drubbing, a sound thrashing; *rdun-ytag byun* I have got a drubbing.

རུམ་པོ་ *rdum-po* Cs. maimed, mutilated, *rdum-po byéd-pa* to mutilate, *lag-rthum* a maimed hand, *rkan-rdum* a maimed foot, *roa-rdum* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རུ་ *rdul* dust, not so much as a deposited mass, but rather as particles floating in the air, *motes*, *atoms*; thus esp. *rdul-j-ran*, *rdul-pra-mo*, *rdul-pra-rab*, *nyi-zer-gyi rdul*, yet less to express minuteness than infinite number; *atom*, in a philosophical sense, *Ku - krag - gi rdul tama-édd* all the atoms of the procreative fluid *Wdn.*; *monad*, *rdul-pra-rab-cha-med*, acc. to *Was.* (279); *rdul tul*, *ldan*, dust arises *Dzl.*; *rdul mi tsul-bar* (or *ma ldan-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprug-pa*, *W.* \**arug-če*\*, to shake off, to beat out; *rdul-du rlog-pa* (in this case also *tal-bar rlog-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glan-rdül* Cs.: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rjei rdul* diamond-powder (?) *Lex.*; *söl-bai rdul* coal-dust.

Comp. *rdül - dan* dusty. — *rdul-pyags* dusting-whisk, dusting-brush *Sch.* — *rdul-tsab* a whirling cloud of dust. — *rdul-tson* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-ryán* a blouse (?), travelling-cloak against the dust, *Wdt. fol. 144* a Lha wears such a garment.

རུལ་པོ་ *rdul-po*, prob. *erron.* for *rtül-po* *Dzl.*

*rde* in compounds for *rdeu*.

རེ་བ་དུ་ *rde-ba-da - ru* *Wdn.*, tibetanized from རེ་བ་དུ་ cedar.

རེ་བ་(ས་)་བ་ *rdég(s)-pa*, pf. (b) *rdégs*, fut. *brdey*, imp. (b) *rdég(s)*, to beat, strike, smite, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-cin spyöd-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loñ-la brdég-cin* beating the looking-glass in anger

*Gl.*; *rdég-ñóg-gi sdug-bend* the ill-fortune of getting a beating *Thgy.*; to push, thrust, knock, kick, *pal-rdég* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdég-čes Lex.* w.e., *Sch.* a dance; *rdég - čes - pa* to dance, so perh. *Thgy.*, if *brdoy-čes-pa* is not a better reading, *glo-rdég(-tu)* = *glo-bur-du*, suddenly.

རེ་བ་པ་ *rdéb-pa*, sometimes for *sdéb-pa*.

རེ་བ་(ས་)་བ་ *rléb(s)-pa*, prob. the original form, but of rare occurrence, for *rdab-pa*, pf. *brdabs*, fut. *brdab*, 1. to throw down with a clap, to clap the coat-tail on the ground *Gl.*; with a clashing sound, a potsherd *Tar.*; to fling or knock down, a person *Mil.*; *lus sú-la* to prostrate one's self, very frq.; *rtas* (to be thrown) by the horse *Sch.*; \**ka dáb-pa*\* 1. C. to fall upon one's face. 2. W. to smack with the tongue, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; \**ká-lyags déb-pa*\* W. to smack with the lips (in eating). — 2. to throw to and fro, to toss about, *mgó-bo rdébs-ñin dré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. to stumble *Sch.*, so perh. *Lt. fol. 196, 6*; *čal rdáb-pa Lex.*, *rdáb-čal-ba Sch.* to slip and stumble. — 4. to kill, to slaughter *Bal.* — 5. \**deb-ñóg dē'-pa*, *tai-wa*\* C., \**ur deb tai-če*\* W., to talk big, to exaggerate.

རེ་བ་, རེ་, རེ་བ་པ་ *rdeu*, *rde*, *rdél-po*, dimin. of *rdo*, 1. a little stone, pebble, *rdeu bakur-ba dñin* like a little stone thrown on the ground *Gl.* — 2. the stone, calculus, in the bladder or the kidneys, *po-rdél* calculus in males, *mo-rdél* in females; *rdeu žags-pa* the concretion of a calculus, *rdeu don-pa* the removing it Cs. — *rdel-dkar* a white pebble, *rdel-krá* a coloured pebble Cs. — *rde-grám* ('the spreading of little-stones') the counting with pebbles Cs. — *rde-ydal* a pavement of pebbles. — 3. a musket-ball C., *rdeu-pár* a bullet-mould; a bullet-founder C.

རྩ་ *rdo* B, C., *rdó-ba* in *W.* the usual form, རྩ་ in more recent lit. frq., 1. stone. — 2. weight, for weighing things by a balance,

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col.; *rdoi* of stone, *rdoi túb - pa* a stone Buddha *Glr.*; *rdó skyél - pa*, *skyá - ba*, to carry or drag stones to a place; \**do-čág čág - pa*\* *C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzúg - gu túd - pa*; *rdó - bčül btin - ba* *Sch.*: 'stones arranged according to their species'; \**do - rúb - la táni - čé*, *do - rúb táni - te sád - čé*\* *W.* to pelt, beat, or kill with stones, to stone; *rdó rus tūg* to the last extremity *Sch.*; *dñül - rdo* a stone containing silver, silver-ore *Laz.*; *sprin - rdo* a sort of marble *Čs.*; *sbrá - rdo* *Sch.*, (perh. *spra - rdo*?) asbestos; *mé - rdo* fire-stone, flint; *rman - rdo* foundation-stone; *zur - rdo* corner-stone; *yser - rdo* a stone containing gold, gold-ore *Čs.*

**Comp.** *rdó - klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdó dkár Čs.* a white stone; *Sch.* alabaster. — *rdó - skrán* a kind of steatite or soap-stone. — *rdó - ká* a vein in a stone. — *rdó - kóg* a stone pot. — *rdó - mkris* gall-stone(?) *S.g.* — *rdó - rgyúd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdó - rgyús S.g.*? \**do-čág*\* *C.* oath taken in the above mentioned ceremony. — *rdó - čál Sik.* = *rdó - yčál*. — *rdó - čár* a shower of stones; hail *Schr.* — *rdó - čán, W.* \**dom - čán*\*, a stone of such a size as may be grasped by the hand. — *rdó - mnyen Čs.* = *ka - ma - ru* a soft kind of stone, alabaster. — *rdó - ngyin* jasper *Sch.* — *rdó - tál Čs.* stone - ashes, calcined stone; *Sch.* quicklime, *Schf. Tar.* 103, 14: chalk; *rdó - tál byúg - pa* to rough - cast, to plaster. — *rdó - drég S.g.*? *Sch.* dirt on stones. — *rdó - snúm* rock-oil, petroleum *Schr.* — \**do - pčé*\* *W.* stone-dust, small particles or grmins of stone. — *rdó buñ - ba* a shining black stone *Čs.* — *rdó - bos* (perh. *do - bos*) a large hammer, mallet *LzL.* — *do - dbyúg* a sling-stone *S.g.* — *rdó - bum* a sacred heap of stones, a *mani*. — *rdó - sbóm* large, heavy stones *Sch.* — *rdó - rtsig* stone-wall — *rdó - tsád* (= *yám - bu*, *rta - rmit - nu Čs.*) a bar of silver-bullion, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdó - žun Lt.* = *brag - žun* bitumen, mineral pitch (?) — *rdó - žó lime*, both quick lime and slaked lime *C.* — *rdó - yčál* a stone-pavement. — *rdó - yčógs* a cut or wrought stone *Čs.* — *rdó - zdm* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdó - rin(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdó - ril* a globular stone *Lth.* — *rdó - lób* a stone slab to sit upon; or to write on etc. — *rdó - srun* a stone weight *Čs.* — *rdó - svin* *Glr.* 50, 10, evidently a corruption of *dar - svin*.

རྩོ ར་འོ ར་འོ, gen. \**dór - jé*\* *W.* \**dór - žé*\*, वज्र, (Zam. also वज्र) 1. precious, stone, jewel, esp. diamond, more precisely: *rdó - rje pa - lám*; *rdó - rjei ytun* a knocker made of precious stones *Dzh.*; *rdó - rjei sku* an adamantine body *Pth.*; *rdó - rjei tse* an adamantine life *Glr.*; *zag - mel - rdi - rje - lta - bui tsé - la mia bnyéd - pas* *Pth.* as much as immortality; *rdó - rjei jim - pa*, or *rin - po - čei jim - pa* *Glr.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. thunderbolt, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *po - rtágs C.*

**Comp.** *rdó - rje - glin* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar - rgyas - glin*. — *rdó - rje - rgya - grám v. rgya* comp. — *rdó - rje - yčód - pa*, वज्रचक्रदिपा, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdó - rje - čán*, वज्रपाणि, less frq. *dzin*,



ལ་, also *ldg-na*, or *pydg-na-rdo-rje*, and abbreviated *lag-*, or *pyag-rddr*, holder of the sceptre, originally the Indra of the Brahmins; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was. frq.*), hence confounded with the *čos-skyon-bži*, as well as with *ku-be-ra*, prince of the *gnod-skyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-yddn*, ར་ལ་ལ་, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, frq. — *rdo-rje-pa-lām* diamond v. above. — *rdo-rje-pāy-mo*, ར་ལ་ལ་ལ་ལ་, goddess of later Buddhism, frq. worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Was.* 135. — *rdo-rje-pūr-pa* *Gl.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-lāgs-pa*, abbrev. \**dor-lāg*\*, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*, ར་ལ་ལ་ལ་, gen. = *rdo-rje-čāi* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyōd-pa*, Aksobhya; also *mi-skyon-rdo-rje* *Gl.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

ར་ rdo-ra, or rto-ra circle of dancers *W.*

ར་ rdog *C.* root, \**dog dhan lō-ma*\* root and leaves; \**lab-dog*\* radish-root; yet cf. *rdōg-po*.

ར་ rdog-pa step, footstep; kick, *rdōg-pa bōr-ba* to step, to pace, to walk *Cs.*; *rdōg-sgra* the sound of steps, the clattering of hoofs; *rdog-stām* a straw-mat for cleaning one's shoes *C.*; *rdōg-pai ōg-tu jūg-pa Dzl.* 257, 13 (*Ms.*; *Sch.*: *rdōg-pai žabs-su?*) to prostrate, to throw under one's feet; *rdōg-pas rdān-ba* *Sch.*, *pūl-ba* *Sch.*, *snōn-pa*, *mnan-pa* *Sch.*, *rdōg-pūl rgyab-pa* *Ph.*, \**dog-tō pūl-wa*\* *C.*, \**dog-tōn gyab-čē*\* *W.* to strike with the foot, to apply a good kick, to stamp

the ground; *rdog-betād byēl-pa* prob. id.; prop. to load, to pack on(?).

ར་ rdog-po (*Cs.* also *rdōg-ma*), a grain of corn, sand, sugar; a drop of rain *Gl.*; *ran rdog būn seven peas*; *preñ-rdog* the head of a rosary, which often consists of grains of seed; a piece, *rdog-yčig* (how many turnips do you want?) one *C.*

ར་ rdōns-pa v. *ulōns-pa*.

ར་ rdom-čāi v. *rdo-mčāi*.

ར་ rdor 1. in compound words for *rdō-rje*. — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor* *Cs.*

ར་ rdol-pa a cobbler *Cs.*, prob. = *yddol-pa*.

ར་ rdol-ba, pf. and fut. *brdol*, vb. n. to *rtol-ba*, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) *Ph.*; to come up, to sprout, to shoot, of seed; \**so ma do!*\* *W.* the teeth are not yet cutting; *kōn-nas rdol-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdol-žin* diseases breaking out among men *Mil.*; to flow or run off, of the water of a lake; *kloñ rdol-ba* to come forth, to proceed from the middle or the midst of *Gl.* (the meaning of this passage is not quite clear); *rdol-yžtr* an instrument for boring metals *Sch.* — 2. of vessels: to leak, to be not tight, to have holes, *snod žabs-brdol* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; *glō-rdol* *Med.* v. *glō-ba*; *rdol-yngin* *Sch.*: 'fistula; gonorrhoea'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdol(emri)-ba* *Lex.*, where it is explained by *bab-dol*; *nyid-rdol*, *mig-rdol* *C.* id.

ར་ rds-pa 1. sbst., *Cs.* = *ydos*; *lus rds-čē* *Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *abū-ba*, or *lbu-ba* the bursting of a bubble'.

ལ་ lda... *Ld.* frq. for *kla...*, *gla...*, *zla...*

ལྷག་ *ldd-gu* discourse, speech, conversation;  
*W.*: "ldd-gu tan-*ce*" to speak; "ldd-gu *de-ce med*" one cannot understand what is spoken or said; *ldd-gu-tan* talkative *Cs.*  
 ལྷག་ལྷན་ *ldd-mán, Ld.-Gtr. dha-mán*, a couple of small kettle - drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྷན་ལྷི་ *ldd-lái* a kind of ornament of silk or cotton, a fringe or tassel, *dár-gyi, rin-po-*ché**, esp. worn in sacrificing, *Les.*

ལྷག་པ་ *ldág-pa*, pf. *bldag*, fut. *bldag*, imp. *ldog*, to lick, *krag* blood; *klad lddg-pa* the brain being licked up, a punishment of hell *Thgy.*; *ná-bza-la*, or *-nas* to lick a person's coat *Mil.*; "ldag-ldog" *W.* = *pe-erul*, lit. 'a lick', i.e. a pap prepared of *rtadm-pa* and *zan*, licked from the fingers, or eaten with a spoon.

ལྷན་ *ldán* 1. v. *ldán-ba*. — 2. for *yañ* stand, frame, trestle. — 3. *W.* "ldán-ldán-la *kur*" carry it lengthways! opp. to *pred*; "ldán-ldán-la *dád-*ce**" to rock with one's chair.

ལྷན་མགོ་ *ldán-mgo* the yarn-beam of a loom *Sch.*

ལྷན་མགོ་སྐྱ་ *ldán-ego-ska. Ssk. རྩལ་མགོ་, Fouc. Gyatch. རྩལ་*; if the text is correct, it would seem preferable to connect *ri-dags* with *ldán-ego-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྷན་པ་ *ldán-ba*, pf. *ldanis* or *lanis*, imp. *ldon*, 1. vb. n. to *ldán-ba*, to rise, to get up (cf. the more frq. secondary form *lân-ba*), *gyél-ba-las* from a fall *Wân.*; *nydl-las* from a lying position *Les.*; *stán-las* from a seat; *to-ráns* in the morning *Lt.*; *ná-mi-tas-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nán-pa pyogs bbur ldan* an offensive smell is spreading in every quarter *Tar.*; *Brágs-pa dbús-nas* the rebellion (spread) from the province of Ü, *Ma.*; to break out, *má-re ldan* the smothered flame breaks out again; in a special sense of morbid matter that has accumulated (*ydag-pa*) *Med. frq.*, e.g. *ka-zde tú-nas ldan* during digestion the symptoms break out anew; *dgrá-ru lddn-ba* to show one's self an enemy, to break out into hostilities *frq.*; to arise, originate, break out, of disease, despair, *Mil.*; also for: to have risen, to stand, but only in certain combinations, *ldan chub byéd-pa* tired from having been standing (so long) *Lt.* — 2. *W.* to suffice, to be sufficient, enough (cf. *lon-ba*) = *Kyéd-pa*, of food, clothes, money; hence *ldan*: complete, perfect, entire, whole, "ras nán-*ba* *rág-ma gos ldan cig*" cotton cloth with lining (sufficient) for a whole dress; "dú-gu gos *ldan nyis*" woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *ltan* II.; *ldan-tsad* occurs in medical works, and in many cases seems to imply quantity; *neu-ldán Les.* = *ne-mnyám* of the same age (*Sch.* not corr.).

ལྷན་པ་ *ldád-pa* 1. vb. pf. and fut. *bldad*, imp. *ldod*, to chew *Zam., W.*; *skyug-ldád Cs.*, v. *skyug bldeg-*cin* ldad-pa* (?) *Sch.* to chew the cud, to ruminate; *log Cs.* 1. id., 2. rumination, deliberate reflection; *Pur.*: "opá *ldad-*cas**" to taste, to try; *Ld.*: "dú *ldad-*ce**" to smell at. — 2. *Ld.* for *glád-pa*

ལྷན་པ་ *ldán-pa* I. sbst., also *mdán-pa Les.*, cheek, *ldán(-pas)* so cheek-tooth, molar tooth; *ldan-ltág Cs.* a blow on the cheek, a box on the ear; "dén-*tsog*" *C.* id.; "mi *dhe-la dén-*tsog* gyag* (or *gyab*) son, mi *dhe dén-*tsog*-ghi mán-po dún son*" his ears have been soundly boxed; metaph. *grog-ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxta), hence *W.* "ldán-la, *ldán-du*", adv. and postp., near to, by, "ne *ldán-la dug*" sit down by my side; "dñi-gi *ldán-du*" close by the tree; "nai *ldán-du dog*" come near to me! "gám-mi *ldán-du*" near the box; "ser-mán-ni *ldán-la dül-*ce**" to go along the side of a hedge. — 2. in *B.* and *C.* only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bêds-pa*, having, being possessed of, provided with, — *can* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldan-pa* differs in this respect from *bêds-pa* (*Tar.* 136, 14. 15); *nor dan ldan-pa* rich, wealthy; *sems-can dan ldan-pa* with child; *bu dan bu-nor-ldan-pa* having children; *rig-pa dan ldan-pa* wise; with a negative: *nor dan mi ldan-pa*; *dan ldan-par gyur-ba* to get, to obtain, frq.; *ldan-du len-pa* *Glr.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dan* and *pa*, like *can*: *nor-ldan*, *dga-ldan*, *byor-ldan*. — 3. *ldan-pa* and *dan dūs-pa* seem to imply: mixed,

(opp. to *rkyān-pa*) with regard to temper and disposition of mind *S.g.* — 4. to add up, sum up, *Wdt.* — 5. *W.* “*grin-ka tsug-pa ldan yin*” it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldān-ba*. — 6. *Pur.* = *grig*, regularly, properly, duly, rightly.

ལྷན་(པ)པོ་ *ldan(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldan-ma* n. of a country *Ma.*

ལྷན་ཅད་ *ldan-tsad* equivalent to *dus-tsad* *Mng.* 35.(?).

ལྷན་ལྷན་ *ldab-ldib (skad)* *Lex.* silly talk, tittle-tattle.

ལྷན་ལྷན་ *ldab-lab* *Lex.* w.e., *Cs.* indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ལྷན་པ་ *ldāb-pa*, pf. *blāb*, fut. *blāb*, imp. *ldāb*, 1. *Cs.* to do again, to repeat; *skyār-ldāb* *Lex.*, *Sch.*: repeatedly, anew, afresh, again; *nyis-ldāb* *Lex.*, *Sch.*: for the second time, doubly, twice; “*tsu-(l)dāb de san tēn-mo yod*” *W.* it is ten times as large as that, yet cf. *ldāb-pa*; “*ldāb-sts zēr-na*” *W.* saying it once more, again, in short. — 2. ? *Ld.*: “*ldab zām-te kyer*” take a

firm hold of him (or it) with your hand, and carry him (or it) away!

ལྷན་ལྷན་ *ldam-ldām* *Cs.*, *ldām-pa*, very idle, slothful.

ལྷན་ལྷན་ *ldam-ldūm* *Cs.*: ‘mean, pitiful, sorry, idle’.

ལྷན་ལྷན་ *ldam-ldēm* *Ld.* dubious, uncertain, used of things.

ལྷན་བ་ *ldār-bu* *Cs.* to be weary, tired, faint, languid, *ldār-ldār-du gyūr-ba*.

ལྷོང་རི་རི་ *ldi-ri-ri* (v. *ldir-ba*) the rolling of thunder *Thgr.*

ལྷོང་པ་ *ldig-pa* to fall or sink through *Sch.*

ལྷོང་བ་ *ldin-ba* to be swimming, floating, cf. *rkyāl-ba*, *W.*: “*zān-ni ka-tōg-la pabe ldin dug*”, opp. to “*kil-la ner* or *nub*,” to be suspended, floating, soaring (in the air), *ynām-la*, *nām-mka-la*; *mk’ā-ldin* v. *mka*.

ལྷོང་ཀ་ *ldin-ka* v. *ltin-ka*.

ལྷོང་ཀ་ *ldin-kan* a bower formed by the branches of a tree, the leafy canopy of a dense wood *Msl.*; *šin pyū-lo rgya-pai ldin-kan* the wide shady porches of turkois-leaved trees.

ལྷོང་རྒྱུད་ *ldin-dpon* an officer over fifty, acc. to others, over a hundred men, — *bryā-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldin-og* *Sch.*, *ldin-tso*, the troop under this officer’s command.

ལྷོང་སེ་ *ldin-se*, or *ldin-si* *Ld.*, adv. quite, very, very much, “*na ldin-se kams zān-po yod*” I am quite well; “*na ldin-se ma tsā son*” I was very much displeased, very vexed; perh. also “*ldinis tōg-pa-nas*” for *ytin*, cf. *lin-pa*, or perh. in *Ld.* *ldin* is the form for *ytin*.

ལྷོང་པ་ *ldib-pa* 1. vb., pf. *blāb*, *Sch.* — *ldig-pa*. — 2. adj. *Cs.*: not clear, not intelligible, “*ka-dib*” *W.* stammering, stuttering; *lāib-ldib* = *ldab-ldib*.

*ldām* *W.* the crash of a falling tree, the report of a gun, “*ldām zēr-ra rag*” I hear a crack.

ལྷོང་ལྷོང་ *ldir-ldir* is said to be — “*dī-ri-ri*” *C.*

ལྷོ་བ་ *ldir-ba* 1. also *litr-ba*, to be distended, inflated, to belly; *lto-ldir* a big belly; *lto-ldir-can* big-bellied. — 2. to rush, to rear, of the wind *W.*; to roll, of the thunder, *brag ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-té-ba* thundering *Thgr.*

ལྷོ་བ་ *ldu-gu* = *ydü-ba*, *ydü-gu*.

ལྷོ་བ་(སྐྱེ)པ་ *ldug(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, to pour, *snöd-äu*; *lag-tu blugs* pour some water on my hands, give me water for washing; to sprinkle, to strew, sand *Gl.*; to cast, to found, metals. Cf. *blugs* and *lugs*.

ལྷོ་བ་ *blüd-pa*, pf., fut. and imp. *blud*, col. *blüd-pa*, to give to drink, to water, cattle etc., with accus. of the drink given, *lug blüd-tin mi* 𑄧i he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa lëjs-par blüd-tin* making (another) eat plenty of soup *Lt.*, as one also says: *tüg-pa tün-ba* to eat soup.

ལྷོ་བ་ *ldum* 1. vegetables, greens, in general. — 2. *W.* lettuce, salad; *ldum-näg*, a kind of lettuce (*Cs.*); *ldüm-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldöm-bu* *Mil.*; 3. *C.* vulgar pronunciation for *sdön-po*. — *ldüm-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdüm-ra*); *ldüm-ra-pa* gardener *Pth.*

ལྷོ་བ་, ལྷོ་བ་ལྷོ་བ་ *ldüm-po*, *ldum-ldüm*, 1. for *düm-po* *Gl.*; 2. *Ld.* for *zlüm-po*, round; *Mil.* also *ldüm-la* *gril-ba* made round, rounded off.

ལྷོ་བ་ལྷོ་བ་ *ldur-ldur* *Lex.*; *Sch.*: roaring, rushing.

ལྷོ་བ་ *lde?* *Lex.* *min(-gi)-lde* w. e.; *lde-Ka* *Sch.*: 'belonging together, of the same

ལྷོ་བ་, ལྷོ་བ་ *lde-gu*, *ldeu* *Mod.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdi.*

ལྷོ་བ་ *ldé-ba* (*Sch.* also *dé-ba*), pf. (*b*)*ldes*, fut. *blde*, imp. *ldes*, to warm one's self, *C.* accus., *me*, at the fire; *nyi-ma*, in the sun (not *me-la*).

ལྷོ་བ་ *lde-mig* *B.* and *C.* (*Ts.* col. \**de-mäg*\* *Bal.* \**te-mig*, otherwise not in use in *W.*) 1. key, *lde-táb* *Gl.* prob. id. — 2. introduction, preface *Cs.*

ལྷོ་བ་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* मूना — 2. v. *lde-gu*.

ལྷོ་བ་ *ldég-pa* (pf. *bldeg*?) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷོ་བ་ *ldén-ka*, *ldin-ka*, v. *lten-ka*, a pond.

ལྷོ་བ་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷོ་བ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷོ་བ་ *ldebs* 1. side, *Lex.* = *dabs*, e. g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rüs-pai bür-poi ldebs* by the side of, near, the protuberance of a bone. — 2. compass, enclosure, fence *Sch.* — 3. *C.*, *W.* a large cloth, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called *Dandi* (दण्डी *Hindí*). — 4. in the *Wdi.* it seems to have still another signification.

ལྷོ་བ་ *ldem* 1. v. *ldém-pa* I. — 2. statue, idolatrous image, idol, standing upright, cf. *ldém-pa* II., *C.* — 3. suspension-bridge (?) *Ld.-Gl.* *Schl.* 17, a; v. *ldém-pa* III.

ལྷོ་བ་ *ldém-pa* I. subst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-min*, as being an intentional concealing of the true sentiment. — *ldém-po* riddle, enigma (cf. *tsöd-bya*); *mi-ldem*, *byä-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi nag*, *ldém-ytan* parable, allegory; *ldem-dgóns* *Lex.* = *Skt.* अनिर्दिष्ट, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldém-rjöd-pa* *Cs.* to say a riddle or parable, \**ldem tsäl-tsé*\* *W.* to propose a riddle, *ldem tsöd-pa* *Cs.*, *tsöd-pa* *Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* \**par-nyr*\*), \**bi-ldém*\*

mouse-trap, \*wa-lđem\* fox-trap, \*wág-đe\* to put a trap.

II. adj. 1. (Schr. *ldem-po*) straight, upright; tall, well-made, *Mil.*, prob. also *Wda.* — 2. partic. of III., inconstant; unstable, variable, perishable *Cs.*

III. vb., also *ldem-ldem-pa* Sch. to move up and down, striking, trembling, vibrating; *řog-agró ldem-pa* the clapping of wings *Mil.*; *ldem-ldem* flexible, supple, elastic, pliant.

ལྷོལ lder, Ts. = *ldebs* I., *skya* *lder-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *ři* *lder*.

ལྷོལ lder-ba *Cs.*: '1. toughness, clamminess, 2. potter's clay'. *lder-tso* *Cs.* 1. clay, 2. an idol made of clay *Mng.* — *lder-aku* *Glr.* prob. = *ldér-tso* 2.; acc. to others: a picture on a wall. — *lder-bzo* figures modelled of clay, plastic work, *lder-bzoi lha* *Zam.* = *ldér-tso* 2.; *lder-bzoi-ldebs* *Lex.* a clay-enclosure (?) — *ldér-so* *Glr.* 88, 1. 2., by the context also. figure, image.

ལྷོལ ldo side, *Ld.* for *glo*.

ལྷོལ ldog-pa, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. to come back, to return, to go home, to depart. — 2. to come again, often with *pyir*, of diseases, — to relapse; in a specific religious sense v. *brás-bu* *bzi*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni f.) *Mil.* — 3. to change, to undergo a change, as to colour, smell etc. *Med.*; *gyár-ldog*, and *ldog-gyár* *Mng.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldog-pa* id. *Thgy.*; *řo ldog-pa* v. *lóg-pa*. The partic. as adj.: *de-las ldog-pai* (the thing) opposed to that, contrary to it, *Wda.*; *go-ldog* id. *Lt.*; *ngo-ldog* *Lex.*? — Sch. has also *ldog-pyis-ba* distinguished, different, from each other, and *ldog-pa* reciprocal, mutual, each separately. Cf. *lóg-pa*.

ལྷོལ ldón-ba 1. vb, pf. *ldóns*, *lon*, to become blind, to be blind; to be infatuated. — 2. adj., also *ldóns-pa*, *mdóns-pa*, blind; infatuated. Cf. *lón-ba*.

ལྷོལ ldón-mo, resp. *řol-ldón*, a churn, used for preparing tea, = *gur-gur*, v. sub *ja*. Cf. \**don-dus* *Ld.* a stove; *ldón-rus*?

ལྷོལ ldón-ros *Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldón-ros-sa* *Lt.*

ལྷོལ ldón-pa to give or pay back, to return, = *klón-pa*, *glón-pa*, esp. with *lan*, to answer *Dzl.*

ལྷོལ ldób-pa to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldobs-skyén* *Lex.*, explained by *des-sla-ba* understanding readily?

ལྷོལ ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-lás-pa* *Ld.*

ལྷོལ ldóm-bu, less frq. *ldém-bu*, often preceded by *ro-nyoms* alms, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Ph.* *sdán-ba*, pf. *sdanis*, I. to be angry, *sdán* wrathful, *mi dgá-zin sddn-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la*: to hate, to be inimically disposed, frq.; *sdán-bai dgra* opp. to *byams-pai nyen*; *sddn-bar sams-pai dgrá-bo* id. *Wda.*; *Kyim-mtes-kyi dgrá-sdán-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sddn(-bai) sams*, *sddn-blo*, most frq. *že-sddn*, hatred, enmity, hostility, ill-will; (cf. *dug*) *sddn-ba tams-čad jig-pa* to subdue all hostile powers; *sñar sddn-ba* the former, the old hatred *Mil.*; *sddn-mig* *Lex.* an angry look, a scowl.

II. for *yddn-ba*.

ལྷོལ sddn-bu v. *yddn-bu*.

ལྷོལ sdd-pa v. *sdd-pa*.

ལྷོལ sddm-pa v. *sddm-pa*.

ལྷོལ sdär-ma trembling, timorous, timid *Dzl.*, *Zam.*

ལྷོལ sdi-ba, pf. *bedis*, v. *sdig-pa*.

ལྷོལ sdig 1. thick (?) *řús-pa sdig* *Mng.* — 2. foundation *C.*, *rgyag-pa* to lay a foundation.

**ཇིག་པ་** *edig-pa* I. also *edig-pa rwd-dan*, col. \*rd-tse\*, scorpion, also as sign of the zodiac; *edig-pa dkar-po*, *nag-pr*; *edig-rwd*, the sting of a scorpion; *edig-dug* the poison of a scorpion; *edig-tsad* a scorpion's nest; *edig-rtin* crab, crawfish, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *edig-rtin-bu* *Ld.* id.?

II. (པུག) *sin*, moral evil as a power, *edig-pa-la yid-ces-pa Dzl.* 223, 11 to believe in sin as such; *jom-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for sinfulness, sinful state, but gen. in a concrete sense: offence, trespass, in thought, word, or deed, *ka-na-ma-tö-bai edig-pa*, or *nyes-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyid-poi edig-pa sbyön-ba* to wash away, to expiate, the king's sin; also *dag-pa, sel-ba*, *W.* \*däd-dä\*; *byän-ba* id., but more in an intransitive or passive sense; so also *čegs-pa* (*yädg-pa, biags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *gyöd-pa* and *bödd-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *edig-(pai)-las* a sinful deed; *edig-pa-la dga-ba* to love sin, to be wicked; *edig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *edig-pa byed-pa, spyöd-pa*, to commit sin, to sin; *edig-pa mi byed-pai yul* a country where no sins are committed, a pious country; *edig-byed, edig-spyöd* impious, wicked; a wicked person, *edig-pa-rnams byds-pa* id. (more accurately: πολλὰ ἡμαρτητός) *Stg.*; *edig-dan* id. (*edig-pa-dan* seems not to be in use); *edig-sgrib* the filth, the contamination of sin, *edig-sgrib tams-däd sel-ba* to cleanse from every defilement of sin *Glr.* (which the Ommanipadmehum is sufficient to do); *edig-po* a sinner, a bad character, *edig-po čs* a vile sinner *Glr.*, *Mil.*; *rdig-to-dan, གཤིག་པ་*, *edig-dan*, but only as epithet of Dud; *edig-blön* a wicked officer *Glr.*

**ཇིག་པ་** *edig(s)-pa*, pf. *bedigs*, fut. *bedig*, imp. *edigs*, and *sül-ba*, pf. *bedis*, ft. *bedi*, 1. to show, to point out, *edigs-mdzub* a pointing finger, . . . *la uligs-mdzub ylad-pa* to point at . . . (with scorn or derision); *edigs-mdzub ndm-mka-la ylad* pointing with the fingers toward heaven, yet not in a 'menacing' (*Čs.*) way. — 2. to aim *Č.*, *bedi(g)s-sa* the place that is aimed at, aim, butt; goal *Thgy.*; *bedis-pai pyögs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čad-pas* with punishment *Mil.* (ni f.); \*dig-če 'ri-la' *Ld.* as an alarm-shot; *di-la bdag-gis jig-pa dig-gis ma bedigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *edigs-mo byed-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

**ཇིངས་** *edins* a cavity or depression, *späi-edins* a depression on a grassy plain, *ri-edins* on a mountain-ridge; the significations given by *Čs.*, 'middle part, heart, core', were not known to our men of Taashilunpo.

**ཇིག་པ་** *edib-pa* 1. *Sch.* — *ldib-pa*. — 2. *Tar.* 8, 18 — *rtib-pa*.

**ཇུག་པ་** *edug-pa* I. adj. pretty, nice, *ld-na* to look at *Dzl.*; \*ta-ñhi-dug-pa\* *C.* mint, Mentha, ἡδύσμου; gen. with reference to a person: what is agreeable, pleasing, dear, to a person *Sek.*: *ñuq, bdag-gi bu ndn-gi edug-pa-la* the most beloved of my sons *Dzl.*; *ñai bu edug* my dear son *Ptk.*, *edug-par dzin-pa Dzl.*, *sém-pa Dzl.* frq., *rtsi-ba Mil.*, to love, c. dat., gen. with regard to parental love; *edug-par gyir-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-edug-pa* not fair, ugly, disagreeable, of the body, of a country etc.; *mi-edug-pai tin-ne-dzin Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-edug-par byed-pa* to disfigure, pollute, profane, a temple *Dzl.*; *edug-gu* beautiful, pretty, handsome, *bud-méd edug-gu tams-däd* all pretty women *Dzl.*; there is also a form for the fem. gender: *edüg-*

*gu-ma Dzl.*; *adú - ge - ba Ca.*: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-báns adug-ge myin-re-ryé* the good, poor Tibetans, just as in W. "*adug-pa-tse*" is used; often (but not necessarily) rather pityingly: *ko adug-pa-tse* the good man (will do his utmost); "*rt-pa adug-pa-tse*" the good fieldmouse (speedily made off); but also: "*sab dug-pa-tse ū-lu zig ton*" W. good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like *ydén-ba*, *sems lās-kyis adug - nas* by sorrow *Mil.*; "*sem mān-po mān-po dug son*" C. I was very, very sorry for it; . . . *pas adug-po* we are miserable, because . . . *Dzl.*; *adug-par gyin-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Sek. ཐུག་པ་*, affliction, misery, distress, *bod adug-pai mgo dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *ndé-la adug-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *adug*, and *adug-bendl* (v. below) *adug-tu mi yon dug-gam* are you not in distress? *Mil.*; *adug kur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *adug mi teg* you cannot endure the hardships *Mil.*; "*\*ka-dug mān-po jhē - pa*" C. to work hard, to drudge; *skyid-adug* good and adverse fortune, good luck and ill luck, very frq.; *bde-adug* id.; *adug-eds byéd-pa* (the contrary to *teogs-eds byéd-pa*) to accumulate misery upon one's self *Mil.*; "*\*dug mān-po tān-ica*" C. to plague or vex a good deal, to inflict injury, c. *la*; *yan-adug-gi adug-pa* the sin of having done evil to others *Mil.*; "*\*dug zū-la tān-ica*" C. to torture, to put to the rack; *adug bab-pa* to be in mourning *Ca.*; *adug erin-ba* to mourn *Ca.*; *adug - can* col. fatiguing, worrying. — *adug* as adj., unhappy, miserable, *Ph.*, is of rare occurrence.

Comp. and deriv. *adug-khin* a chamber of mourning, a darkened room *Ca.* — *adug-de* a mourning dress *Ca.* — *adug-bendl* the most frq. word for misfortune, misery, suffering; also pain, *adug-bendl-gyis ydén-po*

*Dzl.*, *adug-bendl myén-ba* (W. "*\*tān-ic*") to be in calamity, to suffer pain; "*\*dug - ndl tān-ica, tēr-ica*" C. ("*\*tān-ic*" W.), to inflict pain, to grieve, to torment; *adug-bendl dai ldan-pa, adug-bendl-can* unhappy, miserable; misery, distress, affliction; "*\*dug-ndl jhē - pa*" C. to lament, wail, moan; *adug-bendl-du gyūr-ba* to become sorrowful or melancholy; "*\*nd-la nd-ga-ri ma tēs-pe dug-ndl yot*" *Ld.* I regret my not knowing Sanskrit; *adug-bendl-ba* (vb.) to be unhappy, (sbst.) the state of unhappiness, *Thgy.*; *adug-bendl-bai skad* lamentable, doleful cries. — *adug-mtug* C. accumulating calamity. — *adug-dré* a demon *Sch.* — "*\*dug-pa*" C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *dug-po byéd-pa* to do evil *Mil.*; "*\*mi-la dug-po tān-ica*" C. to do evil to a person, to molest, trouble, annoy, injure, a person. — *adug-pōns-pa* *Stg.*, C., poor. — *adug-bwa* a mourning-hood *Ca.* — *adug-erán* inured to hardships; the being hardened *Mil.*

*ཐུག་པ་* *adug* 1. *Sch.*: the folds of a garment; *ཐུག་པ་* *adug-ka* string for drawing together the opening of a bag, drawing-hem. — 2. *Ca.* synthesis, *byed-adug* analysis and synthesis. *ཐུག་པ་* *adug-pa*, pf. *bedus*, fut. and likewise *ཐུག་པ་* for the pres. tense) *bedu*, imp. *edus*, *bedu*, vb.n. to *dú-ba*, 1. to collect, gather, lay up, amass, assemble, riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; to put together, to compile, *mān-rnams* . . . *nas bedus* the names have been put together out of . . . *Glr.*; to brush or sweep together, *W.*: "*\*Kytin-sa ūl-mo-ne* (or *dani*)" the dust with a broom; *dbān-du* to subject, subdue, frq. — 2. to unite, join, combine, *šin ysum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmag-rnams kōr-du* (joining) the troops with his retinue *Dzl.*; *Kyo-dug-tu* to unite in matrimony, to give in marriage. — 3. to condense, to comprise, all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyūn-tur*,

*zár-tsam*, to contract, compress, abridge, frq.; *de yan bedú-na* if one shortens it still more, if it is abridged a second time *Gram.*; *\*dis-kan* *W.* brief, concise, compendious; *\*dú-yig* *C.* abbreviation, abridgment; *bedu-grel* an abridged commentary *Tar.* 177, 7; to close, conclude, finish, terminate, *nyug sdúd-pa* to close a train, opp. to *ma drén-pa* *Mng.*; *slár-bedu-ba* concluding a sentence or period with the finite verb in *o*, *Gram.*

— 4. *bedú-pa* to consist of or in, *c. instrum.*, e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. to boil down, to inspissate *Lt.*, *bedú-kú*, *ydú-kú*, a preparation thus obtained *Med.*; *bedu-tán* prob. id. *Med.* — 6. scil. *bedú-nams: bedú-ba rnam bzi* the four ways of collecting merit *Gtr.* — 7. *dbugs sdúd-pa* *Med.*? *bedú-ba* sbst. collection, gathering *Tar.* 33, 16. — *bedu-yòm* or *yòm* *Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

མཐོང་པ་ *sdum-pa* 1. vb., pf. *bedums*, fut. *bedum*, imp. *sdum(s)*, vb.a. to *sdum-pa*, to make agree, to bring to an agreement, *mi-mtün-pa-rnams* things not agreeing *Sch.*, to reconcile, to conciliate, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdum-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdum(-pa)-po*, *sdum-mkan*, conciliator, pacifier, peace-maker; *res k'ruigs-pa res bedum-pa mán-du byún-no* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. house, mansion *C.*; *yzim-sdum* (resp.) *bed-room*; *sdum-ra* garden near the house, cf. *ldüm-ra*.

མཐོང་པ་ *sdur-ba*, pf. and fut. *bsdur*, to compare, go-*sdur byéd-pa* id., v. go 2; *nyams sdur byéd-pa C.* to compare different texts; *\*tám-dúr* *W* judicial examination, trial.

མཐོང་པ་, མཐོང་པ་ *sdur-lén*, *sdur-blán*, amber *Ts.*, for *sdur-lén*.

ཇེ་ *sde* (*Sak* in compound words ཇེན་) part, portion, of a whole, e.g. of a country, also *yiil-sde*, province, district, territory, even village *C.*, *bón-sde* the places or villages of

the Bonpas *Gtr.*; *sde-žen-la myé-g-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *yá-rol-gyi sde yóms-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Ca.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *rygyud*; *shyór-sde bzi* the four volumes treating of pharmacy *Gtr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, *sde btungs* he founded convents *Gtr.*; *žos-sde* id.; class of religious followers, philosophical school, *sde bzi* the four (principal) schools *Tar.*; *lha srin-gyi sde brgyad*, *lha klú-la sdgo-pai sde brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sde-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Gtr.* district. — *sde-kruigs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-mód ysum*, འཇིག་རྟེན་, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dül-bai* (discipline), *mdo-sde* (Sūtras), *snágs-kyi sde-mód* (Mantras, i.e. metaphysics and mysticism), hence *sde-mód-la shyán-ba* to study the sacred writings *Mil.* — *sde-pa* 1. the chief or governor of a district *C.*, = *gó-pa W.*, majordomo of the Dalai Lama, *Köpp.* II., 134; in a general sense: a man of quality, a nobleman *Ma.* 2. a letter of a certain phonetic class, or the phonetic class itself, *sde-pa bzi-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or school of Buddhist philosophers, *Tar.*, frq. — *sde-dpon* = *sde-pa* 1, signifies also a class of demons *Dom.* — *sde-tán* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tán Gtr.*; — *sde-yzár Sch.* lawlessness, anarchy, *sde-yzár žén-po* general anarchy (?) — *sde-yais* (spelling?) court, court-yard, = *kyams*. — *sde-rigs* dominion, territory,



*Glr.* — *sde-wid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sde-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

མེབ་ sde-ba(?) *W.* \**ī-ru dā-tē mod\** there is here no room any more.

མེབ་ sdeb (? *sdebs*) time, times, — *lan W.*, e.g. four times.

མེབ་པ་ sdeb-pa, pf. *bedebs*, fut. *bedeb*, imp. *sdebs*, 1. to mingle, mix, blend (*phyogs*) *ytig-tu* together, *Lex.*, cf. *sbyir-ba*. — 2. to join, unite, combine, *dras-su sdeb-pa Mil.*, by the context: sewed well together, — but *dras-su?* — *Gen. vb. n.*: to join, to unite, *dan* with, also *la*, seems *mig dan bedébs-nas lta*, *rnā-ba dan bedébs-nas nyān Mil.* the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, *Mil.*; also to have sexual intercourse *Pth.*, cf. *dré-ba*, *grōgs-pa*, *dzōm-pa*. — 3. to prepare, dress, get ready (victimals) *Sch.*, cf. *sbyōr-ba*. — 4. to exchange, barter, truck for, \**bāg-pe dās-la\** *W.* flour for rice; in this sense prob. also used by *Mil.*; to change, money, \**nul deb sal\** please change me a rupee (not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *žes-pa ... kyis sdeb-pa* the above verses have been composed by ...; = *sbyōr-ba*.

མེབ་མུ་ sdeb - sbyōr 1. composition, esp. poetical, poetry, — 2. *yt-gei sdeb-sbyōr* orthography *Schr.*, *Cs.*, *Sch.*

མེད་མ་ sder-ma, resp. *ysol-sder*, dish, platter, plate, saucer; *sder-gān* a plateful, a dish (of meat etc.), esp. *C.*

མེད་(མོ) sder(-mo) claw, talon, *sder-kyu Sch.* id.; *sder-mo rno* a sharp claw; *sder-čan* furnished with claws, *sder-méd* without claws; *sder-dzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sder* a tiger's claw *Lt.*; *sder-žags* animals provided with claws *Mil.*

མེད་ཀམ་ sdo-kām *Sch.* belonging together, a pair(?).

མེད་ ba, pf. (*b*) *sdos*, fut. *bedo*, imp. *sdos* (also *dō-ba* q. v.) 1. to risk, hazard, venture, *gen. c. dan*, also *c. dat.* or *accus.*,

*bddg-gi* *lus* one's own body *Dom.*; *lus srog dan frq.*, *lus dan srog-la Dzl.* — 2. to bear up against, *sdug-ba'al*, *nyon-mōns-pa dan*, against heavy trials, against toil and drudgery *Dzl.*; to bid defiance, to an enemy *Dzl.*, also to behave with insolence, contemptuously *Dzl.* — 3. *lāg-pas Dzl.* ྟཱཱ, 6(?)

མེད་པ་ sdōn-po (*C.* vulg. \**dām-po\** 1. trunk, stem, body of a tree *Glr.* — 2. stalk, of a plant, *pādmai* of a lotus; *sdōn-po* *kōn-stōn* a hollow stalk *Wān.*; *sdōn-poi sde* the class of stalked plants *Cs.* — 3. tree, also *šin-sdōn(-po)* frq.; *šin-sdōn rkan-ytig* a tree of a single stem *Glr.*; *šin-sdōn kōn-rul* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

*Comp. Cs.*: *sder-sdōn* trunk of a walnut-tree, *jug-sdōn* stem of a juniper-tree; *tsil-sdōn* a tallow-candle; *kyags-sdōn* an icicle. — *mčod-sdōn* (*Sch.* = *mčod-rtēn*), in a botanical work it was explained by 'wick', = *sdōn-rās*, which seems to be more to the purpose, as a blossom is compared with it. — *sdōn-rkān* v. *sdōn-rās*. — *sdōn-dūm* stump of a tree, *sdōn-dūm tsig-pa* the burnt stump of a tree *Cs.* — *sdōn-bu Cs.* 1. a small trunk. 2. stalk. 3. wick. — *sdōn-rās*, *sdōn-šin*, *sdōn-rkān C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

མེད་པ་, མེད་པ་ sdōn-ba, *sdōns-pa* (*Sch.* also *rdōns-pa*) pf. *bedōns*,

fut. *bedōn*, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, *c. dan* (also *accus.?*); *kyod dan na sdōn-ste gro* you and I, we will go together; *sdōns-zla* prob. = *zla-grōgs*.

མེད་པ་ sdōd-pa, pf. and fut. *bedad*, resp. *bžes-dod*, *W.* \**dād-čē\**, 1. to sit, frq., \**sil-la dod\** *W.* sit down in the shade! *dāl-bar sdōd-pa* to sit still *Lt.* — 2. to stay, to tarry, to abide, *tōg-mar der bedad* for the present I will stay here yet a little longer *Mil.*; *nyid-nas bedad-jug-pa* to lie down and so continue lying *Mil.*; \**dž-du jug-pa\** to receive hospitably, \**mi jug-pa\** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;

to wait, *re zig ma badd-par sdod-dig* wait a little yet before beginning to kill *Dzl.*; *skad-dig kyan sdod-pai loñ med-par* without waiting even for a moment *Glr.*; *Ld.*: \**lde-te ddd-è\** to wait and see whether etc.; \**sam-te ddd-è\** to wait for, hope for, to look forward to, \**gug-te ddd-è\** id.; *mdo-sde di tsò-zin sdod-na* as long as the authority of this book is acknowledged *Dom.*; \**zag dan kyir-kyir dad dug\** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, \**de' yo\** he is at home, \**de' me\** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdod Lex.*, *C.*: 1. attendant, waiting servant, 2. aid-de camp.

ཐོག་མཐུག་ ནུབ་ 1. *Lex.* and *C.* spider. — 2. summary, contents, *spii sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-tsig*; *sdom-la* summarily, to be brief, in short.

ཐོག་མཐུག་ ནུབ་-པ་ I. vb., pf. *bedams*, *bedoms*, fut. *bedam*, *bedom*, imp. *sdom(s)*, *W.* \**dam-è\** 1. to bind, *lèags-sgròg-gis* to fetter *Cs.*; to bind or tie fast, to pinion; to bind up, to dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-èus* by melted metal, i.e. to solder; so, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dzl.*, *Pth.*; *rtad-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-krag sòr-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyes-pa* an evil *Lex.*, *Sch.* — 4. *W.* \**kab-da dam dug\** the shoe pinches. — 5. to make morally firm, to confirm, *spyod-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag* - *nyid*, to bind one's self, to engage *Cs.* — 7. to add together, to cast or sum up, *rgyud bzi bedoms-pas leu* *N* all the four Gyud together have 154 chapters; *gyòs-su bsdus-pa-la* taking all together *Tar.*

II. sbst. ཐོག་མཐུག་ obligation, engagement, duty, *sdom-pa len-pa Glr.*, *dzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *nd-la bogs-pa* to

bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *srin-ba* to be true to one's duty, to keep one's engagements; *zor* a duty is violated *Glr.*; *nd-lu sdom-pa med* I have renounced my vow *Glr.* — *sdom-pa ysum*, acc. to *Glr.* and other more recent authors, are: *so-lar* (v. *so-sò*), *byan* - *sams*, and *ysan-sidags-kyi sdom-pa*.

Comp. *sdom* - *lton*(?) neck-bell, bell attached to the neck of cattle. — *sdom-byed* 1. one that binds, by duty etc. 2. an astringent medicine *Cs.* — *sdom-yzer* rivet of a pair of scissors or tongs *Sch.*

ཐོག་མཐུག་ ནུབ་-པ་ *Sch.*: a ball; a round tassel.

ཐོག་མཐུག་ ནུབ་, ནུབ་-པ་ *sdor*, *rdor* 1. (like *ñyin*) that which gives relish to food, seasoning, condiment, esp. *tsig-sdor* that which gives substance to soup, viz. meat; *tsa-sdor* salt and meat. — 2. spice, *sdor-gyi rkyid*, *pa* spice-bag *S.g.*; *sdor-lal* spice-powder *Sch.* —

བཤམ་ བྱེད་ (ཐོག་མཐུག་) sign, i.e. 1. gesture, *èags-pa dód-pai brda min* - *du bstán* - *nas* making many wanton gestures (or giving hints, intimations v. 2), *lag-brda* signs with the hand, *sans-rgyis la yòl-dig des lag-brda byas* they beckoned to him to ask Buddha *Dzl.*; \**mig-da tán - è\** *W.* to give a hint with the eye, to wink. — 2. Indication, Intimation, symptom, *tr'en*, *mi-rdag*, *gyir-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gan yin dri-bai brda ston-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa*, *pród-pa*, *shyór-ba*, *grol-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yin-lugs-kyi brda grol-ba Mil.* to explain the essence or nature of things (*ni f.*); meton. *dei brda ci lags* what may be the symbolical meaning of it *Mil.* — 3. word, *bód - pai brda* interjection *Lit.*; *dál-bai brda* word out of the Dulwa *Zam.* *dri-pai brda-rnyin* an obsolete word for being asked', *Lex.*; *brd - sgyur - pa* *Sch.* interpreter, dragoman *Sch.*; *brdaí blá-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yari mi dra sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda - rnyin* old orthography, *brda-yed* new orthography *Zam.*; *bid-kyi brdai betan-bōds* title of the Zamatog; *tsig-brda* = *tsig*, *tsig-brda-yis grol-ba* to explain by words *Mil.*

**Comp.** *brda-skad* language by symbolical signs *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čad* (prob. for *čad*, from *čad-pa* II.), *me-loi-gi brda-čad* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. explanation, *min - dön brda-spród* explanation of the import of names, title of a small *Materia Medica* by a certain Wairocana. 2. orthography *Gram., Pth.*

— *brda - lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to Cs. in *Journ. As. Soc. Beng.* V, 384.

བརྒྱུལ་བ་ *brdül-ba* 1. *Lex.* w.e.; *Sch.* to deceive, to cheat. 2. *Sch.* to swing, brandish, flourish, *gyab-mo* a fly-flap.

བརྒྱུལ་འཕྲོལ་བ་ *brdog-čos-pa* to slip, to slide, to lose one's footing.

བརྒྱུལ་བ་ *bedar-ba*, *Sch.*: *mdün-chu bedar-ba* to hope, to expect or wait for a favour. In *Dzl.* 724, 18 the better reading (accordant with the manuscript of Kyelang) is *schur* (= *schü-bar*).

བརྒྱུལ་སྒྲུབ་ *bedogs-pa*; the *Lex.* add: *grabs*, Cs. to compose, prepare, make ready, *nyer bedogs-pa* id.; *sna-täg bedogs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

# ན

ན na 1. the letter n. — 2. num. figure: 12.

ན na meadow, C. also *na-ma*; *nar skye* it grows on meadows, *Wdā.* and elsewh. (cf. *neu*).

ན na I. sbst. 1. year (?) v. *na-nin*. — 2. stage of life, age, also *na-tōd*, and *na-so*, resp. *sku-na* (also *sku-nas*); *na-tōd rgān - pas Wdā.* old, of an advanced age; *na-so yžōn-te Glr.* young; *sku-nas pīrā - mo Mil.* of a tender age; *na-tōd-kyi dbyē - ba* the different ages or stages of life; (*sku-*) *nār-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up: *\*na-so-tsū-la\** W. according to age; *na - čün giri*, maiden, virgin, *na - čün bzān - mo bču* ten beautiful girls *Dzl.*; *na-mnyām*, -*drā*, -*zld*, *neu-lān Lex.* of the same age, coetaneous; *\*na-da-tōm-mo\** C. a festivity given by wealthy parents

on their son's birthday to him and his playmates, also *\*lō-da-tōm-mo\**; *na-pīrā* young, tender; *na-yžōn* = *yžōn - nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, in, (more accurately *nān-na* c. genit.), sometimes also to be rendered by on, at, with, to etc. *mdō-na* in scripture, *lo-rgyūs-na* in a book of history *Glr.*; *dé - na* there, in that place; of time: *dus-yčig-na* at the same time, *dei tsā-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: in, at, during (the doing or happening of a thing), hence a. when, at the time of, *bōs-na* when I called *Dzl.*, *čér-ba-na* when he said *Tar.*; *bddg-gi pa tse pōs-na* when my father shall have died *Dzl.*; with *nam*: *nam dīs-la bāb-na* (W. *\*dus lēb-na\**) when the time comes,

frq.; *nam gró-na* when I (you etc.) go, was going, shall go. — b. If, in case, supposing that (*éar*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *ét-ste* etc. (cf. the remarks sub *gai* II.); ... *ma mtón na ... mi rtóys-par dug* if we had not seen ... we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: if even ..., how much the more ...! in asseverations: If ..., then indeed may ...! then I would that ...! it is well, that ..., it will be well, if ..., *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: o that! would that! also: I will; in an interrogative sentence, viz. '*légs-sam*' being omitted, to: must I? shall I? *Mil.*: *éos byás-na snyam* (when we are with you) we think, we will be pious! *jig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *éi drág-na* (better *éi byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: as, since, whilst, by (with the partic. pres.), = *te* or *pas* *Dzl.* frq., *dug zós-na yañ* even by eating poisonous things (he was not hurt) २, 3; *na* is used thus, however, only in conjunction with *yañ*, and *dug zós-na yañ* is the more popular phrase for *dug zos kyañ*. In careless speaking or writing *na* is also used for *éé-na* *Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dé-na* for that reason, therefore, *éi rgyús-na* for what reason, why, wherefore *Sty.*; *dé-bas-na* hence, thus, so then, accordingly, very frq.; *kür-bas-na* because they carried *Gr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *yétg-tu-na*, *ynyis-su-na*, in the first place, firstly etc. *Dzl.*; *slád-du-na* *Dzl.*; *ryga-gár skád-du-na* *Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin.

is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* २२७, 17 *ná-na son* inst. of *nan-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *ná-ka*, *ná-ba*.

ནཱ *ná-ka*, = *span*, greensward, turf.

ནཱ *ná-ga*, *Sek.* for *klu*.

ནཱ *ná-ga-ri* Sanskrit, Sanskrit-letters.

ནཱ *na-gi* *Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ནཱ *ni-ge-sar* *Lt.* = Hindi, for *नजस* *Sar*, *Mesua ferrea*.

ནཱ *na-ja* *W.* mock-suns and similar phenomena, v. *na-bún*.

ནཱ *ná-niñ* (*Cs.*: 'for *na-nyin*') the last year; gen. adv. last year; *ná-niñ-gi* adj. of last year or last year's (crop).

ནཱ *ná-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *ná-ba yno-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *ná-ba dan éi-ba* disease and death; *skye rga na éi v. skyé-ba* 1., *rgás-pa dan ná-ba* old and sick people; *mi-ná-ba ynd-pa* to remain in health *S.g.*; *ná-ba-pa*, *ná-ba-ma* *Cs.* a sick person, an invalid (male and female); *ná-no* a female patient *Mil.*; *ná-ba-mkan* a sickly person, an invalid *Cs.*; *ná-ba-nan* sickly, *na-ba-mid* healthy *Cs.*; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *rná-ba* (not *-ba*) *ná-ba* pain in the ear, ear-ache; *lus tams-dád na* (my) whole body aches *Dom.*; so *ná-na* having the tooth-ache; *nán-na na* it aches, when pressed (with the fingers) *S.g.*; *kldd-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-jréñ* complication of diseases or fits *Sch.*; *na-(ba dan) zúg(-rñu)*, *na-téd* disease and pain

ནཱ *na-bén* fog, thick mist, *tíbe*, *Kyims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ནམ *nd-ma* 1. v. *na* I. 2. also *nd-mo* (མཚམ), praise, glory, adoration, *na-mo gu-ru* praise to the teacher!

ནམ *nd-ma* *Sek.* — *des bya-ba* so called, frq. in titles of books.

ནམབཟང *nd-bza* ("nd - za", vulg. "ndb - za, nim - za") resp. for *goc*, garment, dress, frq.; *jed-ba* to put it on.

ནམུན *na-un* obs. or vulg. for *na-bun*, old edition of *Mil.*

ནམས *na-rag*, *Sek.* བརན, hell.

ནམས *na - ram* medicinal herb, *Med.*; in *Lh.* Polygon. viviparum.

ནའི་ཀལ་ *na-ri-ko-la* *Sek.* cocoa-nut.

ནའི་ *nd-re*, by form and position an adv., like *gd-akad-du*; before words or sentences that are quoted literally, mostly followed by *smrds-nas*, *zer - ba - la*, but not always, in which latter case it stands for 'he says, he said' etc., the noun being always put in the nom. case, never in the instr.: *phags-pa na-re* the Reverend said; rarely in accessory sentences: *gd-l-te ydan-dag nd-re* (not *nd-re-na*) si forte alii dixerint *Wdn.*; even without *gd-l-te* in the same sense *Thgy.* It hardly occurs in old classical literature, nor in the col. language of *W.*, but pretty frq. in later literature. In *Kun.*, however, there exists a vb. *nd - das* ("nd - da"), pf. *nas* ("na"), imp. *nos* ("no") which is used for *zer-ba* (not in use there), and is construed with the instr.: *ā-pa-su na son* the father has said.

ནའོ་ *nd-ro* the sign for the vowel *o*, ~.

ནའོ་ *nd-ro* n. of a holy Lama *Mil.*; *na-ro pa* *Tar.* 181, 10 id.? *nd-roi sems-dzin-gyi* *leags-tag* a sort of puzzle.

ནའལ་ *na-landa* *Pth.* *na-len-dra* *Wdk.*, n. of a monastery in Magadha.

ནའི་ *nd - li* bowl, basin, an iron or china dish *W.*

ནའི་ཤམ་ *na-le-dag* *Lt.*, *dal* *Sg.*, = *hi-ku* *Wdn.* (ཁྱུ?) n. of an acrid medicine.

མཁམ་ *nag* (blackness?) crime, offence, transgression, v. *ndg-pa* comp.; *nag-ku-be-ra* v. *ku-be-ra*.

མཁམ་, མཁའོ་ *ndg-pa*, gen. *ndg-po*, black, *ber phyi ndg-pa nai dkar-ba* a garment outside black, inside white *Glr.*; "ndg-po ma lu" do not blacken it, do not soil it! of the countenance dark, frowning, gloomy, mournful *Glr.*; *mi nag (-po or-pa)* a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); *ndg-po* n. p. *Krishna Tar.*, *ndg-po den-po* = མཁའོ་ཤམ་ *Siwa*; *ndg - mo* 1. a black woman, 2. *Kali*, *Uma*; *ndg - moi-bais* or *kol* *Kālidāsa*. — 3. woman, in general *Sch.* — *nag-gro*, *ndg-po gro - des* 'easy to be understood' *Sch.*; acc. to our Lama from Tashilunpo *ndg-po gro - bder* implies: illustrating a sentence by comparing it with similar passages; *ndg-can* 1. a person guilty of a crime *Sch.*; *mi ndg-can don-nas tar - pa* a criminal released from prison *Mil.* 2. a married man *Sch.* — *nag-dags* black-cattle, horned cattle *Sch.*; v. also *ynag - pa*. — *ndg - zu* n. of a river north of Lhasa, *Huc* II, 238; *ndg-zu-ka-pa* people living on its banks, notorious for their thievish propensities. — *nag-den*, *nag-nyes* C. a heinous crime. — *nag-tum*, *nag-tom*, *Sch.*, *nag-sin-ba* *Thgy.*, *nag-hur-ré* *Sch.*, coal-black, jet-black. — *nag - ndg (-can)* dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, *sems*. — *nag-phyogs* v. *phyogs*. — *nag(-ma)-tsur* a black mineral colour, *Sch.* : green vitriol(?). — *nag-tsig* a point, dot, *W.* — *nag-zug* (?) darkness, *nag-zug-la snom-bzin son* he groped about in the dark.

མཁའ་ *ndg-da* *Sch.*: linden-tree, lime-tree (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

མཁམ་(མ) *ndgs (-ma* *Glr.)* B, C, W., forest, *rtat-sin-nags-kyis mdzes* beautified by forests, richly wooded *Glr.*; *phug-po* dense forest; *nags-kröd* a thicket *Glr.*; *ndgs-can* woody, covered with forests; *nags-lyöts* woodland country, a well-wooded province; *nags-sbäl* *Lt.* tree-frog(?); *nags-tadl* = *nags*, *nyām-na-ba* a dreadful forest *Dzl.*; *yid-du-on-ba* a lovely wood *Sambh.*; *nags-(y)seb* an intersected forest, v. (y)seb.

𐑦 *nañ*

𐑦 *nañ*

𐑦 *nañ* I. the space within a thing, 1. the interior, the inside, *pyā-pai nañ kun* the whole interior of the cavern *Mil.*; *pyān-pai, dān-gi nañ* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *Kān-pai nañ pyag-dār byēd-pa* to sweep the inside of a house *Dzl.* — 2. space, room, apartment, chamber col. — 3. dwelling, domicile, house, esp. C. — 4. meton. inmates, family, household, \**nañ tsai*\* W. the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-ies nañ-na* dar wisdom begins to shine in the mind; *žen-dzin nañ-nas* grol affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nañ-na*.

II. *nañ-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pyi*), *nañ-gi Krims*, *nañ - Krims*, a private law, an esoteric precept or doctrine not intended for the public; \**ge-lūn-gyi nañ-tim dhan gal tsē*\* C. if priests violate their special moral duties, (very different from *nañ-pai Krims* the Buddhist law, merely opp. to Brahmanism); *nañ - gi sbyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl.* 𐑦, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of Rom. 12, 1, and I Pet 2, 5. — *nañ-gi byā - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nañ - na* among, amidst, frq. c. accus.: *bu nañ-gi ta tsui, pyā-rom nañ-gi tsān-nu* *Dzl.* the smallest among etc.: for *dē-dag-gi nañ-na* of it, of them, among them etc.: *nañ-gi tsān-nu* the least of them *Dzl.*; *nañ-gi lhai-mo wā-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl.* WS, 18; 𐑦, 16 (where Sch. prob. translates incorr.).

III. with *la, na, du, nas*; 1. as subst., acc. to the significations given above, e.g. *nād-pai nañ-du jūg-pa* to go into the room of a sick person *Wāi.*; *dei nañ-du ydan-drān-te* inviting into their house *Mil.* — 2. as adv. *nañ - na* in it, therein, within,

it or them; *nañ-du* and *nañ-la* thereinto, into it; *nañ - nas* out, thereout, from among; among it or them = *nañ - na*. — 3. postp.: in, into, among etc., e.g. *rdzin-gi nañ-na* *Krus byēd-pa* *Dzl.* to bathe in a pond, *tsui nañ-du žugs-pa* to go into the water; *gron-kyer dei nañ dan pyd-rol-na* in the town and out of it *Dzl.*; \**sēm-mi nañ-na zēr-pa*\* W. he said to himself; *snai nañ-nas byuā* it came out of his nose (again) *Dzl.*; *mi nañ-na(s) bzān-pa* žig one very beautiful among men *Dzl.*; *glān dē-rnams-kyi nañ-na(s) mčog-tu gyūr - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nañ-la, nañ-nas*; \**wān-gi nañ-na*\* by force; \**sō-mē nañ-na zēr gos*\* W. that should have been mentioned, when it was fresh (in remembrance); \**lo tōi-ni nañ-na tsā-pig ma tsar*\* not yet quite in a thousand years, i.e. it is not full a thousand years W. — There is still to be noticed: *nañ* = *nañ-mo*. — *nañ-mēd-la* col. frq. suddenly; in B. of rare occurrence; *nañ-mēd nor rnyēd-pa* to become rich unexpectedly S.g.

Comp. and deriv. *nañ-kyōg Sch.*: having legs bending inward, bandy-legged. — *nañ-skōr* v. *skōr-ba* extr. — *nañ-krims* v. above. — *nañ - Krōl*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nañ - Krōl drōn - ba* spasmodic contractions of the bowels Sch.; *nañ - Krōl - bādg* seems in *Lexx.* to be taken synon. with *mnyam-bāg*. — *nañ-gōg* v. *ter*. — \**nañ-gyōg*\* W. a large bolt, door-bar. — *nañ - za* = *nañ - Krōl*. — *nañ-čags-su* in one's self, in one's own mind Sch. — *nañ-rye* minister of the interior, home minister Sch. — *nañ - lta* *Glr* 89, 11? — *nañ-tāb byēd-pa* to be involved in intestine war *Pth.*, = *nañ-krūgs*. — *nañ - dāg* 1. Sch. 'the interior being cleansed'. 2. col. (or *nañ-brtag*?) v. *snai*. — *nañ-don* the intrinsic meaning, the true sense, *nañ-don rtdg-pa* to investigate, to study, the real meaning; \**nañ-don tōg-ēr*,

or *ghā-ken* C., \**ndā-don-čan* (or *-yod-kan*)<sup>o</sup> W. most learned, very erudite; acc. to Ch. more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *ndā-don-gyi rab-kyāns-pa* a Doctor of Divinity Cs. — *nan-ndā-gi*, *nan-nān-nas* = *nan-gi*, *nan-nas* among. — *ndā-pu* Buddhist, opp. to *pyi-pa*, Non-Buddhist, Brahmanist; *ndā-pai lta-ba*, *betān-pa*, *čos*, *stōn-pa*, *čā-lugs*, the theory etc. of the Buddhists. — *nān-po* an intimate, a bosom-friend Sch. — *ndā-mt* members of a household, inmates (nif) Dom. — *ndā-mig* room, apartment, C., W. — \**nan-yāns* W. wide, spacious, roomy. — *nan-röl* = *nan-krol* — *nān-šu* lining, \**ndā-ša tān-ia*\* to cover on the inside, to line, \**ndā-ša-čen*\* C. lined. — *nan-śel* dissension, discrepancy. — *nan-jāś* reciprocal, mutual Wā. frq.

མཁའ་མཁའ་ *nan-mčód* a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and 'byañ-śems *dkār-po*' (?), all mixed together, transubstantiated by charms, and changed into *bdūd-rtsi* or nectar, a small quantity of which is tasted by the devotees, with the Luma at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

མཁའ་མཁའ་ (*ndā-ltar*) \**ndā-tar*\* W., C., \**ndān-šin*\* C. col. for *bžin-du*, *ltar*, according to, in conformity with, like, as, c. genit. or accus., *bku ndā-tar*, *bka'i nan-tar*. མཁའ་མཁའ་ *ndā-me*, resp. for *me* fire W. (*śndā-me*!).

མཁའ་མཁའ་ (*ndā-mo* (ma Pth.?) the morning; in the morning; *ndā-mo yčig bžin-du* every morning Pth.; *nan re* id.; *nan re dgois re* every morning and evening; *da-ndā* this morning\*; *da-ndā ni gān-nas* byon where do you come from to-day? Mil.; *da-nan-gitrā* to this day's breakfast Mil.; *nan-mo* in the morning and in the even-

ing; *nan-nub nyi-pyod yāns-la* in the morning, in the evening, and at noon. — *nan-par* 1. in the morning, *nan-par śā*: early in the morning Dzl. 2. the morning esp. the following morning, *ndā-par-kyi skāl-ba* the allowance, the ration for the following morning Gtr.

མཁའ་མཁའ་ *nanis* W. (?) *nan-čün yod* that is a mere trifle, not worth while, cf. *mnag*.

མཁའ་མཁའ་ *ndāns-par* (s., \**ndān-la*\* W., the day after to-morrow, B. *ynān*.

མཁའ་ *nad* disease, distemper, malady, sickness, cf. *nā-bq*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad pyūgs-nad* diseases among men and animals Gtr.; *nad yān-ba* to cure a disease, *nad tsō-ba*, *nad sōs-par*, or *št-bar*, or *dañ brāl-bar gyūr-bu* to be cured of a disease, to get well, to recover; *ndā-kyis dšēbs-pa*, *šēbs-pa*, to be attacked by a disease, to be taken ill B.; C. more frq.: \**nē*\*-kyi *gyāb-pa*, *zir-ia*\*, W.: \**nā-la nad yōn*(s)\*; *ndān-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyāl Wdk.* emblem of a deity (meaning not clear). — *nād-kaś* hospital (s. — *nād-go* seat of a disease Sch. — *nād-čan* ill, sick (little used). — *nād-pa* 1. a sick person, male or female. 2. adj. ill, sick, *śems-čan nād-pa-dag* S.O. = *nād-po* and *nād-bu* = *nad* Cs., \**nād-bu-čan*\* W., weak in health, sickly, poorly. — *nad-mēd* healthy, hale, in health, (the usual word); *nad-mēd-par gyūr-čig* may you recover your health, may you remain in good health, all hail to you! Cs. — *nād-med-pa* health, *nād-med-pa tōb-pa*, *myēd-pa* to get well, to recover one's health; *nād-med-pa gyūr-ba* declining health Thgy. — *nad tūl* the character of a disease S.g. — *nād-yāś* seat, primary cause of a disease(?) Lt. — *nad-yyōg* one attending to sick persons, a nurse; *nad-yyōg byēd-pa* W. \**čō-čō*\*, to nurse.

མཁའ་ *nan* the act of pressing, urging; pressure, urgency, importunity, *kāi-rnams-kyi nan* ma *tēgs-par* not being able to resist their importunity Mil.; *ndā-gyāś* with urgency,

pressingly, e.g. *zu-ba* to request, to solicit *Glr.*; *nán-gyis zar jóg-pa* to urge, to compel (a person) to eat *Dzl.*; *nám-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis gúy-pa* to make a person come near by calling to him *Mil.*; *nan-čags* 1. sbst. **certainty, surety**, \**da nan-čág tob son*\* *W.* now I have certainty, now I know for sure; *nan-čags lems?* *Zam.* 2. adv. **certainly, surely** *W.*, *C.*; adj. \**lon nan-čág*\* *W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Ca.*; *byan-čub-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa* *Thgy.*; in *čos-kyi nán-tan yuns Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C.*: **certainly, positively**, \**ng nen-ten lab-pa, nen-čág zér-pa*\*, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, \**nán-tan zib-ča ltos*\* look at it, examine it, accurately! \**nán-tan čos*\* do it well, most carefully! \**nán-tan čag-čé*\* to burn entirely. — *nán-tar* very, *nán-tar bzai Lex.*; **very much, all the more, altogether** *Mil.*; *nan-tar*, of rare occurrence, = *nán-tan*. — *nón-pa*, *gnán-pa* are cog. to *nan*.

ནན་ཏེ *nán-te* 1. *Ts.* for *ná-ba* sick, ill. — 2. *W.* \**ču nán-te kyon*\*, for *ran-te*, *dren-te*, conduct the water this way!

ནན་ཅག *nán-zag* *W.* late, recent, what has happened a few weeks or months ago.

ནན་བས་ *nabs* put on (your clothes)! *Sch.*, v. *mnab-pa*.

ནན་བས་མོ་ *nabs-so* one of the lunar mansions, v. *rgyu-skár S.*

ནན་ *nam* 1. sbst. 1. night, *nam lán-te*, or *-nas*, when night departs, at day-break, frq.; *nam-gán Sch.*: the last day of the lunar month on which there is no moon-shine at all; *nam-gán midnight*, *nám-gyi gán-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-omád* the second half of the night; *nám-gyi ča stód, omád*, id. — *nam-pyéd mid-night Dzl.*, *Glr.*; *nam-zón (?) Sch.* in the morning; *nam-rth Sch.* a long day (??)

— *nam-lánis day-break*, *nam-lánis-kyi-bar-du Dzl.* — *nam-eród* darkness of night, *nam-eród byin won-bai tse* as it was almost quite dark *Mil.*, \**nam-eród yol son-nas*\* *C.*, *nam-erós-nas Sch.* id. — 2. for *nam-mka* q. v.

II. adv. of time, also *dus-nám-čig*, 1. when? frq., how long a time? seldom; *rgyán-du nam či ča med egom* always keep in mind that you do not know when you will die *Mil.*; *dus-nám-čig-gi tsé-nas* since when? since what time? how long ago? *Mil.*; relatively: *nam gró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam čig ggyé-lus jóg-pai tse*, when he shall lay aside his phantom-body *Mil.*; \**nam tsug-pa ko ma lób-na, da tsug*\*, . . . as long as he has not come, so long . . . *W.* — 2. *nám(-du) yañ* (col. \**nám-an, náms-an*\*) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yañ mi zín-to* it will never be finished *Dzl.* ३८९, 9; *šion nam yañ ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam čag brtan Mil.*; \**nám-zag ggyin-du*\* *C.* id.

ནམ་མཁའ་ *nám-mka* (cf. *mka* and *ynam*) the space or region above us, heaven, sky, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; the ether, as the fifth element *S. g.*; the principle of expansion and enlargement *Wdā.*; *nám-mka dai mnydm-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, *nám-mka dai mnydm-pai sams-can-rnams Mil.*; *nám-mkai dbyinis*, *nám-mka-lán(-mo)* v. sub *mka*; *nám-mkai mtonis* celestial vault, firmament *Glr.*, *S. O.*; *nám-mka-mdog* the blue colour of the sky, azure; it is supposed to be produced by the southern side of mount Kirab, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-endi-la*, *Tar.* ३९, 2; *nam-pdais yédd-pa*, also *nam-*



*dpdñis spyôd-pa Mil.*, to cross the height of the heavens, to fly across the sky. — *nam-gru v. rgyu-skar.*

མཚན་མེད་ (*nám-zla*) pronounced \**nám-da*, and *nám-la*\*, *Mil.*, *Pth.*, col., season, *nám-zla das bzhi* the four seasons; *da nam-da st-n* ñar now autumn has set in; \**da nam-da (ñan-mo soñ*\*; fig. *nám-da das* the (favourable) season has passed *Mil.*

མཚན་མེད་ *nám-so = ndbs-so.*

ན་ *nar v. na I. and II., 2; also ná-la.*

ན་རྒྱ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; \**ñi-ma nár-te tñn* or *ñor*\* *C.* torrents of tears gushed from his eyes, cf. *ñrul*; *nár-re Mil.*, more vulg. \**nár-ra-ra*\* in a long row or file, *grül-ba* to walk

ན་རྩེ་, ན་རྩེ་པོ་ *nár-mo, nár-nar-po ob-long Mil., Med.*; *ka-nar-dan* having the shape of a rectangle; *gru-nar-dan* rhombic, lozenge-shaped. Cf. (*b*)*ndr-ba.*

ན་པ་ *nal* n. of a precious stone *Sch.*

ན་པ་(ན་) *nal(-ma)* *Ca.* incest, fornication; *nal-grib* pollution by it. *nal-prug* frq., \**nal-le*\* *Ts.*, bastard-child; *nal-bu* *Sch.* a libidinous woman (??).

ན་པ་བྱི་ *nal-byi Pth.* n. of a poison-tree.

ན་པ་ *nas* I. sbst. 1. barley, in three varieties: *mgyôgs-nas* (*Ld. yán-ma*, or *drug-tu-nas*, *Wñi. kñ-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *ñe-nas* a middling sort. — 2. barley-corn, *nas-tam* as much as a barley-corn *Glr.* — *nás-ñan* beer brewed of barley. *nas-rjén v. rjén-pa.* — *nas-pýé* barley-flour. — \**nas-zir*\* (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: from, *byñi-pýogs-nas* from the north, often jointed with *bzñi-ste* (*Ld. "ñis-te"*), commencing from, extending from, with a following to, as far as; till, until, with respect to space and time; by, *lag-pa-nas ðain-pa* or *ju-*

*ba* to take a person by the hand, *mñi-nas rjôd-pa, smô-ba* to call by name, *ñi-gpa re-sé-nas* (to count) by single drops, *so-so-nas* one by one, each by himself; through, *ðain-nas bôd-pas* speaking through a trumpet *Glr.*, *ego-sñi-nas lñ-ba* looking through the chink of a door *Tar.*; *agô-nas yñi-ba* to admit through the door *Dzl.*; \**bi-yai-ne pañ*\* *W.* he swung it through the hole (cf. also *rgyâd-pa I., 2*); made, manufactured, built etc. of, *pâ-gu-nas* of bricks; (made, worked, struck etc.) with, \**lag-pa-ne ðain*\* *W.* struck with the hand; denoting distance: *rgyan-grâgs yñg-nas pò-ta-la yod C.*, Potala lies within reach of the ear; *ðai-nas gñis-ri-la* far from here on the snowy mountain *Glr.*; with respect to time: after, *lag bñin-nas* after seven days: *ðe-nas* after that, afterwards, then. — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. after, since; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *ðug* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *ña keb dyos snyâm-nas yod* I think I must seek death *Pth.*; *tôd-mas yod* it is boiled *Pth.*; *sô-nam-gyi byâ-ba-la ði-gs-nas yôd-pa-la* as they began to till the ground *Glr.* — Col. also for *na*.  
ནི་ *ni* I. 1. particle, col. also \**nin*\*; *Ca.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *Kyod ðâr ðñis-pa ni ñai mafus ðñis-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bâag ni brâm-ze yñi* myself am a Brahmin *Dzl.*; *de ni ña yñi* that one am I; *ðai ni mi pòd-do* this I am not able to do *Dzl.*; *ta-mâl-pa ni ma yñi* a vulgar person she is not *Dzl.*; *ðas ni* it is by this (that...); *stobs ni* as to strength (I...); *gâl-te nûs-na ni* if he

can (— well!); *da ni, snar ni, dt-las ni, sion-cad ni* etc.; *šin-mkan ni* now, as to the carpenter, he... *Dzl.*; *dār-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: \**zer ni zer dug*\* *W.* (it is true) they say so; \**ḡi ni ḡi-te yod*\* it has been written, (to be sure); \**jhe' ni jhe'*\* (‘, \**co ni co dug*\* *W.* (certainly) they are working at it, (but...)). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., \**ri ni - le ni to-wa dug*\* this mountain is higher than that.

II. num. figure: 42.

ནི་ལ་ *ni-la* (*Hindi* नीला blue) 1. *Cs.* indigo. — 2. *W.* the blue pheasant of the South Himalaya, manāl.

ནི་ལ་མ་, མི་ལ་མ་ *ni - lam, li - lam* (*Hindi*; Shaks. ‘from the Portuguese *leilam*’) auction, public sale.

ནི་ *niñ* 1. col. for *ni*. 2. for *nyin*? v. *na-niñ, ze-niñ*.

ནི་མ་བ་ *nim-ba*, གེ་མ་, n. of a plant, *Melia Azedarachta*.

*ni - li* *Sch.*: the great buzzard or mouse-hawk (?).

ནུ་ *nu* num. fig.: 72.

ནུ་བ་ *nü-ba* pf. and imp. *nus*, to suck *Cs.*, *nu(-ba)-po*, *mo*, a suckling *Cs.*, *nu-küg* sucking-bag.

ནུ་བོ་ *nü-bo*, resp. *γün-po*, *W.* \**no*\*, a man's younger brother *B.* and *C.*

ནུ་མ་ *nü-ma*, (*Cs.* also *čab-nu* (resp.?), breast, as two correspondent parts of the body, 1. mammary gland, female breast, bosom *S.g.* — 2. nipple, teat, also of males. — 3. *dug*, nipple of a cow's udder; *nu-Kyim, -γdan, -bur, -bor*, (*Cs.* id. — *nü-ša* the thoracic muscle. — *nu-rtse, nu-sór* *Cs.* the tip of the breasts, nipple. — *nü-žo* mother's milk,

*mai nü-žo Dzl.*; *nü-žo snün-par byéd-pa* to suckle, to give suck, *Lt.*; *nü-žo skim-nu* if she has no milk *Lt.*

ནུ་མོ་ *nü-mo* 1. *W.* \**nó-mo*\*, the younger sister of a female, *B.* and *col.* — 2. v. *nü-ba*.

ནུ་མེ་ *nüg-ste* (pronounced \**nüg-te*\*) *Ts.*, so, thus.

ནུ་བ་ *nüd-pa* to suckle, *W.*: \**pi-pi nud ton*\* give to suck! (= *snün-pa*).

ནུ་བ་ *nub* 1. the west, *nub(-kyi)* *γiyogs(-rol)* id.; *nüb-γiyogs-su* towards the west; *nub-byin* north-west; *nüb-kyi* of the west, western; v. also *bdé-ba-can*. — 2. evening, *do-nüb* this evening, to-night.

ནུ་བ་ *nüb-pa* 1. vb., to fall gradually, to sink, *mtil-la* to the bottom; to sink in, *päs-mo nüb-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nüb-par γyür-ba* id.; *nüb-par byél-pa* *Sch.* = vb. a. *snüb - pa*. — 2. sbst. an inhabitant of the West.

ནུ་མོ་ *nüb-mo* evening; in the evening, frq.; *nub grän-gi* happening every evening *Sch.*

ནུ་མ་ *num*, *W.* col. for *mun*.

ནུ་རུ་མོ་ *nür-nur-po* denotes the form of the embryo in the second week: oval, oblong; *mér-mer-po* id.

ནུ་བ་ *nür-ba* (cf. *brnür-ba, snür-ba*), 1. to change place or posture, to move a little, \**rig-te nur*\* (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nür-gyis ün-pa* to pull gradually, to give short pulls *Glr.*; *γiu-bön dam rdzis-pa bžün-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; to step aside, to draw or fall back; to get out of its place, to be dislocated; \**γi nür-la dül-čè, γi-log-la nür-čè*\* *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snür-ba*. — 3. *Cs.*: to approach, to come near to(?), yet cf. *snür-ba*.

ནུ་མ་བ་ *nüs pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *yóol-pa*; *ji* (or frq. *ci*) *nús-kyis* to one's best ability; to be able to do or to perform, *dku-las gañ yañ mi nus* he cannot perform any difficult task *Thgy.*; *rygyál-po mi nus* he cannot be a king; to venture, to dare, *gyro nús-pa* one that dared to go. (In W. \**tub-pu*\* is used almost exclusively instead of it.) — 2. adj. able, *nús-pa su čé-ba ltu* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit: *nai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yóol-dam med* whether there will be a capability of building . . . *Gl.*; \**de čós-la nús-pa med*\* *W.* this religion has no power; *nús-pa bəig-pa tams-čad* all the destructive powers; *byed-nus-pa*, *stón-nus-pa* the capability of doing, of showing *Thgy.*; *rnam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; efficiency, efficacy, virtue (of a remedy), *smán-nus* *Joms* they hinder the efficacy of the medicines *Med*; *nús-pa smín* the efficacy becomes complete *Mil.*; in a more particular sense: the effect of a medicine in the stomach (opp. to its taste etc.); there are eight different effects: *či*, *enqm*, *bsil*, *rtul*, *yañ*, *rtsub*, *tsa*, *ruo* *S.g.*; *nús-pa ynyis dan lhan* they have both qualities *S.g.*; *nus-stobs* = *nús-pa* *Sch.*

II. pf. of *nú-ba*.

ན *ne* num. figure: 102.

ནལ་པ་ *ne-tuñ*, *neu-tuñ*, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ནལ་མ་ *ni-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ནལ་ *ni-mu* meadow, green-sward, *C.*, *W.*

ནལ་ཏོ *ni-tso* parrot.

ནལ་ལ་, *ནལ་ལེ* *ne-ré*, *ner ner* (v. *ner-ba*), *W.* sediment, settlements, dregs.

ནལ་ལེ *ne-lé* *Sch.*: 'mouse-hawk', a species of large hawk or vulture, differing from

*gó-bo*, frequently to be met with in Kullu, but not in Ladak.

ནལ་ལེ *ne-ue* *Sch.* mason's trowel, *ne-ue rygyay-pa* to plaster, to roughcast.

ནལ་ལེ་ལ་, *ནལ་ལེ་ལ་* *ne-yśiñ*, *ne-bśiñ* = *neu-(y)śiñ*.

ནལ་ལེ *nén-pa* *W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ནལ་ལེ་ལེ *nem-ném* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and

ནལ་ལེ *ném-bu* doubt, error *Sch.*

ནལ་ལེ *nems*; *Stg.* describes an elastic floor in the following manner: *rkaiñ-pa bžag-na ni nems čes byed-de*, *rkaiñ-pa btéys-na ni spar čes byed*: hence *nems*, it sinks a little, gives way.

ནལ་ལེ་ལེ *neu-ldiñ* *Lex.* = *na-mnyám* one of the same age, coetaneous, contemporary; *Sch.*: *neu-ldiñ* friend, and *neu-ldiñs* protector, defender.

ནལ་ལེ *neu-lé*, *Hindi* जेवला, *Ssk.* जकुल, *ich-neumon*, *Herpestes Pharaonis*, *Lis.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནལ་ལེ་ལེ་ལེ *neu-(y)śiñ* 1. *C.* = *ne-tuñ*. — 2. grass-plots on high mountains, alpine pastures (*C. span*).

ནལ་ལེ *ner-ba* to sink, to fall gradually, *mtil-lu* to the bottom, = *nub-pa*.

ནལ་ལེ་ལེ *ner-ner* = \**ne-re*\* *W.*

ནལ་ *no* 1. *W.* for *nú-bo*. — 2. num. fig.: 132.

ནལ་ལེ *no-nó* *Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *bār-pa* the second, *čūñ-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནལ་ལེ *nó-mo* (*Bal.* *nó-ño*) *W.* for *nu-mo*.

ནལ་ལེ *nog* *Sch.*: cervical vertebra; hump of a camel.

ནལ་ལེ, *ནལ་ལེ* *nóg-pa*, *nóg-po*, prob. prov. for *nág-po*; *nog-nóg* very dark, deep-black.

ནོན་ non-ba, pf. *nois*, to commit a fault, to make a mistake, to commit one's self, *ti nois* what have I done amiss? *bdag ma nois-par* ཇུ་ཇུ་ལྟོན་པ་ བྱུག་ I have thus been injured without my fault *Dzl.*; *nois-pa* fault, crime, *nois(-pa)* *mi byéd-pa* not to commit a fault or crime *Dzl.*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nois-pa bzód-par* ཇུ་ཇུ་ལྟོན་པ་ to ask pardon for a fault committed (in C. even: \**nón-pa sol-ra\**); *nois-pa-can* culpable, liable to punishment; \**noñ-can-ni* (s) *pe-ra\** W. a reprehensible speech.

ནོན་པ་ *nois-pa* resp. no more alive, dead *Dzl.*, *rje-btsán sku ma nois-par* ཇུ་ཇུ་ལྟོན་པ་ that your Reverence has arrived safe and sound *Mil.*

ནོན་པ་, མཚོན་པ་ *nód-pa, mnód-pa*, pf. and imp. *mnos*, to receive instruction, directions, favours, from a superior, esp. priest, *Dzl., Glr.*; but also to receive punishment.

ནོན་པ་ *nón-pa* I. also *gnón-pa*, pf. *nyan, nman*, 1. to press, \**mán-po ma non\** do not press too hard! \**nán-te jé-é\** W. to open a thing by pressing; with or without *rkán-pas* to tread under foot, to crush; to pour over, to cover with, *sa, byé-mas*, with earth, with sand; to be drenched, *car-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tur.* 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, *mtó-ba krams-kyis* the great people by laws *Glr.*; enemies frq.; evil spirits by magic, e.g. *sri yán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *byeys nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *ká-bui ydon sri nman* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa yón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *myam-bdag*. — Frq. also: *mya-nán-gyis, syün-*

*rjes* etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, *blás-pas* in the pursuit *Mil.* and *W.* — 3. *ego-sia* to brood, to hatch, eggs, *Sch.*

II. *W.* to *tsam-non*, for *jon*, how old is he?

ནོན་པ་ *nóm-pa*, pf. *nom*, 1. *Cs.* to be satisfied, contented (*nom-pa?*) — 2. to seize, to lay hold of (*snóm-pa*); *Sch.*: *nom-nyug byéd-pa*.

ནོན་ nor I. (*Skt.* धन, also वस्तु) 1. wealth, property, possessions, *nor(-la)* *gód-pa* *Mil.* to suffer a loss of property; \**nor gód-da\** or \**jód-ga\** W. have you suffered damage or loss? \**nor nyams éj-pa\** C., \**lén-é\** W., to examine the inventory, the amount of property; *jágs-pai nor blun* *Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: \**nai-nor-ka man mi-nor-lu dhug* (sc. *tar to*)<sup>o</sup> C. look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as *rdzas, Zam.* (nif.). — 2. more or less exclusively: money, *nór-lu ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsri-ba* to save money, to scrape together; *nor sog-jóy-pa* to accumulate riches. — 3. *Sch.*: cattle, even in such phrases as: *nor krig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desg.* chief neatherd (provincialism of C.?). — 4. heritage, inheritance, *bkó-ba* to divide (it among the heirs); *já-nor* heritage from the father, *má-nor* heritage from the mother. — 5 symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* inheritance, hereditary portion; *nór-skal-rnams* funds, capital *Mil.* — *nor-rygün* imperishable riches *Ca.*; *nor-rygün-ma* a goddess, *nor-can* wealthy, opulent, rich *Cs.* — *nór-bdag* 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, *Ilind.* मन्त्राङ्ग, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-dus* *Pur.* the gathering of taxes. — *nór-brnab-can* covetous, greedy of money. — *nor-jyigs* amount, or stock of cattle, *nór-brú* store of corn. — *nór-bu* v. that article.

— *nor-dzin* po. the earth. — *nor-rdzas* = *nor* I., 1. B. and col. — *nór-lha* = *ku-be-ru*, god of riches; there are eight such gods.

II. v. sub *nór-ba*.

ནོ་བ་ *nór-ba* to err, to make a mistake, to commit a fault, *gas* *juul* *nór-ro* it is wrong (to write it) with the prefix *γ* *Gram.*; *nor soñ* it is a mistake, I (thou, he etc.) am wrong; *ka, lóg-pa, lam nor soñ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las* *di-ru* from one thing to another *Thgy.*; *mi-nór-ba, ma-nór-ba, nor-bu-méd-pa* infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-pa* Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — *nor-frúl* id., frq.; *nór-ra-re* Sch.: he might possibly be mistaken.

ནོ་བ་ *nór-bu* (མཐོན) 1. jewel, gem, precious stone, *nór-bu* - *can* adorned with jewels, set with precious stones; *núr-bu-pa, nór-bu-mkan* Cs. a jeweler, a connoisseur of gems; *nór-bu* - *preñ-bu* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-čé, རིན་པ་མཐོན་པོ་*, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced *\*nór-ru, nór-ro\**, good, excellent, noble, e.g. *mi, Bal., Pur.*

ནོ་རོ་ *nór-ro, nór-ro-can, Wdn.* 173, 11; 182, 4?

ནོ་བ་ *nól-ba* to agree, to come to terms Cs.

ནོ་པ་ *nós-pa* v. *nód-pa*.

*nya-gro-dha* *Sek.*, *Ficus indica*, = *byañ-čub-ñiñ*.

གནང་བ་ *gnág-pa*, a secondary form of *ngá-pa*, of rare occurrence, 1. black; *gnag-sbágs sooty* Sch.; *gnag-pyúgs* black

cattle, esp. the yak; *gnag rta lug ynum* cattle, horses, and sheep, these three; *gnag-kyú* a herd of cattle; *gnag-rilzi* a keeper of cattle, cow-herd; *gnag-lhas* an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; *Glr.* fol. 96: *sems sin-tu gnág-par byun* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, *gnág-pa dañ ldán-pa* unfortunate, unhappy *Stg.*; *\*nag-can\** W. cruel, tormenting; *\*nag stán-pa\** *Lal.* to torture, to torment. — 5. Sch.: (well) considered, (carefully) weighed in the mind; v. however *brnág-pa*.

གནང་བ་ *gnán-ba* I. vb., pf. *gnan(s)*, imp. *gnon, B., C.* (in *W. stsd-ba* is gen. used for *gnán-ba*) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *búl-ba*; *\*dág-lu dá-ra čig-gi jog kyáb-roq nán-ra zu\** C. please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *rjás-su, Cs.*, to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.*; to grant, to concede, what has been asked, *gnán-du ysol* (ancient lit.), *gnán-ba zu* (later lit.) I request you to grant; *skur-gnán mdzad-pa mkhyen-mkyen* I beg you for the favour of sending me... (in modern letters); to allow, permit, approve of, assent to, *yégs-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag rab-tu byün-ba(r) gnon zig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni shyin-pa zig byed-kyis gnon zig* allow of my making a donation *Dzl.*; *de bzin-du gnán-no* yes, I permit it *Dzl.*; *yid bzin-du gnán-no* we allow it; do according to your pleasure! — *čì gnani* v. *čì I.*, 4. — In a looser sense: *blón-por gnán-no* he appointed him his minister; *mi gnán-ba* to forbid, prohibit, *čos byar mi gnán-bai* *Krims* *bčas* he published a prohibitory law concerning the exercise of religion *Glr.*; (*bkas*) *ma gnani Ph.* he refused it, declined to grant it, *byon-du ma gnani* he refused

to come *Glr.* — 2. sometimes to command, to order, complete form: *bka yndā-ba*; *yndā-tsig skūl-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynān-ba* is not always quite obvious: *ynān-rōgs mdzad-pa* (v. above) to give, to help to, to assist in (?); \**gōn-pa tsōm-pa ma nan*\*, do not be put out, do not give way to any misgivings (towards me)! sometimes *snān* (q.v.) would make a better sense.

II. sbst. concession, permission, grant, *grō-bai yndān-ba zū-ba Mil.*; *mi-las yndān-ba lōb-pa* to obtain permission from a person; *bka-yndān-ba* (magisterial) permission, order (of government); *ynān-sbyin* very frq., gift, donation, present, *stōn-mo yndān-sbyin* a present of provisions *Glr.*; gift of honour, reward, favour, privilege, price of victory held out etc.

གནང་(ས) *ynais* adv. 1. on the third day, e.g. he came *Glr.*; gen. of the future: the day after to-morrow, *sañ ynaïs Glr.*; \**tō-re nān-lā*\* *W.* to-morrow and the day after to-morrow; *sañ gro ynaïs gro yōl-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynaïs-yžēs* on the third and fourth day *Lec.* — 2. *ynaïs-čē* rather (too) large, *ynaïs-čūn* rather (too) small *Mil. nt.*

གནད *ynad*, *Ssk.* मज्जन्. 1. the main point, object or substance, the pith, essence, *ynad grōl-ba* to explain the main point *Mil.*; *ynad-dōn* the proper meaning, the pith of the matter *Tar., Schf.*; \**ynād-āem-kan*\* *W.* one that knows a thing thoroughly, that is up to it, knows how to do it; \**nī-čē-pa, nē-kyi zū-wa būl-wa*\* *C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); \**jōg da jōg; nad-du* (or *nad-čan*) *ma teb*\* *W.* I have hit (him), but not mortally; so *B.*: *ynād-du snūn-pa* to pierce mortally. — 2. in anatomy: by *ynad būn*, or 'the seven important parts of the body', acc. to *S. g.* are meant: flesh, fat, bones and veins, and *čurgyus*, *don*, and *snod* (*Wise*, *Hindoo Me-*

*dicine* p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lāg-pa manyam-bzāy-tu bzāg-pu* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *las rdo-rje-skyil-krūn sūdōd-pa, gal-tsiy mdu ltur srūn-ba, dpūn-pa ryōl-ñog-pa ltar srūn-ba, miy sna-rtser bēbs-pa, mčū ran-bab-tu bzāg-pa, lē-rtse ya-dkān-lu shyār-ba*; there are also *sēms-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtōg-pa*, speculative thinking.

གནང་བ *ynān-pa* v. *nōn-pa*

གནང་བ *ynāb-pa* v. *mnāb-pa*.

གནམ་ *ynam* 1. heaven, sky, = *nīm - mliu*; *ynām-ga* id. *Cs.*; *ynām-gyi gō-lu the sphere or globe of heaven* (*Cs.* (?)); *ynam gyār-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; \**num kar-kōr*\* *W.* now the sky is cloudless, now overcast (inst. of \**dkar-ko* (?)); *ynām-sgo* 1. *Sch.* the gate of heaven (?). 2. *C.* trap-door. — *ynam-lcags, ynam-lie* (*Cs.* thunderbolt, lightning that has struck; *ynam-stōn* the thirtieth day of the lunar month, the day of new moon *Pth.*; \**nam-tūn*\* *W.* serene sky, fine weather. — *ynam-fel-ikār-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-fel-nāg-po*, and *bar-fel-k'ra-bo*. — *ynām-mda Pth.* shooting an arrow straight up into the air. — *ynām-rlo Cs.* = *ynam-lcags, Schr. hail*. — *ynam-zlām* vault of heaven *Sch.* — *ynām-yās Glr.* 95 is said to be a n. p., the name of a building — *ynam-rū*, resp. for *jzu*, bow (for shooting), *Cs.* rainbow. — *ynām-sa* heaven and earth, *ynām-sa brlēb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, faulty, incorrect.

གནང་བ *ynā-ba Glr., Lt., rnab Sg., Ld.* \**nī-po*, fem. *nī-mo*\*, an antelope, found in *Ld., Sp., Kun., Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning(!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *gná* with *nyan* (q.v.) which latter, acc. to Cunningham's *Ladak* p. 198, and by the statements of the natives, is the argali.

**གནད་པོ་** *gná-bo* ancient *Cs.*, *yna-siön* formerly, in old times (*Cs.*; *yná-dus* *Lex.* former times, time of yore; *yná-nas ma mtoñ* never seen or heard of before *Dzl.*; *yná-rubs Cs.* men who lived in old times, the ancients.

**གནད་མི་** *yná-mi* *Lex.* w.e.; *Sch.* witness.

**གནས་** *gnas* 1. place, spot, *B.*, *C.* (in *W.* *sa*-(*Kyád*), *sa-cü*) *ibñ-pai ynas siy* a lonely place; *mfo-bui ynas* a raised place, an elevation *Dzl.*; *ynás-na dlig-pa, ynas-su sdöl-pa* 'he being somewhere, *ynás-su tñró - bu* 'the going somewhere, *ynás - nas skrod-pa* the expelling from a place *Gram.* — 2. place of residence, abode, dwelling-place, (in *W.* not in use) *ynas bñhsapa Sch.*, *ñü-bu Ma.*, *dñbs-pa*, to establish one's self at a place, to settle, *ynas ytón-bu, sòm-pa*, to quarter, lodge, take in, a person *Sty.*, *ynas mñl-par gyúr-bu* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *ynás-su sòn-no* they returned to their place, their home *Dzl.*; *ynas dau skyabs mñd - par gyúr - ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. a holy place, place of pilgrimage; hermitage, monastery; *\*nás jal-pa, nás-kor-pa\** *W.* a pilgrim; *\*dor-je-lin-gi nr\** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mñód-ynas*. — 4. a clerical dignity or degree, *ynas shyín-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) object, like *yul*, but not so freq., *gád-mot ynas* an object of laughter; *ñó - tsai ynas* words, actions, which ought to be an object of shame *Schr.*; point, head, item *Was.* (225); sphere, province, fig. *S.g.*; *riy-pai ynas lia* the five classes of science. — *ynas gyúr-bu Sch.*: to appear embodied(?);

*ynás-su gyúr - ba* and *byéd - pa S.O.* and elsewhere?

**གནས་པ་** *gnás-pa*, (imp. prob. only in the periphrastical form *ynás-par byos*)

1. to be, live, lodge, dwell, stay, of persons, animals and things, *mñál-nu ynas-pai kyeu* the babes in their mother's womb *Dom.* — 2. to remain, hold to or on, adhere to, e.g. a doctrine, opinion, way of acting etc., *dge-ba bñl-la ynas-pa* to persevere in the ten virtues; *byñms - pai sñms - la ynas - pa* to remain, to continue in love; in a general sense: *ñós-la ynas-pa* 'one abiding in religion', a clerical person *Dzl.* 23, 13; to exist permanently, opp. to the moment of first taking existence *Was.* (278). — 3. to hesitate(?). — *ráb-tu ynas-pa v. ráb-tu.*

**Comp. and deriv.** (also of *ynas*): *ynás-skabs* 1. state, condition, or perl. more accurately period, *mñál-gyi ynas-skabs ltár-ltar-po* *Lex.* 2. temporal life, *ynas-skabs-kyi bdé-bu* temporal happiness (opp. to *mñár-tug-gi snyin-po*, or *don, brás-bu, Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *ynás-skabs-tse-yi bar-yöd mi byün-zin* if my temporal life be not endangered. — *ynás-Kañ* dwelling, dwelling-house or room *Dzl.*; *ynás-Kañ-la sogs - pa* a furnished house or room *Dzl.* — *ynas-ñen* a great resort of pilgrimage, a great sanctuary *Tar.* — *ynas brñan* (loco firmus, stabilis, lit. translation of **स्थिर** 1. firm, 2. old) an elder, senior, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Küpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brñan* with *brñen*, when he translates: subaltern, vicar). — *ynás - po* host, landlord, master of a house, head of a family *C.*, *ynás-mo* fem. *Glr.* — *ynas-mál* *Lex.*, **गुहास्थ**, sleeping - place, night - quarters, couch *Schr.*; *Cs.* dwelling-place(?) — *ynas-med v. ynas* 2. — *ynas ytsán-mai ris n. p.*, name of an abode of the gods. — *ynas-ñen* dwelling, quarters, lodgings, *mi-la ynas-ñen gyúr-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; \**ng-fsai Jun*\* *C.* you will be lodged here, you may stay here (over night), *W.* \**dän-sa*\* — *gnas-tsul* 1. the state in which one is, good or bad, condition of life, *séms-kyi* the state of one's soul or heart. 2. an account, of one's state of mind. 3. story, tale, narration; event, col. 4. in philosophy: the reality of being (opp. to non-existence) *Wus.* (297). — *gnas-yä* 1. = *gnas* 3, *Tar.* frq. 2. the locative, that case which relates to being in or at a place *Gram.* — *gnas-lugs* 1. position, disposition, arrangement, *lüs-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *gnas-lugs rtogs-pa* the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *gnas-bsad* 1. topography and geography col. 2. narration of legendary tales connected with some holy place. — *gnas-sa* (v. *gnas-pa*) the permanent residence of a person, or the constant place of a thing, opp. to \**bör-sa*\* *W.* temporary place or residence; place, room, in general, \**ng-sa yän-pa chug*\* *W.* there is much room here. — *gnas-barün* 1. *W.* ('locum tenens') earnest, earnest-money, pledge, security; it might also be used for ticket, ticket of admission etc. 2. *Sch.*: guardian, or warden of a monastery.

གནོད་ *gnod* 1. v. *gnai-ba*. — 2. consciousness of guilt, *gnoi län* (his) conscience smites (him) *Mil.*; *gyod-cün gnai bkür-bai* *séms* repentance and a sense of guilt *Dzl.* *གནོད་བྱ་ gnai-ba* 1. to be conscious of one's guilt, to feel remorse, to be stung in one's conscience, *gnón-zün gyod-pai sgónas* from a consciousness of guilt *lth.*, *gnoi-gyod dräg-pos* id. *lth.*; \**nón-no län - nu t'im-čö*\* *de*\* *C.* where there is repentance, it is easy to pass judgment. — 2. to be seized with anguish, as the effect of poisoning. —

གནོད་བྱ་ *gnod-pa* 1. vb. (cf. *snat-pa*) to hurt, harm, injure, damage, *rkän - pa - la gnód-par gyür-gyi dōgs-pas* in order not to hurt one's foot *Dzl.*; *gnód - par gyür-bai*

*dgra* a dangerous enemy *Dzl.*; \**nü-lu nod jin*\* *W.* (he or it) will hurt me. — More frq.: 2. sbst. damage, harm, injury, *hyed-pa, skyed-ba, Gtr., Mil., \*kyül-čö*\* *W.* to do harm. to inflict injury, to hurt, with *la*; *gnód - pa med-par, ma gyur-nus* without any harm, without injury *Sch.*; *gnod-byed-nyes-pa* v. *nyes-pa* I. — *klu gnód - pa* damage done by Nagas. — *gnod-sbyin*, བླ་མ་, a class of demons.

གནོད་བྱ་ *gnón-pa* v. *nón-pa*.

གནོད་བྱ་ *gnob* v. *mnab-pa*.

མནའ་བྱ་ *mnag-pa* *Sch.* = *gnag-pa* 5.

མནའ་མནའ་ *mnab-mnab* *Sch.*: falsehood, calumny; *W.* \**nad-nad čö-kan*\* one doing damage maliciously.

མནའ་བྱ་ *mnán-pa* v. *nón-pa*.

མནའ་བྱ་, (ག)ནའ་བྱ་ *mnab-pa, (y)nab - pa*, resp. for *gyin-pa*, to put on, *nú-bza* *Lex.* the garment; v. also *nabs*.

མནའ་རྩལ་ *mnab-rtsal* (*s.* mean, worthless; *Lex.* and *Sch.*: nourishment, food, *mnab-rtsal-gyi bu(-tsa)* (*s.*: the child of an indigent person, *Sch.*: foster-child; the word is not much known.

མནའ་བྱ་ *mnám-pa* to smell of, *cca., dri-ma glá - bai ril - ma mnám* as to its smell, it smells of the dung of a musk-deer; to smell agreeably, to exhale fragrance, e.g. the scent of lotus *Gtr.*; more frq. to smell badly, to spread an offensive smell, to stink, *riul man dri mnám* profuse and badly smelling perspiration *Lt.*: *lax btsóg-pa mnám - pa* (or -*po*) *di* *Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snám - pa*, and *Dzl.* ལེ, 14 should be translated: the medicine stank.

མནའ་ *mnab* oath, *mnab bór-lu, dör-lu, hyed-pa, skyed-ba* *B.*, \**kyül-čö*\* *W.*, to take an oath, to swear; *lha dpái-ču btsōgs-nam mna byed-pa* to swear by the *lha* *Gtr.*; *di-skad čes nnu bór-ro* *Dzl.*; *bar dan mná-*



*dpau byed - pa* to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; \**mna zā - ba* *C.* to swear falsely, to commit perjury.

**མནང་མ་** *mná-ma* *Dcl.* and elsewh., *Cs.*: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bág-ma* and *mág-pa*; cf. also the Hebrew *תורה* and *תורה*.

**མནང་བ་** *mnár-ba* to suffer, to be tormented, *B., C., sdug-baṅd pūn-pos* under a mountain of misery *Glr.*; *nyes-méd ytsō-bo rgyal-poi jigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lās-kyis mnár - ba* to suffer in consequence of former actions, to be damned; *lās-kyis mnár-bai brág-srin-mo zig* a Srinmo in the state of damnation; *rañ-nyid mnar-sdai (?) byed* you make yourselves suffer the torments of damnation *Mil.*

**མནང་བ་** *mnal*, resp. for *yuyul*, sleep, *mnal-du jieb-pa* or *grā-ba* to fall asleep, *mnal-ba* to sleep, *mnal-zyim-pa* id.; *mwal sad-pa* to awake *Mil.*; *mnal - lab* the talking in one's sleep; *mnal-lam* dream *Glr.*

**མནོ་བ་** *mnó - ba* 1. to think, fancy, imagine, *de riā-la zér-ba yin mndō-nas* thinking it had been said to him. — 2. to think upon, to consider, *sia beam jyi mno mēd-par* neither considering before hand, nor thinking of the consequences; *beam - mnd ytsōi-ba* id., *Mil.* (cf. *beam-blo*).

**མནོག་པ་** *mnōg-pa* contentment *Cs.*; *zas-mnōg* *Lex. w.e.*; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, v. *nañs*.

**མནོང་བ་** *mnōi-ba* v. *ynōi-ba*.

**མནོང་བ་** *mnōl-pa* v. *nōd-pa*.

**མནོལ་གྱི་པ་** *mnol-grib* *Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

**མནོས་** *mnos* 1. v. *nōd-pa*. — 2. v. *mnō-ba*.

**ན་བ་** *rnā-ba* 1. resp. *nyan*, col. \**nām-čog*, or *ām-čog*, (*Pur., Bal. \*rna, sna*), the ear, *sēma-čan ōn-pa-dag rnā-bas sgrū-rnams* to the deaf hear; *rnā-bai mē-loi* the drum or tympanum of the ear *Cs.*; *rnā-bai dgā-ston* a treat for the ears *Glr.*; *rnā-bai dbān-po ytsod* lend me your ear, listen to me *Mil.*; *niel rnā-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyān-pa* pleasant to the ear, tickling the ear *Stg.*; *rnā-ba diud-pa* v. *diud-pa*; *rnā-ba byā-ba, byō-ba, blāg-pa* *Sch.*, to listen, *rnā-bu nā - ba* disease of the ear, ear-ache; *rnā-ba ūr-ba* *Med.* a tingling, humming, or buzzing in the ears; *rnā-ba sra* hard or dull of hearing *Sch.* — 2. v. *ynā-ba*.

**Comp. rna-kór** ear-ring *Sch.* — \**na-kyāg* *W.* ear-wax, cerumen. — *rna-kūn* ear-hole, *čē-bai rnā-kūn-du* (or *rnā-bar*, or *rnar*) *brjōd - pa* to cry into a dying man's ear. — *rna-kēbs* that part of a helmet which protects the ear *Sch.* — *rna - gyān* ornament worn in the ears, e.g. *mē-tog-gi* *Stg.*; *rnā-čā* id., *yser-gyi* *Mil.* — *rnā-mčog* col. 1. — *rnā-ba*. 2. the pan of a fire-lock. — *rna-ltag* the back-part of the ear *Cs.* — *rnā-leg-čan, bzōd-pa sgōm-pai rnā-leg-čan* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydub* ear-ring *Cs.* — *rna-mā yzér-ba* *C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spāg* (sic), or *-spābs* ear-wax *Sch.* — *rna-rāl* an ear torn by pendants. — *rna-lūn* *Cs.* the ear or handle of a vessel. — *rna - dāl* *Med.* ear-lap, tip of the ear. — *rna(-pa)-yāog* *Lex.* and *Lt.*, perh. = *sna-yāog*. — *rna-slān* ('nas-lān') a fur-cover for the ears, worn by Tibetan ladies.

**རྒྱ་ཁྱ་** *rnag* matter, pus, suppuration, *rnag min-pa* pus grown ripe *Cs.*; *drén-pa* *Sch.*: 'to draw out the pus'; (I only met with *rnag snā-dren-pa* *S.g.*, which can hardly have this signification); *rnag-rdōl-ba* discharge of matter; *rnag-rtdōl-ba* prob. causing such a discharge by a puncture; *rnag dzāg-pa* the dropping or running of pus

རྒྱལ་པོ་ *rnags*

རྒྱལ་པོ་ *rnam-pa*

*Cs.*; *rnág - par rnág - pa* to form pus, to ulcerate *Cs.* — *skráns - pa rnág - tu kug v. gug - pa.* — *rnag - krag* matter and blood. — *rnág - can* containing pus, purulent. — *rnag - brám* abscess *Sch.* — *rnag - zubs* prob. the core of an ulcer.

རྒྱལ་པོ་ *rnags* *W.*, *C.*, ready money, cash, \**nag kyan*\* id.; \**nag - zog*\* money and goods; \**gir - mo gyad nag*\* *Ld.* eight rupees in cash.

རྒྱལ་པོ་ *rndi - ba* pf. *brnais* to be checked, stopped, shut off; with or without *gré - bar*, to stick fast in one's throat; to be choked (complete form *brnais - te* རྩ་བཅའ་); *dbúgs - kyis rndi - tñi* (his) breath stopping short (from fright) *Pth.*; *skad - kyis rndi - te* not being able to utter a word *Dzl.* 27, 1; *zäs - kyis rndi - te* the food sticking fast in his throat, *mya - nán - gyis* from sorrow *Dzl.* རྒྱལ་པོ་ *rnám*, in compounds for *rnám - par*, v. *rnám - par* extr.

རྒྱལ་པོ་ *rnám - pa* 1. piece, part, e.g. the parts of a panel of a door, \**rtñ - gi nám - pa*\* a longitudinal piece, \**zén - gi nám - pa*\* a cross piece *W.*; *rnám - pa ynyis - su gyes* (a ray of light) is divided into two parts or rays; section, distinct part of a treatise; part, ingredient, *lús - kyí* *rnám - pa* *phá - rags - rñams* the subtle and the coarse ingredients of the body *Wñ.*; *rnám - pa kún - tu, tams - cād - du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnám - kún túgs - rje mgo - drén bka - drin mtsuns - brál* most honoured patron, altogether incomparable as to grace and goodness! or, *rnám - kún túgs - rje dan bka - drin mtsuns - brál*; European gentlemen are thus addressed in letters: *rnám - kún túgs - rje gyur - méd sa - heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken individually, often pleon., *od - zér rnám - pa bñi* four (separate) rays of light; *jó - bo rnam(-pa)* ;nyis the two lords (sc. gods) *Glr.*; *bdag dir tsogs bá - mo rnám - pa lia* we five girls here assembled *Mil.*; \**sa - heb nám - pa nyi*\* *W.* the two European gentlemen; *čö - prul*

*rnám - pa bèo - bryad* the eighteen wonderful feats; *byün - ba rnám - pa lia* *Wñ.* the five elements; *žal - zäs rnám - pa* *Dzl.* 17, 17 the separate dishes of a meal (another reading: *žal - zäs - rñams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lha - sa rnam - pa ynyis tsár - nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnám - pa tams - cād mkyén - pai ye - žes* *S. O.*, or *spyan* *Dzl.*, as much as omniscience; *yzugs ni ka - dóg dan dbyibs - kyí rnám - pa* 'yzugs' is that in which both colour and form are included *Wñ.* — 3. division, class, species, *dpun rnam bñi* the four species of troops (cavalry, elephants, chariots, infantry); *rnám - pa bñi* of four different kinds. — 4. manner, way, *rnám - pa sna - tsogs - kyis, rnám - pa sna - tsogs - kyí sgó - nas* in manifold manner, variously, frq.; *rnám - pa drüg - tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn. I.*, 262 (not 'six times' *Sch.*); *rnám - pas = sgó - nas*, or *phyr, balú - bai rnám - pas* by arts of seduction *Dzl.*; *dé - la mi dgá - bai rnám - pas* from vexation at it *Mil.*; *bér - mai rnám - pas* in consequence of the cold wind *Mil.* — 5. outward appearance, exterior, རྒྱལ་པོ་, as to form, figure, shape: *lčags - kyui rnám - pa* in the shape of a hook, hooked *Wñ.*; *stón - pai rnám - par sprul* he assumed the appearance of the Teacher *Tar.*; *čös - skui rnám - par gyir - ba* to appear in a misty form *Glr.*; *lús .di ni roi rnám - par gyur* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnám - pa* (colour), it is spotted like a leopard; deportment, demeanour, gesture, *yid - du ón - bai rnám - pas* of graceful manners *Mil.*; further: state, manner of existence, of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntniss' *Was.* (274); men-

tally: disposition, temper, state of mind *Thyy*; \**kṛ nām-pa-la*\* = *sām-pa-la* *C.* in his mind.

རྒྱལ་པོ་ *rdam-par* 1. termin. of *rdam-pa*: into the form etc., v. above. — 2. as postp. like, = the Lat. *instar*, *Wdi.* — 3. adv. (possibly an abbreviation of *rdam-pa kün-tu*), entirely, perfectly, thoroughly; in negative sentences: by no means, on no account; often only adding force to another word, *Ssk.* ཁྱི; frq. in the shorter form *rdam*.

The following expressions most in use, containing the adv. *rdam-par* or *rdam*, are alphabetically arranged with reference to the second word: *rdam-par klüb-pa* to adorn, embellish *Cs.* — *rdam-grāns* 1. enumeration, *rgyāl-poi* of kings *Glr.* 2. the whole amount, sum total, *Sg.*; full number or quantity, where nothing is wanting *Glr.* 90, 3.; *mtsān-gyi rnam-grāns* the component parts of his name according to their etymological value *Tar.* 69, 3. 3. treatise, dissertation, a paper, *ḍos-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rdam-grāns-yān-brjōd-pa* demonstrative pronoun(?). — *rdam-gyūr* (cf. above *rdam-pa* 5) 1. form, figure, shape, *yi-gei rnam-gyūr* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. behaviour, demeanour, *lus-nāg-gi* *Wdi.*; of a sick person *Sg.*; gesture, e.g. devout gestures *Mil.*; *rdam-gyūr rdzēs-pa* *Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) *Pth.*; *bzoi rnam-gyūr* the beauty of a work *Glr.* 1. pride *C.*, *W.*, *Mil.*; *rdam-gyūr-can* fine, smart, gayly dressed; proud, vain, foppish col. — *rdam-par rgyāl-ba* conquering completely, gaining a full victory *Pth.*; *rdam-rgyāl* a surname much in use; *rdam-rgyal-pūn-pa*, acc. to *Schl.* 247 *būm-pa*, water-bottle for sacred uses. — *rdam(-par) bčād(-pa)* section, paragraph, *rdam-par bčād-pa dañ-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rdam-bču-dbañ-ldan* a certain way of writing the Ommanipadmehūm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rdam-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rdam-par dbañ-ldan bču*. — *rdam-par jōg-pa* v. *rdam-bžag*. — *rdam-par rtōg-pa* (cf. *rtōg-pa* I. 2, and II., 2), gen. sbst. *rdam-rtōg* (ཁྱེད་ཀྱི་མཚན་མེད་ distinction; doubt, error) 1. discrimination, perception; so perh. *Sg.*: *rdam-rtōg ān bčom* the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to *ye-āes*, the sublime wisdom of the saint. 2. scruple, hesitation, *rdam-rtōg ma mdzād-par* *čān* *di* *ṣol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: obscuration, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, *Was.* (305). 4. in pop. language disgust, distaste, *rdam-rtōg skyēd-pa* to feel disgust *Glr.*, *zā-ba* *Pth.* prob. id. — *rdam(-par) tār(-ba)*. 1. to be entirely released or delivered, and sbst. complete deliverance, *rdam-tār ysum* *Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston-pa-nyid*, *mtsān-pa-med-pa*, and *smōn-pa-med-pa*. 2. sbst. *rdam-tār* biography, legendary tales about a saint; tale, story, description, in general. — *rdam-tōs(-kyi) bu*, *eras*, *rdam-eras* = Kuvera, *Ssk.* རྒྱལ་པོ་ — *rdam(-par) dāg* (-pa) thoroughly cleansed, frq.; by *rdam(-par) dāg(-par) rtsi-ba*, or *mdzād-pa* I have attempted to express the Scriptural doctrine of *διχασιῶν* or justification. — *rdam-ḍūd* n. of one of the seven golden hills round Mount Meru *Glr.* — *rdam-ḍrén* (cf. *drén-pa* 2) the saviour, Buddha; *rdam-log-ḍrén* the reverse. — *rdam-par-snañ-mdzād*, རྒྱལ་པོ་མཚན་མེད་, n. of the first of the Dhyani Buddhas. — *rdam(-par) ṣṛul(-ba)* sorcery, magic tricks, *byéd-pa* *Dom.* — *rdam-pyē*, *rdam-pyéd*, prob. = *rdam(-par) dbye(-ba)* 1. distinction, division, section. 2. *rdam-dbyé* case or cases, of which the Tibetan gram-

marian, from an excessive regard of the Sak. language and in fond imitation of its peculiarities, have also adopted seven in number. — *rnam-(par) smin(-pa) retaliation, requital*, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-pbro*), of bad ones by misery and sufferings (*lan-čags*), very frq.; *sdig-pai rnam-par smin-pa myōn-ba* Dzl. — *rnām-(par) bzag(-pa)* 1. to distinguish, to put in order, arrange, classify *Wdn.*, *Thgy.*, . . . . *sgo-nas* according to . . . (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *rnām-bzag* sbst., *Ler.* རྣམ་བློ་ 1. placing apart, separating; distinction. 2. arrangement, position, = *ynās-lugs* 1. — *rnām-(par) rig(-pa)* and *śes(-pa)*, as a vb., 1. to know fully, to understand thoroughly. 2. *rnām-par śes-pai lūs-dan-rnams* *Dom.* rational, or at least animated, beings, opp. to inanimate nature; as a sbst., gen. *rnām-śes*, རྣམ་ཤེས་ 1. etymologically: perfect knowledge, consciousness, *Köpp.* I, 604. 2. in philosophy: one of the five *phān-po*, perceptions, cognitions, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo lhai rnam-śes* (cf. *sgo ysum*). 3. in pop. language: soul, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *rnām-rig* *Was.* (307) idea, notion; *Tar.* often — རྣམ་རྒྱུ་, also རྣམ་རྒྱུ་ལ་བཤུགས་པ་ *bkrdl-pa* 'explained in the sense of the idealists', *Schf.*; *rnām-rig dan rtōg-gei btan-bdōs* logical and dialectical *Shas-tras*. — *rnām-bādd* explanation *Tar.*

རྣམས་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, piece by piece; hence its use is not a strict

grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*kor mān-po-rnams* many servants), but also after collective nouns (*dge-dūn-rnams*), at the end of enumerations (= *de tama-čād*), after general expressions, such as: *gai yōd(-pa)-rnams* whatever they were, after other plural-signs (. . . *dag-rnams* etc.). Cf. *rnām-pa* 2.

རྣམ་ *rnar*, for *rnā-bar*, q. v.

རྣམ་(སྐྱེ་) *rnāl(-ma)* I. 1. rest (*ś.*, *lus rnāl-du ynās-par gyir* - to his body obtained rest *Tar.*; esp. tranquillity of mind, composedness, absence of passion, *śens rnāl-du mi ynās-par* his soul having no rest *Tar.*; *rnāl-du dūg-pa*, or *kōd-pa*, *Mil.*: *rnāl-mar ślōd-pa* id.; *rig-pa rnāl-du bēbs-pa* to give one's mind up to perfect rest *Thgr.*; *rnāl-byōr* 1. རྣམ་ལྟོ་, meditation, nearly the same as *tiñ-nie-dzin* and *beam-γtān* *Mil.*, but chiefly when it is considered as the business of life; *rnāl-byōr-ryyūd*, རྣམ་ལྟོ་རྒྱུ་, *Tar.* frq. 2. often for *rnāl-byōr-pa*. — *rnāl-byōr-pa* རྣམ་ལྟོ་པ་, devotee, saint, sage, miracle-worker frq. — 2. *Sch.* also: personal, visible, essential (?) — *Tar.* 201, 6. 22: *btān-pa rnāl-ma?* — II. often for *rnal*.

རྣམ་བྱ་ *rnūr-ba* v. *snūr-ba*.

རྣམ་ *rnob-ba* *B.*, རྣམ་པོ་ *rnōn-po* usual form,

1. sharp, acute, edged, pointed; *rno-méd* *C.* dull, blunt; *rno pyūn-ba* to sharpen, grind, whet *Sch.* (like *ka dōn-pa*); *rno lēn-pa* to get sharp, to be sharpened; *rno-pyūn* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnō-ba* sharp, clever, shrewd, *Gtr.*, འོ་རྣམ་པོ་ *ba* talented, gifted, *dbān-po rnō-ba* acute, sagacious.

ᱫᱽ ᱦᱚᱱᱚ *Mil.*? ᱦᱚᱱᱚ-*la* ᱦᱚᱱᱚ.

ᱫᱽ *sna* 1. (resp. *ᱱᱚᱱ*) the nose, *B.*; in col. language *sna-mtsul*, v. below; *sna-i-ris-pa* bridge of the nose, *sna-i-dag-krum* cartilage of the nose; *skad sna-nas dñn-pa* to utter (nasal) whining tones *Mil.*; *sna-nas krid-pa* to lead or turn by the nose; *sna pyi-ba* to blow one's nose. — 2. trunk, proboscis, *päg-pai Glr.*; *glän-sna* v. *glän*. — 3. a mountain projecting from some other mountain in a lateral direction, a spur *Glr.*; it might also be used for cape, promontory. — 4. end, *tig-sna* the end of a string *Glr.*, *räl-pai sna* the end of a lock of hair *Glr.*; hem, edge, border, *göskyi sna* the border of a garment (*Cs.*; esp. the nearer end, fore-part, *od chen-po zig-gi sna-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna drén-pa* to lead, to head (a body of men) cf. *mjug-ma*; *dmag-sna drén-pa* to take the command of an army *Pth.*; more indefinitely, like *drén-pa*: to draw along, to lead, to guide, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *gro drüg-gi lam sna drén* as a guide he leads all beings *Mil.*; \**ču-na dem-pa*\* *C.* to conduct water (by a water-course); to bring upon, to cause, v. below, compounds; *rndg-sna drén-pa* to cause suppuration *Med.*; *lám-sna dzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-chen-po Cs.* a deputy; commissioner; *sna-lén byéd-pa* c. genit. to shelter, harbour, lodge, take in, *Pth.*, *C.*; *sna(b)stád-pa Lex.*, *bdag-gi sna-stád kyód-la re Cs.* I place my full confidence in you; \**na-do tög-ng*\* *C.*, (\**nár-do gyáb-te*\* *W.*) \**gyél-ba*\* either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. sort, kind, species, mostly with *tsógs(-pa)*, *W.* with \**so-só*\*, diverse, various, all sorts of, *spos sna-tsógs-kysis dëbs-pa Dzl.* to strew all sorts of spices over . . . ; *rnám-pa*

*sna-tsógs* frq.; less frq. *sna-man Lex.*, *sna dpag - tu - méd - pa Glr.*, *sna-tsád Glr.* of every sort; *rín-po-če sna-bdun* seven kinds of jewels; *där-sna lia* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna - tsógs*, or = *rnams*: *ñi - snai dñd-pa* smoke from different sorts of wood *Glr.*; *brú-sna smñi-pa* the ripening of corn *Glr.*; *sna-yétg* a single one *Mil.*; *čös-sna Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mí-sna. bló-sna* v. *mi* and *blo*.

**Comp.** *sná-skad*, \**ná - kad ton*\* *W.*, he speaks through his nose. — *sna-kñi* nostril. — *sna-krág, sna-krág dzag-pa* a bleeding from the nose, *sna-krág rčód - pa* to stop it, *čad*, it ceases, it is stanchd. — *sna-krid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis *Sch.* — *sna-sgrñ* bridge of the nose *Cs.* — *sna-sgrñ* the noise made through the nostrils *Cs.*, snuffing. — *sna-ču* a running nose, *sna-ču dzag* mucus is dropping from the nose *Lt.* — *sna - chen Thgr.* a demon(?). — *sna-mču* an elephant's trunk *Pth.* — *sna-tág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-tág* or *sna-mču srñi-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs Med.* — *sna-ydñ* bridge of the nose *Sch.* — *sna - dag* (spelling?) *W.* snuff. — *sna-drén* leader, commander; *sdug-bññal-gyi sna-drén* one that causes misfortune, author of it. — *sna-nád* disease of the nose. — \**na-či*\* *C.*, \**na - pñ*\* *W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *sná - bo* 1. leader, commander, chief. 2. a guide, *gom ysum tsam-lañ sná - bo dgos* about every third step one wants a guide *Mil.* — *sna-bág S.g.*, *sna - sbágs Cs.*, nostril. — *sna-sbyñi, sna-smán* snuff *Med.* — *sná-ma Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtád* root of the nose *Cs.* — *sna - rtál* tip of the nose. — *sna-tsógs* v. *sna* 5. — \**nam-tsúl*\* *W.*, \**nam-súl*\* *Bal.* = *sna* 1 and 2. — *sna-dzúr* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna - ad* the flesh of the nose; the nose *Cs.*; *sna-ad sbyñ-pa* to suffer

one's self to be led by the nose *Ca.* — *sna-yādg* 'the hair in the nostrils'; *sna - yādg* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna - yādr* id. *Sch.* — *sna-bād* *Li.*, prob. an injection into the nose.

སྒྲ་ནུ་ *sna-nám Samarkand Glr*

*sna-sném, sna-sném ma dūg-čig* do not sit here so idly, without any particular object! *Sch.*

སྒྲ་སྒྲ་ *sna-sbrán arrow-head Sch*

སྒྲ་ *snai - ma* 1. *Ca.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྒྲ་རུ་, རྒྲ་རོ་ *snā-ru, rñā-ro, = nā-ro Sch.*

སྒྲ་ *snag* 1. = *rnag* *Ca.* — 2. also *snāg-tsa* ink, Indian ink, *ryga-snāg* China ink, *bod-snag* Tibetan ink, *če-snāg* Cashmere ink; *snāg(-tsa) lug son\** *W.* the ink has run, i.e. a blot has been made. — \**nag-kon\** *W.*, \**nag-bhum\** *Ca.*, inkstand. — *snug-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyé* ink-powder. — *snag-ris* *rgyāg-pa* to paint over with ink. — 3. *nūg-gi snāg-lpags* *Pth.*?

སྒྲ་(སྒྲ་) *snag(s) = ma - rnyen.* relationship by the mother's side; *snāg-gi rnyen-mtsāms* id. *Pth.*; *snag-dbōn* *Lex.* w.e.

སྒྲ་བ་ *snán-ba* I. vb. 1. to emit light, to shine, to be bright; *snán-bar byéd-pa* to fill with light, to enlighten, to illuminate, *gyúr-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dzl.*; *šin - tu mi-snán-bai mñn-pa* darkness entirely devoid of light *Dzl.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears *Ca.* the floor *Dzl.*; (*pyi*) *snán-ba tams-čād Mil.*, *pyi snán-ba gañ byuñ Mil.*, *pyi snán-bai yul Mil.*, *snān-tsād Glr.*, everything visible, all that is an object of sense, the external world; *dā-lta rgyu žig snán-no* now an opportunity shows itself *Dzl.*; *lus mi snān yañ ysuñ snán-ba na-čād-pa byuñ* although the body had become invisible, yet the voice continued to appear,

to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *čād-pa ltar* as if it had been suddenly cut off *Wñ.*; *snūm-bēas* (to look) greasy *Sg.*; *prul-du snān-no* it looks like sorcery *Glr.* (cf. *prul*); *mi-snán-ba* invisible, *mi - snān - bar gyúr-ba* to disappear frq.; *btsūn-mo-rnams mi snān-ba dāñ* as their wives were not to be seen, were not present *Dzl.* १०, 17; *mi-snān bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yōd-pa* *Lex.*, sometimes in *B.*, and in the col. language of certain districts; *žes prul-skad-la snān* so it occurs in vulgar language *Gram.*; *žir - ba snān* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health). in a certain condition, situation etc., *Ca.*: \**dhā-ta ghañ nāñ - ghñ yā-dham\** how are you now? \**čag peb žu nāñ\** is the usual salutation in *Ca.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *pyay peb bžud snāñ*, and the words hardly imply much more than those addressed to inferior people, viz. *du leb son* well, so you are come! well, there you are! Cf. *gā-le*.

II. sbst. (इयं, चायं etc.) 1. brightness, light, *snán-ba yōd-pai dūs-nu* when there is light, broad day-light *Thgy.*; fig. *čos-kyi snán-ba* the light of doctrine *Dzl.* — 2. an apparition, phantom, *mi mñn-pos dēd - pai snán-ba byuñ-no* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rñi-lam-gyi snán-ba-rnams* *Mñg.* — 3. physically: seeing, sight, *blay-rāñ-gi snán-bu ma dāg-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *sāns-ryyūs-kyi snán-ba-lu . . . yžigs-so, mi-nāg-gi snán-ba-lu . . . mññ - no* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.*; thought,

idea, notion, conception, c. genit., གྲི་ཆམས་ཅའུ་རྩེ་གི་སྐྱེ་མཁའ་མྱེད་པོ་ yin all these things are only conceptions of your mind, your fancies *Thur.*; *kyid-slug-gi snān-bu* སྐྱེ་མཁའ་མྱེད་པོ་ *Thgr.*; *kyāgs-pai snān-ba* གྲི་ཆམས་མྱེད་པོ་ *Mil.*; *bkres-snān ye-méd-par gyūr-to* he was even without a thought of hunger *Mil.*; absolutely: \**kyōd-di nān-wa gū-ru tañ soñ*\* *W.* where are your thoughts wandering? *čōs-la snān-ba* གྲི་ཆམས་པོ་ turn your mind to religion! *Mil.*; *snān - bu gyūr - bu* (མྱེད་པོ་འགྱུར་བྱེད་) change of heart, conversion (not to be confounded with *snān-bar* གྲི་ཆམས་པོ་ *gyūr-ba* v. above). *snān-ba* གྲི་ཆམས་པོ་ *bde-ba* pleased, cheerful, happy *Pth.*; in some expressions it is equivalent to soul. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — གྲི་ཆམས་པོ་, གྲི་ཆམས་པོ་ illusion, deception of the senses, deceit, error *Mil.*, *Glr.*, col. — *nyis-snān* the arising of two ideas in the mind, *nyis-snān-gi* གྲི་ཆམས་པོ་ *rtog - pa* hesitation, irresolution, wavering *Mil.* — *mtōn-snān* 1. the act of seeing, the sight, *mtōn-snān-gi* གྲི་ཆམས་པོ་ phantom, apparition, \**foi-nān de-mo*\* *W.* a sight beautiful to look at, \**foi-nān sōy-po*\* of ugly appearance. 2. *Cs.*: manner or mode of viewing, point of view; *yzis-snān* id. resp.; *Pth.*: *yzis-snān - la* according to his (supernatural) intuition (with reference to a holy person). — *tsor-snān* the hearing, \**tsor-nān-la nyān-po*\* *W.* delightful to hear, pleasing to the ear. — *bar-snān* v. *bar*. — *rañ - snān* one's own thoughts, ideas *Mil.*; the own mind *Glr.*; *rañ-snān* གྲི་ཆམས་པོ་ *pa* an illusion of fancy *Thgr.*; *snān-grāys* things seen and heard *Mil.* — *snān-stōn* *Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: things (really) appearing and (yet) void, one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - mé* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snān - dāg* (*nān - rtāgs*, *brtāg*?) *Ld.* *nān-stug*) col. the inward man, the heart, the soul, \**nān-dāg-la sām-pa* སྐྱེ་མཁའ་མྱེད་པོ་ *W.* a thought has risen in my soul; \**nān - dāg čad soñ*\* now he has felt it in his inmost soul, this will have struck home

to his heart *W.*; \**nā-la nān-dhāg ma jhuñ*\* *C.* I have not heard it, perceived it, minded it; \**nān-dhāg ma jhē*\* *C.*, \**ma čō*\* *W.*, I was not heedful, I made a mistake! — *snān-ba-mīa-yān* གྲི་ཆམས་པོ་ *me* *Amitābha*, the fourth Dhyāni Buddha. — *snān-me* v. *nān - mē*. — *snān-tsād* v. above I., 2. — *snān-tsūl* 1. the outward appearance, of a landscape = scenery *Mil.*; 2. appearance opp. to essence, *ynas-tsul* *Was.* (297). — *snān - mdzād* v. *rnān - par*. — *snān - dās* thoughts, fancies(?) — *snān-srid* (*Ssk.* མྱེད་པོ་) the visible, external world frq. — *snān-ysāl* shining brightly, brilliant; *čōn-kyi snān-ysāl* གྲི་ཆམས་པོ་ the bright light of doctrine *Pth.* — *snān-hor ral glum* *Tur.* 16(?).

མྱེད་པོ་ *snād-pa*, pf. *bsnad*, imp. *snod*, to hurt, to harm, to injure, c. accus., *lus snād-nas* being hurt in the body *Dzl.*; *nai rta snad* གྲི་ཆམས་པོ་ or གྲི་ཆམས་པོ་ my horse might be hurt *Mil.*; *snād-kyis dōgs - te* afraid of hurting him *Dzl.*; of horned cattle: to butt *Sch.*

མྱེད་པོ་ *snabs*, resp. *snabs*, mucus, snivel, snout, *snabs* གྲི་ཆམས་པོ་ *bu* to blow one's nose, *snabs-pyis* pocket-handkerchief; *snabs-lāg* snotty nose, snotty fellow *Sch.*; *snabs-lād*, prob. also *dar-snabs* *Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snām-pa* v. *snām*.

མྱེད་པོ་ *snām-bu* woolen cloth; the common sort is not dyed, very coarse, and loosely woven; *snām-buspū-čan* hairy cloth, napped cloth; *snām-prāg*, *dbus-snām* *Mil.*, fine cloth; *go-snām* *C.* id.; *snām-sbyār* *Ler.* a sort of loose mantle for priests *Cs.* — \**nām-ya*\* *W.* trowers. — *snām-yūg*, *yūg-snam* a whole piece or roll of woolen cloth. *snām rās* woolen cloth and cotton cloth *Mil.* མྱེད་པོ་ *snām-brāg* (*Ü:* 'im-bāg') bosom, *snām-lōgs*, *snām-yāds* resp. side.

མྱེད་པོ་ *snar*, termin. of *sna*; *snar-bkāb* *Wdk.* fol. 464 nose-band(?) pocket-handkerchief(?); *snār - kyu* guide-rope for camels, passing through their nose.

མྱེད་པོ་ *nar-lān* n. of a monastery, *Köpp.* II. 256; n. of a philologist *Gram.*

མྱེད་པོ་, མྱེད་པོ་ *snār-po*, *snār-mo* *Cs.* 1. of a white or light red colour (cf. *skya-nār*). — 2. long, oblong; cf. *nār-mo*.

སྒྲ་བ snár-ba prob. the original form of *benár-ba*.

སྒྲ་མ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

སྒྲ་བ snál-ba v. *benál-ba*.

སྒྲ་མ snál-ma thread, silk-thread, woolen thread etc.: knitting - yarn, or yarn used for other purposes; also for warp, abb-yarn.

སྒྲ་བ snún-pa, pf. and fut. *bsnun*, 1. to prick *Lt.*; to stick or prick into, e.g. a stick into the ground *Mil.*, *māson* a weapon *Lex.* — 2. to suckle (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-zo snún-pa* *Pth.*, *Lt.*, id. — 3. to multiply *Wdk.* — *gnad snún-pa* *Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

སྒྲ་བ snúb-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a to *núb-pa*, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

སྒྲ་བ snúm(-pa *S.g.*, -po *Cs.*), 1. fat, grease, any greasy substance, *snúm-gyis skúd-pa* to grease, to smear; in *C.* esp. oil (*W. "már-nag"*), *snum-zad-kyi már-me* a lamp, the oil of which is consumed; also fig., *snum* being added pleon., e.g. *Ming.*: *lus - zúns snum-zad*, and parallel to it: *lus-zúns zad* *Lt.*; *rlan-snüm* raw fat, *žun-snüm* melted fat *Cs.*; *sol-snüm* cart-grease, composed of pulverized charcoal and fat *Gl.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la jám-pa* luxuriant and soft *Mil.* — *snum-kón* a little bowl for oil etc. — *snum-kúr* a kind of pastry baked in suet. — *snum-gléga*, *W. "num-lág"*, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snüm - çan*, *snüm-bças*, *snum-lán* fat, oily, greasy. — *snüm - dri* a smell of fat. — *snüm - nag* oil *Kun.* — *snüm - rtsi* a greasy liquid, oil etc.; greasy, oily (*C.* *snúm-pa* vb. = *snóm-pa* 1).

སྒྲ་བ snúr-ba, pf. and fut. *bsnur*, vb.a. to *núr-ba*, 1. to put or move out of

its place, to remove, to shift *W.*: to move or draw towards one's self (*Cs.*, so *mlün - du snúr-ba* *Zam.* is explained by *žen-pa*. — 2. *Sch.*: to cut into pieces, to fracture, to crush, *žib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *ǵds-pa* (scarcely corr.). — 3. *Cs.* to bring near = to shorten, *du* a term, a space of time. Cf. *brnú(r)-ba* *Lex.*

སྒྲ་(མེ) sné(-mo) 1. extremity, end, *snál-mui* *Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; hem, seam, *né-mo \*ltáb-čé\** *W.* to fold down and sew the edge of a piece of cloth, to hem; *\*né-mo gyáb-čé\** *W.* to trim with cord or lace. *sne-kór* to warp, to get twisted *Sch.* — 2. *sne - rgód*, *sne-dmár*, *sne-fsód*, *món-sne*, *sneu*, names of plants.

སྒྲ་བ sném-pa to shake, to cause to move slightly, *bsném-byaisa-yzi* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa* *Lex.*, pf. *bsnems*.

སྒྲ་བ snó - bu *Cs.* = *snúr - ba*, to reduce to small pieces, to crumble.

སྒྲ་ snod 1. sbst. (མཐུན) 1. vessel, *snod-spyád* id., *Lex.* and col. frq.; *yaer-snod* a gold vessel; *pye-snod* a vessel for meal or flour; *ču-snod* water-pot, pitcher; *bu-snod* uterus, womb, *Lt.* and col.; *snód-kyi ka* mouth of a vessel, *snód-kyi žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatc vessels (in the female: uterus); *don-snod*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóns-su dag-pa* a very pure and holy vessel; *snod-lán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rún-ba* one fit for, worthy of (instruction); *snód-du méd-pa* unfit, insusceptible, rude, vulgar; *ñes-par légs-pai snod mčog*, *ñes-legs bgrüib-pai snod*



*mčog* a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *pyi-snod* the external world, or rather inanimate nature, *pyi-snod-kyi jig-rten* *Gl.* and elsewh. frq., opp. to *nañ-bčud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa*.

སྒྲོན *snon* rest, remainder(?) *Dzl.* ३२३. 4 *Sch.*

སྒྲོན་པ་ *snón-pa*, pf. and fut. *benan*, 1. to add, superadd, increase, augment, \**la nán-čé*\* *W.* to add to the wages, to raise the wages; \**ja tsá-big nan sal*\* *W.* please give me some more tea! *nyis benán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka* *W.*, increase, growth, augmentation, and in a special sense: *agio*, *premium*; *snón-ma*, *benán-ma*, id.; \**puñ-nón*\* *W.*, \**gyab-nón*\* *C.*, *dmag-tsóys snón-ma* reinforcements, auxiliary troops. — 2. to add up, sum up *Wik.*

སྒྲོན་ཅུ་མུ་ *snób-zoy-čan* (spelling?) *curious*, *inquisitive*, \**nob-zóg čó-čé*\* *W.* to pry into, to ferret.

སྒྲོན་པ་ *snóm-pa* I. also *snüm-pa*, pf. *bsnumis*, fut. *bsnum*, imp. *snum(s)*; and *snám-pa*, pf. *benams*, fut. *benam*, imp. *snom(s)*, 1. to smell, to perceive by the nose (cf. *nmám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; \**da num*\* *W.* there, smell at that! \**zi nüm-te dül-čé*\* *W.* to go about smelling and prying; \**na čiañ mi num*\* *W.* I do not smell any thing. — 2. to grope, \**myn-nag-la nom-ne čin* — *nag-züg-la nám-zin soñ*\* *C.*, v. *nag-züg*.

II. pf. *benams*, fut. *benam*, *W.* \**nám-čé*\*, resp. for *lén-pa*, *đžén-pa*, *tógs-pa*, *čáñ-ba*, to take, relics from a sepulchre *Gl.*; to seize, to take up, the alms-bowl *Dzl.*; to hold, a stick *Mil.*; to put on, a sacred garment; \**nam yin-na*\* *W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྒྲོན་བ་ *snór-ba*, pf. and fut. *benor*, to confound, mingle, mix, disturb *Cs.*

སྒྲོན་བ་ *snól-ba*, pf. and fut. *bsnol*, 1. to unite, join, put together, fit together, e.g. bricks or stones in building *W.*; *Cs.* to adjust; *Sch.*: to mend'holes in stockings, to darn; to cross one's hands, *brán-kar*, resp. *tugs-kar*, on the breast *Thgr.* and elsewh. frq.; *tum snól-ba* to put together, to embrace *Cs.*; *ltá-snol-ba* to look at each other, *ti-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. to wrestle, scuffle, fight, of boys, dogs frq., also *Mil.*; *stay snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; to contend with, fight against, subdue, me, a fire *Tur.*

སྒྲོན་སྒྲོན་ *snurubs, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲོན་(ག)ནི་ *snrel-(y)ži* *Lecx.* = *pred*; (*Cs.* sloping, oblique; *Sch.*: confusedly, pellmell; (*Cs.* also mediocrity).

བརྒྱལ་བ་ *brnáy-pa* 1. to devise, contrive, to take care, to be concerned about, to strive for or after, . . . *žes yig-tu brnáy-pas* striving only after (that one thing) *Tar.*; as sbst. *brnáy-pa čöñs* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brán-pa*. — 2. *Lec.* = *bzód-pa*, to suffer, to endure; *brnag-duka* intolerable, insupportable *Lec.* — 3. (*Cs.*: to be full of corrupt matter.

བརྒྱལ་བ་ *brnái-ba* v. *rnái-ba*.

བརྒྱལ་བ་ *brnán-pa* 1. (*Cs.* to attend, to look on attentively, *brí-klog brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: 'to be desirous of, to long for, *čös-la* for religious instruction, *lót-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word \**zd-nan-čan*\* *W.*, = *zd-brnab-čan*.

བརྒྱལ་སྐོམ་ *brnáb-sems* *Cs.*: covetousness, selfishness; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yžán-gyi-la brnáb-sems* desire for things

belonging to others; *W.*: "zā - nab - čan" greedy, ravenous; "nór-nab-čan" greedy of gain or money, covetous.

བརྒྱབ་, བརྒྱུབ་ *brnā-ba, brnūr-ba* *Lec.*; (s. to draw to, to attract, (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snūr-ba*. བརྒྱུམ་པ་ *brnōgs-pa* to hide, conceal, *Lec.*

བརྒྱུབ་ *brnā-ba* v. *rnān-ba*.

བརྒྱུབ་ *brnā-ba* v. *snād-pa*.

བརྒྱུབ་ *brnā-ba* v. *snōn-pa*.

བརྒྱུམ་པ་ *brnām-pa* v. *snōm-pa*.

བརྒྱུར་ *brnār-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber *W.* — 2. to draw or drag after, to trail, *mjūg - mu* *Lec.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-mōis-brnār* the consequences of sin *Sch.*

བརྒྱུལ་ *brnāl-ba* to spin out, to protract *Čs.*

བརྒྱུལ་ *brnāl-ba* v. *snun-pa*.

## པ

པ་ *pa* 1. the letter *p*, (*tenuis*), the French *p*. — 2. num. figure: 13.

པ་ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtā-pa* horseman, *čā-pa* water-carrier); combined with names of places, it designates the inhabitant (*bōd-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*nyis-pa* the second), or it implies a counting, measuring, containing (*bā-mo lo-nyis-pa* a girl counting two years, i. e. a girl of two years; *kru-gāi-pa* measuring one cubit; *sūm-ču-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkād-pa* etc. etc.), or it serves to distinguish different meanings (*rkān* marrow, *rkān-pa* foot) or dialects (*kā-ba* *B.*, "Ka"

*W.* snow); *pa dui* with a verb, v. *dan* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *pad-ba rig-pa* science of medicine, *grūb-pa lu* structure of the body, *dām-pa* čs. holy doctrine (of Buddha).

པ་ཏ་ *pā-ta* *W.* cross, St. Andrew's cross (thus X).

པ་ཏིལ་ *pa-til* v. *pa-til*.

པ་ཏོ་ *pā-to* a medicinal herb *Wdā*.

པ་ཏྲ་, more corr. པ་ཏྲ་, *pā-tra* (also *pa-ta* *Pth.*) *Sak.*, cup, basin, bowl (esp. for sacrifices); beggar's bowl = *lhuī-bzed*.

པ་ཏ་ *pa-ta* *Sak.* = *fan-ka* *Tur.* 112, 6: in Bhotan 1 rupee *Schr.*; in *W.* (also "pā-ta") a copper-coin = *Paisa*, esp. of foreign coinage.

པ་ཏི་ *pa-ti* *Hind.* पानी, water *Lt.*

པ་བེན་ *pa-ben* a strip of wood, ledge, border (?) *W.*

པ་(ཤྭ)སངས་ *pa(-wa)-sāns* 1. the planet Venus. — 2. *Sch.*

པལལ་པ་ pa-yag-pa a medicinal herb = smug-*chu* Med.

བལ་པ་ pa-yu salt Bal.

བལ་ལོ་ལོ་ pa-yo-tó-yo, \*srog dan pa-yo-tó-yo tañ-te son\* Lsl. for sroy dan *bados*, v. *sdo-bu*.

བར་ཀ་ pa-ru-ka W. *cross* (a straight one +).

བར་ར་ pa-rán (spelling doubtful, at any rate not *pá-rañ*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

བར་ཀ་ pa-ri W., pa-ru C., B. 1. box, cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-tra* Sch. — 3. v. *bá-ru*.

བར་ཀི་ pa-ri Sch. 'a teacher'; *Lex.*: n. of a Tibetan priest that went to China.

བསངས་ pa-saṅs v. *pa-wa-saṅs*.

བཤ, བཤ་བཤ་ pag, pág-bu Bal., pág-gu Dzl., pau W., pág Glr., pau Wññ.: brick; pág-gu *byéd-pa* Dzl.; *pñs-pag* roof-tile Cs.; *wá-pag* gutter-tile Cs.; *riáá-pag*, *so-pag* Glr. burnt-brick Cs.; *sá-pag* Glr. unburnt-brick Cs.; *pag(-bu)-nikan* mason Cs.; *pag-rtsig* brick-wall Cs.; \**pag-tsir* W. a row or layer of bricks; frq. used as a measure = a small span, \**kupag-tsir nyis yod*\* the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *og-pag*, *Lex.*: *ska-rágs-kyi rgyan*, Sch.: 'a girdle ornamented with glass-beads'; and of *pag-pór* Sch. cup or vessel with a lid.

བཤ་ཀ་ págs-pa, Mil. also *-po* (cf. *lpags*) 1. skin, hide; *ju-ba* to skin, acc. to Schr. also merely to fret the skin; *págs-pai gos* skin or fur-clothing S. g. — 2. *feraskin*, when the connection of words does not admit of a misconception, *Mig.* — 3. skin or peel of fruit, the bark of trees, also *pags-tün*, and *tün-pags*; \**pag-tág* C. bark-cord, match-cord; *págs-ču* anasarca, skin-dropsy; *págs-ču-zugs* affected with this disease.

བཤ་པ་ pañ, བཤ་པ་ pañ, resp. *sku-pañ*, 1. the

bend or hollow formed by the belly and the thighs in sitting, *lap*, B., C., W.; *pañ-du son* he sat down on the lap of . . . Glr.; *pañ-kebs* apron; *pañ-krag* the blood flowing off during child-birth; \**pañ-big* W. urinary bladder; \**pañ-ri* (for *dri?*) *suñ* C. she has the bloody flux; *pán-yyog-ma* Cs. midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; *bosom*, usually *pán-pa*; *ñin-pañ-pu gan* an armful of wood; *pán-par kyer-ba* to carry (a child) on the arm Dzl. and elsewh.; *sáñ-po pán-pas ma k'yigs-pa tsam zig* a tree not to be encompassed by a man's arms *Pth.*; \**pañ-gód*, *pañ-kód* W. an armful.

བཤ་ཀ་ pññ-ka, pññ-ka 1. W. an implement for stirring the fire; for scraping = *rbad*. — 2. *Te.* = *pañ*.

བཤ་ཀ་ pañtsa, pañ-tsa, seems to be the n. of a tree B., C.; *Ssk.* only: five.

བཤ་པ་ pád-pā C. = *srin-bu pád-ma*, v. *pád-ma*.

བཤ་མ་ padma, pád-ma *Ssk.* in C. pronounced *pe-ma*\* 1. water-lily, *lotos*, *Nymphaea*, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to Glr. fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Köpp.* II, 61 seems to dissent): *genitals*, of either sex, *Med.* — 3. *srin-bu pád-ma* leech. — *pád-kór*, *pád-skór* 1. a particular way of folding the fingers during prayer Cs. and *Ssk.*; a certain gesture with the hand. 2. a kind of *toupet* of the women, also *pád-ló* C., W. — *pád(-ma) dkár(-do)* 1. white *lotos*. 2. title of a celebrated *Sutra*, translated by Burnouf, *Was.* (151). — *pád-dkár-zal-lan* an astronomical work by Págpapa, v. Cs. time-table. — *pád-ma-tan* full of *lotos*; more particularly *lotos-lake*, with and without *mtso* Glr. — *pád(-ma duñ nyi-ma dan)* *zlai ydun* Glr. and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Awa-lokiteswara, *Köpp.* II, 23. — *Pad-ma-byun ynda*, *Sskr.* P. Sambhava, also: *U-rgyan-pad-ma*, one of the most famous divines and holy magicians, in the 8th century, from *Urgyén* (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma tai-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga* *Ssk.* ruby. — *pád - rtsa* a medicinal herb *Wüli* (= *pe-tse?*).

པཎྌི་ཏཱ་ *paṇḍi-tu* *Ssk.*, Pandit, Indian scholar or linguist; *paṇ-čen* great Pandit; *paṇ-čen rin-po-č'i*, *boy-do* (Mongolian) *rin-čen*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-ža* Pandit-cap.

པན་པོན་ *pan-pón* (also *pan-pün?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ *par* I. form, mould, *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blugs-par*, as well as *šin-par*, printing form, a stereotype plate cut in wood; *par rko-bu* to cut types; *rgyáb-pa*, *par-du* *débs-pa*, to print, to stamp; *par (-yig)* *bri-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa*, *pár-rko-mkan*, cutter of types. — *pár-Kaṅ* printing-office. — *par-rgyáb* print, \**par-rgyáb tsögs-s\** *W.* like a print or impression. — *par-snýg* printing-ink. — *pár-pa* printer *Čs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; \**di pár-ma yañ yod*\* this is also to be had printed. — *par-yyóg* a printer's man, assistant. — *par-žóg* printing-paper. — *par-ži* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with whilst, so that; *mí byéd-par* without doing.

པར་ཏཱ་ *par-taṅ* *Lex.*, a hairy carpet *Sch.*

པར་པར་ *par-pa-ta* n. of an officinal plant *Med.*

པར་བུ་ *par-bu* *Lex.*, *Sch.* = *pa-tra*.

པར་ཅེ་མི་དྲི་ *par-tsu-só-ti* *W.* a kind of cotton cloth.

པར་ལུ་ཏཱ་ *pal-la-tü-lu* *Hind.* scales of a balance *Sik.*

པས་ *pas* 1. the instr. of *pu*; combined with verbs, it signifies by, in consequence of, because; also as, since, when. — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants *d, r, l*, *bas* stands in its place; *rtá-bus Kyi žüñ-ba yin* the dog is smaller than the horse; *Kyód-pas, stáy-pas, rtá-pa-bus, sidr-bas*, or *śná-ma-bas* *ce*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lya-brgyá-bas yéig*, or for *las* with the signification: except, *Mil.*

པི་ *pi* num. fig.: 43.

པི་ཆམ་ *pi-čág* (*Turk.* چاكو) large butcher's knife.

པི་པི་ *pi-pi* 1. *Schr.*, *Sch.* fife, flute. — 2. *W.* nipple, teat; \**pi-pi nud tán-čé*\* to suckle. — 3. icicle *W.*

པི་(པི)པིང་ *pi(-pi)-liñ*, *Ssk.* पिप्पली. Piper longum, a spice, similar to black pepper, yet more oblong.

པི་ཤོ་ *pi-šio* v. *pi-ši*.

པི་ཅེ་ *pi-tse* skin, or leather bag for water etc. *Lh.*

པི་ཚོ་ *pi-tsi*, and *mu-tsi*, interjections of anger, *Foucaux Gyutch.* 254, *transl.* 292.

པི་ཡཱ་ *pi-wai* or *pi-bai*, *Zam.* — *པི་ཡཱ་*, guitar, also *la-nyin-pi-wai* *C.*, *pi-wai* *ról-mo* *Glr.* = *kó-poñ* *W.*; *pi-wai* *rgyud yrum* a three-stringed guitar *Stg.*; *rgyud-mán* a guitar with many strings *Čs.*; *syrgá-pa* to play (the guitar); *pi-wai-mkan*, or *pi-wai-pa* a player on the guitar.

པི་ཤི་ *pi-ši* (perh. from the Persian) cat, *W.*; *pi-šio* male cat, *pi-mo* female cat.

པི་གམོ་ *pi-gmo* v. *piš-mo*.

པིར་ *pir* brush, pencil; *byúg-pir* large brush, for house-painting; *béd-pir* small

brush or pencil for artistic painting, Chinese writing; *phr-togs(-pa)* painter *Cs.* — *phr-don* receptacle or case for brushes. — *phr-spu* pencil-hair. — \**phr-nyug* *W.* = *blad-phr*; also for lead-pencil. — *phr-din* pencil-stick.

*ཐིང་བ་ phr-ba* (spelling?) to crush, to grind (to powder) = *mnyed-pa* *Ld.*

*ཐིལ་ཅེ་ pil-tse* *Ld.* sieve.

*ཐིམ་མོ་ pis-mo* v. *päs-mo*.

*ཐིམ་པ་ pipal*, acc. to *Cs.* *Sek.*, yet not to be found in *Laz.*, the wild fig-tree, *Hindi*: *pīpal*.

*པ་ pa* num. figure for 73.

*པུ་ pu* - *ti* milfoil, (*millefolium*), yarrow; *Lh.*

*པུ་ཏི་ pu-ti* (*Sek.* པུ་ཏི, daughter), a common female name (perh. *bu-kri*.)

*པུ་ཏི་ pu-ti*, *Glr.* = *pó-ti*, book (perh. formed out of *pústak*).

*པུ་ན་མ་ Pu-na-ku* town in Bhotan.

*པུ་བྱི་ pú-byi* v. *spú-byi*.

*པུ་ཅེ་ pú-tse, pú-se*, a little rat-like animal. v. *bra* and *zlum*; *pu-tse-del* prob. = *pu-del-tse*.

*པུ་ཅོ་ pu-tse* husks of barley *W.*; *Cs.* bran.

*པུ་ར་མ་ Pu-rdás* *Mil.*, a district in *Mia-ria*.

*པུ་རི་ pu-ri* tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dön-po* the Tibetan shuttle; \**pu-ri méd-kan* *W.* full, solid, not hollow, cf. *pá-ri*.

*པུ་རུ་ཤ་ pu-ru-sha* *Sek.* man; soul; = *skyé-bu*.

*པུ་ལི་མ་ pu-lii-ga* *Cs.*: *Sek.* masculine gender.

*པུ་ལུ་ pú-lu* hut, built of stones, like those of the alpine herdsmen *W.*, (*Ts.* *rdzi-skyor*); *Kyi-pul* dog-kennel.

*པུ་ཤུ་ pú-shu* fence, *Laz.* = *mda-yab* and *lin-kan*.

*པུ་ཤེལ་ཅེ་ pu-shel-tse* a medicinal herb *Med.*

*པུ་ག་ཏ་ púg-ta* (?) shelf, partition in a box.

*པུ་ག་མ་ púg-ma* *Pur.* cellar-bone.

*པུ་ཅ་པ་ pún-pa, pún-pa* *C.*, *W.* an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *bám-pa*).

*པུ་ན་པ་ pún-pa* *W.*, \**pún-če* = *lúd-če* to run over,

*པུ་རྩ་ཀ་ puñ-arika* *Sek*, white lotos.

*པུ་ར་ pur* *Cs.* 1. steel-yard. — 2. *púr-gyin* v. *phur-ba*. — 3. v. *spur*.

*པུ་ལ་ pul* v. *pú-lu*.

*པུ་ཀ་ར་ puikara* *Sek* blue lotos.

*པུ་སྐ་ཀ་ pustaka* *Sek.* book.

*པུ་ས་མོ་ pús-mo*, *W.* \**päs-mo, pig-mo*, knee; *päs-mo sa-la dzug-pa* to kneel; \**pig-mo tsug-če, pi-tsug gyáb-če* *W.* id.; \**pig-mo tsug-te dad-če* to sit in kneeling (which is considered indecorous); cf. *tsog*.

*པེ་ pe* num. figure: 103.

*པེ་(བླ་ཀར་ pe-(d)kár*, also *be-kár, pe-há-ra. bi-hár* *Lt., Glr., Mil.*, a much worshipped deity, v. *kye-phán*, and *Schl.* 157.

*པེ་ཏེ་ཏོར་ pe-te-hor* n. of a people *Sch.*

*པེ་ནེ་ pe-ne, pé-na* v. *pa-na*.

*པེ་བན་ pe-bán* (*Pers.* پیوند), graft, scion; \**pe-bán tsug-če* *W.* to graft.

*པེ་ཅམ་ pe-tsám* little, small, a little *Sch.*

*པེ་ཅེ་ pe-tse, pi-tai*, (*Chin.* *pai-tai*, Chinese white cabbage in *C.*; of late also known in Europe.

*པེ་ར་ pé-ra* a flat basket.

*པེ་ས་ pé-sa, paisa*, *Hind.*, copper coin, not quite a half-penny.

*པེ་ནེ་ཅེ་ pé-n-se* a kind of wood of which vessels are made (*Cs.* (= *pán-tse*?)

*པ་ pa* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

ཐོང་ལ་ *po-ta-la*

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *lāi-po* the five (just mentioned); *nyis-po* the two, both, = *nyis-ka*. — 2. num. figure: 133.

ཐོང་ལ་ *po-ta-la* (*Ssk.* ཐོང་ལ་ ship, ལ་ to receive, hence: harbour, port; *Tib.* *gru-dzin*) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling '*Buddha-la*' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. *Köpp.* II, 340.)

ཐོ་ཏི *po-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-si* seems to speak) = *glegs-bam*, book (of loose leaves).

ཐོ་ཏུ་ *po-tūm* *Sik.* large wasp.

ཐོ་ཏོ་ *po-tō* *C.* bullock.

ཐོ་ཏོག་ *po-tōg* v. *mto-po-tog*.

ཐོ་ལ་ *po-lā* the well-known Turkish mess of pilaw, *Hind.* *pulao*, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *baám-bloi po-la byéd-po* to concoct and deal in plans and plots.

ཐོ་ལ་(ན)་འན་ *po-lo(n)-ān* n. of the mountains bordering on China *Ld.-Glr.* *Schl.* 21, a (where in the translation the word has not been recognized as being a proper name).

ཐོ་ལ་པོ་ *po-pōr* censor, perfuming-pan.

ཐོ་ལ་ཏ་ *po-ga-ta* v. *pi-ga-ta*.

ཐོ་ *pod*, *pon*, *pōn-to* v. *pōd*, *pōn*, *pōn-to*.

ཐོ་ *pod* *C.* castrated ram.

## བ

བསམ་(བ་) *dpa(-ba)*

བོ་ *pol* *Ts.* = *tsā-bai nad*.

བྲ་ *pra* small turkoises, 1 or 2<sup>nd</sup> in size, strung together for finger-rings, v. *tsom*.

བྲ་(མོ) *pra(-mo)* *Cs.* 1. lot; *pra dēbs-pa* to cast lot. — 2. sign, token, prognostic; *Sch.*: *pra dēbs-pa* 'ein Zeichen geben, ein Bild darstellen'.

བྲ་ཆུ་ *pra-čāl*, *spra-čāl* *Lex.* w.e. *Sch.* jest, joke, fun, nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slān-ba* to cause merriment; *pra-čāl-pa*, or *-nkan* wag, buffoon.

བྲ་མི་ *pra-ti* *Sch.*: hill-mouse (marmot?), hare (?); cf. *brā-ba*.

བྲ་འབྲོ་ *prān-gōs* an alpine herb, said to be very wholesome to sheep (so for instance in *Parig*); acc. to recent investigations, of little value. Acc. to *Cs.* = *ā-brōn*, but this is denied by the people of Lahoul.

བྲ་ཡང་གྲུ་ *prī-yañ-gu* *Ssk.*, n. of several kinds of Indian aromatic plants *Med.*

བྲོ་གྲུ་ ཟེ་བྲོ་ *prog*, *ze-prōg* *Lex.*, the crest of a cock *Cs.*; *prōg-zu*, *brōg-zu*, *sprōg-zu* = *čod-pān*.

བསམ་(བ་) *dpa(-ba)* (ཡུར་གྱིར་), also *spa-ba* 1. bravery, strength, courage; brave, strong, courageous; *dpa begōn-ba* *Lex.*, *Kōn-bu* *Thgy.*; *gōn-ba*, *bkōn-ba* *Lex.*, to despond; to dishearten (?); *šin-tu dpa-zin* he becoming very brave *Dzl.*; *dpa-la stobs kyañ gyad dan bnyām-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. beauty; beautiful. — 3. *W.* taste, agreeable taste, flavour.

Comp. *dpa-čan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-mel-kan* *W.* tasteless, v. also *ldād-pa*. — *dpa-čēn* very brave; a great hero. — *dpa-dār* = *ngul-dār*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-lān* = *dpa-čan* 1 and 2. — *dpa-bo*, བྲ་, 1. strong man, hero. 2. demigod. — *dpa-bo-dkār* a medicinal herb *Med.* — *dpa-mo* 1. hennipe (more frq. than the masc. *dpa-bo*). 2. = *mka-gro-ma*, *Dā'ini* *Mil.*, *Thgr.*, *Glr.* — *dpa-trāl* *Mil.* = *dpa-ba* 1. sbst., ni f.

དཔག་ཚད་ *dpag-tsad*དཔུང་བ་ *dpun-pa*

དཔག་ཚད་ *dpag-tsad* mile, acc. to Cs. = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-tsen* and *dpag-tsen*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in W.

དཔག་པ་ *dpag-pa* v. *dpog-pa*.

དཔག་པའི་རྒྱུད་ *dpag-pyêis* the bustle or tumult of a festival *Ld.*

དཔག་བསམ་ཁྱེད་ *dpag-bsam-khî* n. of a fabulous tree, that grants every wish; acc. to Pth. = *tsin-dan-sbrül-gyi snyin-po*.

དཔང་(པོ་) *dpân(-po)* witness, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpân-du dzug-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpân byêd-pa* to bear witness, to attest, v. *muu*. More conjectural are the meanings of: *blo-sens dpân-du jóg-pa Glr.*, or *rañ-sens dpân-du dzug-pa Mil.*, to be sincere, to be conscious of speaking the truth; *dpân-du gyir-ba* to be witness of, to see, to know (cf. *spyin-du gyir-ba*); *bden-dpân Lið.* as explanation of *ce-bzi*, witness or proof for the truth of a thing; \**pân-po lóg-pa zér-cēs* W. to give false evidence (*Schr. rdzun-dpân*). — *mi-dpân (Ld. "mir-pa")* W., C., is used as syn. to *dpân-po* (also *Schr*), 1. witness. 2. defender, advocate; *mi-dpân* (or *dpun-po*) *byêd-pa* c. genit. or dat., to defend in a court of justice; (*dpân-pos dpôn-ba Sch.* seems to be unknown and doubtful).

དཔང་རྒྱུད་ *dpans* height; *dpans-su* in height *Samb.*; *dpans-mêd Lex.* high, cf. *dpans*. — *dpans-tsad* great heat *Schr. (?)*.

དཔང་བ་ *dpâr-ba* v. *dpôr-ba*.

དཔལ་ *dpal* *Ssk.* རྒྱུ་ 1. glory, splendour, magnificence, abundance; *dpal reg-pa-mêd-pa* unattainable glory *Glr.*; *yön-tan dâ-mai dpal* splendour of numerous accomplishments; *skyéd-pai dpâl-la lois-spyêd-pa* enjoying the utmost happiness

*Glr.*; frq. as an epithet, or part of the names of deities, e.g. *dpal-tsen hé-ru-ka*, and esp. *dpal(-ldan)lha-mo*, *dpal-tsen-mo*, Durga Uma, Kâli, the much adored spouse of Siva; *jod-dgrii dpal* the fulness of all that can be desired *Glr.*; *dpâl-gyi düm-bu*, རྒྱུ་ལྡན་ 1. sandal-wood. 2. Cs. a kind of syrup, prepared of *baé-kîn*, used as a purgative. — 2. wealth, abundance, *Glr.* and elsewh. — 3. welfare, happiness, blessing, *gyô-bai* of creatures *Mil.* and elsewh.; *kün-gyi dpâl-du gyür-ba* or *dar-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpâl skyéd-pa, yân-gyi, rân-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpâl-gyi ynan-ba* privilege of nobility; *dpâl-gyi ynan-ðóg* diploma of nobility, *dpâl-gyi ynan-ðóg-pa* one having a diploma of nobility Cs. — *dpâl-kyâd Dzl.* = *dpal* 1. — *dpâl-rtug* majesty, full glory *Sch.* — *dpâl-ldan* a man's name (very common). — *dpâl-jô* an illustrious man, *dpâl-mo* an illustrious woman Cs. — *dpâl(-gyi)-béu* is said to denote the figure རྒྱུ་ལྡན་ *Glr.* — *dpâl-byêu* glow-worm *Sch.* — *dpâl-byôr* 1. glory, wealth, magnificence, as a man's possession. 2. W. strawberry; 3. a man's name (very common).

དཔུང་ *dpun* 1. host, great number, *bané tams-èul-kyi Dzl.*; esp. of soldiers. — 2. troops, army, *dpun bzi* the four species of troops; *rtai, glân-po-tse, sin-rtai, and rkan-tân-gi dpun* (or *dpun(-bu)-tân*); *dpun(-gi) tsogs, dmag-dpün, army frq.*; *dgra-dpün* hostile army. — 3. (auxiliaries?), help, assistance, \**pün-la tük-cê* W. to send assistance. — *dpun-grôg, -rog, helper*. — *dpun(-gi) nyen* friend, protector, defender, assistant, frq. — \**pün-nôn* W. reinforcement.

དཔུང་བ་ *dpun-pa* 1. shoulder, *dpun-pa fan* on the shoulder *Glr.*; *dpun-pa dai* *dpui nyais* both the shoulders and hips *S.g.*; upper arm, *dpun-pa-rkân* upper arm-bone; *dpun-jum-pa Sch.* to contract the arm(?); *dpun-pa-lâg* upper and lower arm Cs.; *dpun-pa-rgyân* an ornament for the arm Cs. — 2. sleeve, *gos dpun-pa-can* a garment

with sleeves Cs.; *dpuñ-pa-bèd* the part of a woman's dress covering the chest Zam.; Sch.: *dpuñ-bèd-rds*.

དཔེ dpe, Ld. \*spe\*, 1. pattern, model, *dè-la dpe* Glr., or *de dper byäs-nas* Zam., taking this for a pattern: *rgyā-yul-nas rtsis-kyi dpe blāns* it was from China that mathematics were learned Glr.; . . . *pai dpe mi dluḡ* there are no patterns for . . . Glr.; *dpe ñi ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mtün-pai dpe* an example that may be followed, a good example; *bzlog-pai dpe* an example to the contrary, a warning example *Thgy.*; \*pe zdñ-po, and nēm-pe pe\*, as well as \*yār-la and mār-la dāg-pe-pe, or mar-pe\* C. id.; *dpe stōn-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bèd-pa, dpe bzāg-pa* = *dpe stōn-pa*; *dper rjōd-pa* to set up for a parable or comparison; *dper-na*, in later times also *dpe-ni, dpe byēd-na* Mil., \*pe gyāb-na\* W., 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bzin-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *dī-lta-ste* is used: *dper dōs-pa* Cs. what may be compared, *dper mi dōs-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *kā-dpe, yām-dpe* proverb, adage Cs.; *dṛā-dpe* allegory, parable S.g.; *mā-dpe* W., Ld. \*mā-spe\*, Lh. \*mār-pe\*, pattern, (writing-) copy (cf. also *mā-dpe* and *bū-dpe* below). — 2. symmetry, harmony, beauty, (in certain phrases). — 3. book, *kṛims bṛgyād-kyi dpe* the book of the eight commandments Dzl.: *kā-dpe, ka-kāi dpe* abc-book, primer; *pyāg-dpe* resp. for *dpe*, if used by a Lama (cf. *pyāg-mkār*); *mā-dpe, bū-dpe* original and copy of a book Cs.; *yig-nāg dpe* a real book, not of a fig. meaning, as the book of nature, Mil.; *dpe rtsām-pa* to write, to compose, *bū-ba* to copy a book; *dōg-pa, tām-pa* to bind, to stitch a book.

Comp. *dpe-ka* little book, vulgo. — *dpe-kān* library; bookseller's shop. — *dper-kri* a table to put books on, book-stand. — *dpe-mkyid, kyud* Cs. v. *mkhyud-pa*. — *dpe-mgō, dpe-niḡ* beginning, end, of a book. — *dpe-syām* chest for books, book-case. — *dpe-ča* not frq. in B., but vulgo the common word for book. — \**dpe-ča jñ-če, tūm-če*\* W. to open, to close a book; v. *btūm-pa*. — *dpe-rjōd* v. *dper*. — *dpe-tō* list of books. — *dpe-byād* proportion, symmetry, beauty. *dpe-byād bzān-po bṛgyād-ču* the eighty physical perfections of Buddha. — *dpe-byāt-can* well-proportioned. — *dpe-tson-pa* bookseller — *dpe-sābs* case or covering for a book. — *dpe-bāns* copy of a book. — *dper* v. 1. — *dpe-brjōd* 1. example, comparison, *dpe-brjōd byēd-pa* to compare, to cite an example Cs.; *dpe-brjōd rtsōs-pa* Gram. id. (?). 2. paradigm, example Gram. —

དཔེ་སྒྲ dpe-sgra(?), \*(s)pé-ra\* W., speech, for *ytam*; \*(s)pé-ra zér-če(s), tād-če(s)\*, to speak, to talk; *i-zuḡ (s)pé-ra ma tañ* do not say so! \*(s)pé-ra zér-če(s) med-kan soñ\* he became speechless (with terror etc.).

དཔེ་རྒྱ dper-na v. sub dpe.

དཔེ་ཁྲ་ dpōg-pa, pf. *dpags*, fut. *dpag*, 1. to measure, to proportion, to fix, *ytōñ-tsul tē-tñi-la* (to proportion) the dose to the size Lt.: . . . *kyi tsid-las* after the measure of . . . Lt.: *nad-stōbs-la* according to the violence of the disease Lt.; *dpag (tu) mēd (-pa)*, less frq. *dpag-brul, dpag-yān*, immensely large, very much; *tugs dpag-mēd* infinite grace, *mūzād-pa* to show Dzl. — 2. to outweigh, to counterbalance, *loñs-spyōd tanus-ñād-kyis mi dpōg-pa* not to be counterbalanced by all the wealth . . . Tar. — 3. to weigh, to judge, to prove, *rjen-su dpōg-pa* to examine Tar.; *rjes-dpāg* Zam. འགྲུབ་པ་ inference, conclusion.

དཔོན་པོ་ dpōn-po master, lord, over men (generally); (cf. *bdag-pu* owner) master, over working-men, overseer, foreman, leuder, *grā-pai dpon-po*, director, —



*qu-dpon*: \**dpön-po-la* *čag pul dug zu zer*, *tug-ārō nu kyod, ſia yōn-lōn māl* W. make your master my compliment, and he should not take it amiss that I had no time to come; *krima-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpon*; *mkur-dpon* commander of a fortress; *krög-dpon* general Ma.; *gō-dpon* v. go: *brgyā-dpon* centurion, captain; *bēn-dpon* corporal; *čiba-dpon* master of the horse, equerry; *rje-dpon* = *rje*; *rtā-pa-dpon* (sic) (cf. *pu* extr.) general of cavalry Glr.; *stēys-dpon* (?) v. *stegs*; *stōn-dpon* leader of a thousand (seems to be no longer in use); *dēd-dpon* sea-captain; *mlū-dpon* is said to be in C. the modern word for general, and *lēgs-dpon* the same as *stōn-dpon*; however v. *stegs*; *ldū-dpon* v. *ldū*; *spyi-dpon* governor general (C.); *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzōn-dpon* = *mkūr-dpon*; *yāl-dpon* prefect of a district Ws.; *rū-dpon* something like colonel; *ñi-dpon* master-carpenter; *slōb-dpon* teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to M.A., master of arts; *γāl-dpon* head-cook, butler. — *dpōn-mo* fem., *ñai dpōn-mo* yin sho is my mistress Glr. — *dpōn-yod* standing under a master or mistress. — *dpon-med* free (C.). — *dpon-γyōg* master and servants, frq. — *kōn-jo dpon-γyōg* (princess) *kōn-jo* and her suite Glr. — *dpon-čādā* physician Schr. and Sch. — *dpon-yig* secretary Schr. — *dpon-slōb* 1. inst. of *dpōn-po* *dan slōb-ma* Ma. and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of \**pōn-lob*, *pjōn-lo*.

དཔོན་བ་ *dpön-ba*, pf. and fut. *dpar*, to dictate, (C.); \**por-tōm* (*jhd*)\*-pa\* C. id.

པྱ་ *dpya* tax, duty, tribute, *būt-ba* to pay, Dzl., *bēba-pa* to impose Tur. 21, 11; *dpya* - Krāl id., *γγāl-poi dpya* - Krāl Lex.; likewise *dpya-tān* C.

པྱ་བ་ *dpjān-ba*, *spjān-ba*, to suspend, to make hang down, prop. vb. s. to *γjān-ba*, with pf. *dpjān* and *spjān*, imp. *dpjān*, Sch. *dpjōn*, but also vb. n., to rock, to

pitch (of a ship) *It.*; *dpjān-la* *γtōn-ba* trs. *Thgy.*; \**γγjōj-čān*\*, perh. more corr. \**kyog-čādū*\*, also \**jēb-čādū*\* (C. sedan-chair, palanquin; *dpjūn-tāg*, *spjān-tāg*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket a miner; hence fig. *tug-rjei dpyān-tāg γtōd-pa* *Thgr.*: *ču-snod* *dan dpyān-tug abā-ba* to hide the bucket together with the rope Schr.; a rope-swing, *dpjūn-tāg rtād-pa* to swing (one's self); *dpjūn*, *spjān-pai* *jian*, hanging ornaments, *dar-dpyān* silk ornaments Sg.

པྱ་དྲུག་ *dpjyad* 1. v. *dpjōd-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar (?); *dpjād-pa* v. *dpjōd-pa*.

པྱ་མ་པོ་ *dpjās-po* offence, fault, blame (C.); *dpjās-čān* faulty, blamable; *dpjās-mēd* faultless, blameless C.; *dpjās dōgs-pa* to blame Tar.; cf. *γyā-ba*.

པྱ་ཁྱི་ *dpji* (C. also *spji*) W. \*(s)pi\*, hip *Lt.*; *dpji-ingō* (C.), *dpji-zūr*, *dpji-rās*, hip-bone; *dpji-mig* socket of the hip-bone, perh. also vulg. = hip.

པྱ་ཁྱི་ *dpjyid* (cf. Phonetic Table), spring, also adv. in spring Dzl.; cf. also *dus* 4: *dpjyid-ka*, \**pid-ka*\* W., id., also Glr.; *dpjyid-zla* month of spring.

པྱ་ཁྱི་ *dpjyis*, *dpjyis pγin-pa* Sch.: to come to the last, to arrive at the end; *dei rig-pa di dpyis pγin-pa sus kyan mi des dgōng-nas* Schf.: as he reflected, that no body would thoroughly understand his arguments.

པྱ་ཁྱི་བ་ *dpjōn-ba*, perh. primitive form of *dpjān-ba*.

པྱ་ཁྱི་བ་ *dpjō-ba* to change Sch.

པྱ་ཁྱི་བ་ *dpjōd-pa*, pf. and fut. *dpjyad*, to try, to examine, *nyēs-pa dan ma-nyēs-pa* innocence and guilt, right and wrong Dzl.; *dpjād-na... ma rtōg-u* after ever so much investigating... they found out nothing Dzl.; *bye-brāg-tu dpyād-pa ste* having now been separately examined Zam.; *sa-dpyād*, or *ri-dpyād* *γtōg-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Glr.*; *sai dpyad bzän-bar äs-pa* to know that this examination will turn out favourably *Glr.*; \**rin ääd-čē\** (gen. written \**bäd-čē\**, cf. *böd-pa* extr.) *W.* to tax, to estimate; *gön-tän dpyäd-k'yi* (or *-pas*) *mi čöl Glr.* v. *čöd-pa* 2; esp. in medicine: *smän-pas... dpyad byäs-te... žes dpyad byäs* - so the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl. 77, 1<sup>o</sup>*; *smän-dpyäd byäd-pa* to treat medically, *dpyad mä-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *bräs-k'yi btsün-moi smän-dpyäd byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *smän-dpyäd-la nkäs-pa* to be skilled in medical science *Dzl.*; *ču-byäd dpyäd-k'yi yuas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyöd, brtag-dpyöd*, examination; *rtog-dpyöd räb-tu ylös-ba* to examine very closely *Pth.*; *rtog-dpyöd toñ* examine! *Mil.*; *bzän-dpyöd* examining the worth of a thing. — *dpyöd-pa-pa*, and *spyöd-pa-pa*, *Ssk. मीमांसक*, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྲུལ་བ་ *dprul-ba* (resp. *ydañs* (č.), \**tal-wa\**, *Ld.* \**šrül-wa\**, forehead, *dprul-bai mda* an arrow sticking in the forehead *Glr.*; *dprul-bai mig bžin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dprul-bai j'yögs-k'yi čad drän-na* just before one in front *Wdn.*; fig. \**tal-wa nām-pa\** *W.* unlucky; a luckless person. འཕྲུལ་འཕྲུལ་ *dprul-dprul* (or *prul-prul*?), \**tal-tal-la toñ wa\** *C.* to hang one's self.

ལྷ་པག་ *lpags*, as second part of compounds inst. of *pägs-pa*, e.g. *wä-lpags* fox-skin, *stäg-lpags* tiger-skin; *žün-lpags* skin, bark, peel, shell.

སྤྲུལ་ *spa* 1. v. *dpa*. — 2. also *sba*, cane (seems to be distinguished from *smüg* - *ma* more in a popular and practical way, than scientifically); *spa-skör* hoop of a cask *Schr.*; *spa-kär Mil.*, *spa-läd Mil.*, *spa-bär Pth.*, *spa-dbyüg Ler.*, walking-cane; *spa-glin*

cane-flute *Sch.*; *spa-til lunt*, match, v. *pa-til*; *spa-dön* or *-ldön* little cask, made of bamboo prob. = *gur-pür dön-mo*; \**pa-bär\** *C.*, *W.* warch; *spa-dmyüg* or *-smüg*, cane (č.); *pa-šün Sik.* strong bamboo sticks.

སྤྲུལ་ *spä-ma* 1. juniper, *Juniperus squamosa*, and some other small species; cf. *šüy-po*. — 2. cypress *Sik.*

སྤྲུལ་བ་ *späg-pa* 1. v. *spög-pa*. — 2. \**käl-paj päg-čē\** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

སྤྲུལ་པ་ *spags*, resp. *kyu-rum*, 1. *C.* = *zan* (= *Rö-lag, päg-ku\** *Ld.*), *pap*, esp. made of tea and 'tsampa'. — 2. *W.* = \**ša-rüg\** *C.*, sauce, gravy, for dipping (in soups); \**lam-päg\** *W.* mire, sludge. — 3. food, dish, mess; *W.*, *C.* \**pag na so-sö\**.

སྤྲུལ་ *spañ*, I. also *spän-po*, 1. turf, green-sward, meadow, *mäün-na span-po métoy bkra* in front a flowery meadow-ground *Mil.* — 2. moss, also *ču-spän Cs.* — 3. bog, *spän-skön* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *spän-skön pyag-rgyā-pa n.* of an ancient work on religion *Glr.*; *spän-rgyan* a medicinal herb *Med.*; *spän-čan* covered with turf; *spän-ču* green mud *Sch.*; *spän-ljóns* grassy country; *spän-tän* a plain covered with verdure; *spän-spös* *Waldheimia tridactylites*, a pretty, very aromatic composite, growing on the higher alps; *spän-bög* piece of turf, sod; *spän-ma Med.*, *ཁྲ་ལྷ*, blue vitriol; *spän-rtai S.g.* (?); *spän-bän* verdigris *Sch.*; *spän-rti* a grassy hill *Mil.*; *spän-yöñ* a mountain-meadow *Mil.*

II. board, plank, gen. *spän-léb Glr.* and vulg.; also a slab, slate, flag *Lk.*; *spän-egö* board or panel of a door *Cs.*; *spän-kri Schr.*, \**ti-pän\** *Ld.*, \**pän-dän\** *Ld.*, book-stand.

སྤྲུལ་བ་ *spän-ba* v. *spön-ba*.

སྤྲུལ་སྤྲུལ་ *späns*, sometimes inst. of *dpañs*.

སྤྲུལ་ *spad*, only in *pä-späd* father and children; cf. the more freq. *ma-smäd*, *Les.*

*spän-spün* brothers, relatives (č.).

མཁའ་ *spabs*, *rna-spabs* (i. ear-wax; *Lex.* also *riul-* (or *rdul-*?) *gyi spabs* w.e.

མཁའ་ *spar* for *par* 1. *Sch.*

མཁའ་ *spar-ka*, *spar-ka* *brgyad* the *pah kwah*, or eight diagrams of Chinese science, 等 etc.

མཁའ་ *spar-bu* I. sbst., also *spar-mo* (*Ld.* \**ur-mo*\*, acc. to the spelling *sbar-mo*) 1. the grasping hand, paw, claw, *sprān-poi spar-mor spa-dbyug sprad* he puts the staff into the beggar's grasp (hand) *Lex.*; \**ur-mo gyab-čē* *W.*, *spar-mos brād-pa* to clutch, to scratch; *spar-mos dēba-pa* *Cs.*, *spar byēd-pa* *Sch.*, to seize with the hand, the paw, or the claws; *ydōn tams-ēdd spar-ād rgyāb-pa* *Pth.* to scratch the whole face ('combing it with the claws'); \**sbar-ju* *C.* rail, for taking hold of; *spar-mo byēd-pa*, *bedām-pa* to open, to close the hand (i. — 2. as a measure: as much as may be grasped with the hand, a handful (of wood, grass, earth etc.), \**(s)pār-ra gañ*\* one handful, \**(s)pār-ra gañ* do two handfuls etc.; *spar-tsād lia - brgyā* 500 handfuls *S.g.*; *sa spar - gān* *Mil.* a handful of earth.

II. vb. v. *spór-ba*.

མཁའ་ *spar-ma* a low-growing shrub of very hard wood *Mil. nt.*

(*s*)*pi-ti* *Spiti*, the valley, situated to the west of Lahul, watered by the *Spiti* river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

མཁའ་ *spiu* col. for *spéu*.

མཁའ་ *spu*, *Ssk.* རིམ་མཁའ་, 1. hair ('*pilus*', cf. *skra*), *lūs - kyi* of the body in general, *Lex.*; *mgō-spu*, *kū-* or *ydōn-spu*, *mčān-spu*, *dums-spu* (or *spu-nān* *Cs.*), *brān-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bā-spu* the little hairs of the skin, frq.; *rtū-spu* horse-hair; *spu pyi* or *ytay* the hair is plucked out *Lex.*, *byi* falls off *Dzl.*, *yzob byed* is singed off *Sch.*, *lūn*, *lan* *Dzl.*, *lān-pyo* *Mil.*, the hair bristles, stands on end; *spu zin byed* *B.*, *brtse* *Sch.*, \**se-zin*\* *W.*, a shuddering of fear comes over (me,

him etc.); *tams-ēdd spu-zin byed-tān* *Pth.*; *byad spus* *Keis-pa* with a face all hairy *Gl.*; *spu kün-bu* passage of perspiration, pore *Dzl.*; *spu nyāg-mo tsān-gyi gyōd-pai* *semis* repentance as much as one single little hair *Dzl.* — 2. feather, *byā - spu rtuñ-gid Kyer-ba* a down (feather) blown off; feathers, plumage.

*Comp.* *spū-ka* colour of horses and other hairy animals. — *spū - gri* 1. razor; also allegorically, as a title of books. 2. knife *C.* — *spū-čān* hairy. — *spu-tim* (?) false hair *Sch.* — *spū-ja* v. *ja*. — *spū-byi nāg-po*, *spu-nūg* also *pū-byi*, sable (furred animal) *Sch.* — *spū-ma* hairy, carded (cloth). — *spu-mēd* hairless. — *spu-ysān-ma* v. *spus*. — *spu-hrūg* short-haired *Sch.*

མཁའ་ *spu-rāns* *Gl.* v. *pu-rāns*.

མཁའ་ *spug* *Lex.* n. of a precious stone *Cs.*

མཁའ་ *spuñ* heap, col. also for *pūn-po*; *spūn-ba* pf. and imp. *-spuñ*, to heap, accumulate, pile up (coals etc.); *rin-čēn spūns-pa* a heap of precious stones *Gl.*

མཁའ་ *spūd-pa* to decorate; *rgyān-gyis* *Lex.* (cf. *spus*).

མཁའ་ *spun* 1. children of the same parents, brothers, sisters, *kō-mo-čag spun ynyis* we (his) two sisters *Dzl.* ༡༩, 17; *nied spun ysum* we three brothers *Gl.*; *Kyed bū-mo spun lia-po* you five sisters *Mil.*; pleon. *bū spun ysum Tar.*; *spun yzān-rnams* his other (six elder) brothers *Tar.*; *spun-yēn* dear brother! *Chr. P.* — *pā-spuñ*, brothers and sisters of the same father; *mā - spun* of the same mother; *spūn-zla*, (*s*)*pun-da*, or *-la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spūn-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: cousins, brothers- or sisters-in-law; *grōgs-spuñ* mate, comrade; *čōs-spuñ* a brother of a religious order; *pā-spuñ*, *pūs-spuñ*, several neighbours or inhabitants of a village, that have a common *Lha*, and thus have become \**rus-pa rig-ritg*\*, members of the same family; this common tie entails on them the duty,

ལྷན་པ་ *spün-pa*

whenever a death takes place, of caring for the cremation of the dead body (cf. *čos-spün*) *Mil.* and elsewh.; *mdza-spün* friend (s. — 3. *weft, woof* in weaving.

ལྷན་པ་ *spün-pa* 1. sbst., also *sbün-pa* *B.*, *C.*, *sbur(-ma)* *Dzl.*, *Lal.*, *chaff, husks* etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdk.*

ལྷན་པ་ *spüb-pa*, pf. *spübs*, vb. a. to *spüb-pa* to turn upside down.

ལྷན་ *spur*, *pur*, also *sku-spür*, resp. for *ro*, dead body, corpse, *spur shyäis-pa* *C.* to burn a dead body; *spur-kan* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-lal* ashes of a dead body; *spur - tsä* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

ལྷན་པ་ *spür-ba*, vb. a. to *spür-ba*, to make fly, to scare up, to let fly; *thus spür-ba* to pass time quickly *Cs.*; *ston-spür* exaggeration, bombast *Cs.*

ལྷན་ *spus* 1. goods, merchandize, ware, *spus ltä-ba* to examine goods before purchase *Cs.*; \**spus gyür-čē* \**W.*, \**ཤུ་གྱུར་ལཱ་* *Cs.* = \**dal tson tün - čē*. — 2. goodness, beauty, *spüs-čan*, *spus-ytsün*, *spus-bzän*, of fine appearance; *spus-mäd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

ལྷན་པ་ *speu*, *spiu*, turret, on a castle or gate *W.*, (*C. lög*). High towers or steeples are seldom met with in Tibetan architecture; \**peu gyü-čan riän-mo*\*, *mkur* or *kää-pu dgyi-lög* are the terms denoting such.

ལྷན་པ་ *spég-šin* *Cs.*: n. of part of a cart.

ལྷན་པ་ *spen-tog*, ornament, finery.

ལྷན་པ་ *spén-pa*, *ya-spén-pa* 1. the planet Saturn; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. Saturday.

ལྷན་པ་ *spén-ma*, *spén-šin*, n. of a tree, prob. tamarisk; *spen-báda* parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

ལྷན་པ་ *spög-pa*

ལྷན་པ་ *spél - ba*, vb. a. to *spél - ba*, 1. to augment, to increase, nor the wealth *Lex.*, *bkrü-šis* the welfare; *rkau-grös spél-ba* to breed cattle *Dzl.* and elsewh.; \**spél-gyüd-lu bor-čē* \**W.* to keep cattle for breeding. — 2. to multiply (arithm.) *Wdk.* — 3. to spread, to propagate (news, secrets) *Dzl.* and elsewh.; more emphatically: *spél rgyäs-par*, or *spring-par byéd-pa* to blaze about *Sch.* — 4. to join, to put together, e.g. letters (almost = to spell); to mingle, to mix; *spél - ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *yser ypu spél - mai* *Kri* a chair of gold and turkoises *Pth.*; *spél-mai* nor mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spél-tsig* *Sch.*: a combination of verses, poetry (?); *spél-mar byéd-pa* to mix *Lex.*

ལྷན་པ་ *spes* edge, brim, border, *Sch.*

ལྷན་པ་ *spo* summit of a mountain, *brag - dmar spo-mtö-nas* from the height of Bragmar *Mil.*; *rido-rje-ytän-gyi spö-lu* on the top of Gayü *Pth.*; *spö-bo*, 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Glr.*

ལྷན་པ་ *spo - to* 1. bullock *C.* — 2. n. of a village in Panyul.

ལྷན་པ་ *spo-re* v. *spor*.

ལྷན་པ་ *spo - ba*, pf. and imp. *spos*, vb. a. to *spö-ba*, to alter, to change; with and without *ynas* (*W. sa*): to change the place (of residence), to remove, to shift; also to transpose, transplant; *min spö-ba* to change the name *Mil.*; *gos spö-ba* to change one's dress; *mgo-lis* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *ytän mküs-pa yöd - na spös - pu bzän* if another skillful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spö-na* a place newly occupied by nomads *Sch.*

ལྷན་པ་ *spög-pa*, pf. *spags*, fut. *spag*, to remove and to bring near by turns *Cs.*; *Lex.*

*spogs* gain, profit, *ke-spógs* id.; *spogs byed - pa* to make profit, to gain money; *tsón-spógs byéd-pa* to gain money by traffic Dzl.; *tsón-spógs-la gró-ba* Dzl.; *skyed-spogs* interest (of money); *spógs - su ytón-ba* to give money on interest (s.); \**mi-póg lém-pa*\* C. to demand a tax from emigrants or travellers.

ཐོང་བ་ *spón-ba, spán-ba*, pf. *span*, imp *spón(s)*, (Ssk. ཐོང་བ་) 1. to give up, to declare off, *bdag dan bdag-gir* Sambh. to give one's self up and all that one has; *smán-dpyád mi byéd-par spón-na* if he gives (the patient) over without even attempting a cure Dzl. 50, 1; to renounce (all pleasures) frq.; \**kód-gu-ru span ni pod*\* he cannot give up Kotgur (his former residence) or forget it; without an object: *yóns-su spón-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject = *dór-ba: bde-düg-la span-blun med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spón-blán dzin-pa zig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. to throw off, to drop, a letter, *pyi-tsey* (to omit) the dot after a syllable *Gram.*

ཐོང་ཁྱི་ *spón - byéd Vaisali*, ancient town near Alluhabad, *Tur.* 7, 5 and elsewhere; also *Vriji*, acc. to *Schf.*

ཐོང་ཐོང་ *spod* spice *Med.*; *spod débs-pa* to season; *spód-can* seasoned.

ཐོང་པ་ *spód-pa* 1. hermit, *spód-Kan* hermitage *Sch.* — 2. vow, *spód-pa nydmas-pa* one that has broken his vow *Sch.*

ཐོང་པ་ *spóbs-pa* (*W.* also \**spós-pa*\*), 1. vb. to dare, to venture, *ju-bar mi spóbs-pa* not daring to take hold of *Pth.*, also Dzl. 710, 4; 202, 16; *spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize (s.). — 2. sbst. courage, confidence.

ཐོང་པ་ *spom-yór* diffuse (in words), prefix, long-winded, *byéd - pa, smrá - ba, dd-pa* C. 'to say circumstantially'.

ཐོང་པ་ *spor, spo-ré, steel-yard; W.* particularly a little one.

ཐོང་བ་ *spór-ba, spár-ba*, pf. and fut. *spar*, 1. to lift up, *rdó - rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W.* \**šed spár-la* (or *spár-te*) *rgyob*\* swing (the hatchet) well and strike! \**spár-la čon*\* run and leap! cf. also *nems*; to raise, promote, advance, *go - pán* in rank *Lex.* — 2. v. *dpór-ba*.

ཐོང་བ་ *spol Ts.* for \**me-me*\* *W.* (v. *mes-po*).

ཐོང་བ་ *spos* 1. sbst. incense; *bdug - spós* id.; less frq. perfume in general; *byug-spós* sweet-scented water or ointment; *spos shyór-ba, sgrúb-pa*, also *rgyáb-pa* and *rgyüg-pa* C., to prepare incense, perfumes, *bdüg-pa* to burn (incense); *byüg-pa* to cover (with perfume); *rgya-spós, bray-spós, span-spós*, different kinds of perfume; *spos-(kyi) réni (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *šugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spos-dkár* frankincense, = *gugul dkár - po*. — *spós-mkan* perfumer. — *spos-čüg* incense in pieces or cakes. — *spos-čü*, resp. *čab*, sweet-scented water, diluted ointment, *lús - la byüg - pa Pth.*; *spós-čus čag - čäg débs - pa Pth.* to sprinkle with such water. — *spos-smod* C., *spos-pór* (also *pog-pór*), censer, perfuming-pan. — *spós-tsón-pa = spós-mkan*. — *spos-yžón* basin for incense C. — *spos-šél* (col. \**po-šél*\*) amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

ཐོང་བ་ *spya-dnós* C. = *yo - byád; Lexx.* *spyad-dnós* and *dnós-spyád*, as explanations to *ka-ča*.

ཐོང་གི་ *spyán-ki* *Mil.*, *Sg.*, -gi Dzl., -ku, -gu, *Ku* C., *Lh.* \**šan-ku*\*, wolf. (Wolves, where more frequent, as e.g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyán-mo* female wolf; *spyán-prug* young wolf; *spyán - šedni* wolf's den; *spyán - dön* wolf's trap (used in *Sp.*); *spyán-ku nú-ba* the howling of a wolf C.; *čə-spyán* *Lex.*,

ཡི་པ་ *spyān-ba*

spyi

*lō-spyān Stg., dur-spyān Cs., \*kyi-dān\* W., jackal. — *spyān-dug-pa Cs., spyān-faer Med.,* thistle, or kind of thistle, mentioned as an emetic.*

ཡི་པ་ *spyān-ba* 1. sbst. and adj.; *spyān-po* adj., skill; skilful, clever, *Lecr., Glr.* and elsewh.; prob. = *γάν(-po)*, q. v.; sometimes confounded with *shyān-ba, shyān-pa*, practiced, expert; *rig-pa spyān-ba* *rtadm-pa kün-la jug Lt.* the clever man finds his way in every thing; *spyān-ylén Cs.* the clever man and the dunce; *Glr.:* *spyān ylen ma nór-ba cīy byed dgos*, prob. to be read *byed*, and to be translated: then it must evidently appear, who is clever and who is stupid — 2. vb. = *dpyān-ba*.

ཡི་པ་ *spyad* v. *spya*.

ཡི་པ་ *spyād-pa* v. *spyöd-pa*.

ཡི་པ་ *spyan*, resp. for *mig, eye*; *spyan byrād-pa, ydān-ba*, to stare *Cs.*; *spyan gyūr-ba* v. *spyān-pa*; *spyan drén-pa*, rarely *drōn-pa*, resp. for *drén-pa*, to invite, v. *drén-pa*; *spyan gyi-ba* to wipe the eyes; *spyun btsūm-pa* to shut the eyes *Cs.*

Comp. and deriv. *spyan-kyig* or *kyug* eye-brow *Cs.* — *spyan-dkyūs* v. *dkyus*. — *spyan-bakyūs mdzād-pa* to protect, to preserve the eyes *Sch.* — *spyān-sna* before, with, in presence of a dignitary, *spyān-snai grīd-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyān-snar*, as adv. and postp., *rgyād-poi spyān-snar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *naī spyān-snar on* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyān-snar mdzē-pai skūd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyān-dan* having eyes. — *spyan-lēba* eye-lid. — *spyan-ḡāb* tears, *byin-pa* to shed; *ḡōr-ba* to flow from; also to shed, *rgyād-bu spyān-ḡāb ḡōr-ro Pth.* the prince shed tears. — *spyan-drén* one who invites, one that calls to dinner. — *spyān-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer;

*spyān-du gyūr-ba* = *dpān-tu gyūr-bu*, to see, to know; *spyān-pa byed-pa* to watch, guard, keep, protect, inspect *Sch.*; *bū-glān-gi spyān-pa* cow-herd (?) *Sch.* — *spyan-brds* apple of the eye. — *spyan-rig-brān* the western 'king of ghosts', v. *rgyāl-tōn* sub *rgyād-ba*. — *spyan-dmigs Sch.:* 'the object of vision; the inclination of the mind'. — *spyan-eman* medicine for the eyes. — *spyan-rtdy* the wrinkles of the eyelids *Cs.* — *spyan-zār Sch.*, corner of the eye. — *spyan-yzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *lāl-ba* to offer such; also *drén-pa*. — *spyan-yds, Sch.*, without eyes, blind. — *spyan-rds, Sch.* the brightness of the eye, a glance of the eye. — *spyan-ras-yzigs W.*; \**ḡan-re-zig Cs.:* \**ḡen-re-sig* or -*si*\*, *Ssk.* चक्रोक्तिचर, the other (cf. *jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sron-tan-gām-po, Köpp.* II, 22. — *spyān-lam-du* seems to be = *drūn-du, spyān-snar, Mil.* and elsewh.

ཡི་པ་ *spyi*, I. adj. (synon. *tun*, also *dbyāns*, opp. to *sgos*) 1. general, relating to all, standing higher than all: \**ḡim-pon ḡs*\*, chief prefect, governor general *C.*; adv. *spyi, spyir(-du)*, less frq. *spyi-la, spyi-na, spyir-gyis*, generally, in general, frq. followed by *sgos(-kyis)*, *Eyād-par*, in particular, singly; also like *cum tum* in Latin; *spyi dan dr̄ir*, generally, and here, in this work, *Wdn.*; *spyii sdom*, v. *sdom*; — *spyii Roy ji dan ji bān-du (?) Sch.:* 'according to general custom'. — 2. all, *C.*; *lha-kān spyii betan-rūn Glr.* — 3. for *spyi-bo*, v. below. — *spyi-agra Cs.*, general meaning, more corr. *agra-spyi, Was.* (294), general expression. — *spyi-yḡr, spyi-ter Cs.*, bald-headed. — *spyi-tōr* = *gtug-tōr Lecr.* *spyi-tōg*, property of the community, common property; *W.*: \**pi-tog-ne ton*\* bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa, head, chief, leader, superintendent, Sch.;*

*spyi-dpon*, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), crown of the head, top, *spyi-bor kúr-ba* to carry on the head; — *spyi-bos phyúg-tsal-ba* to bow down bending the head; *kubs spyi-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byúg-nas*, pouring over his head, anointing him, *Domán*; more frq. : *spyi-bo-nas dbaí skúr-ba*, v. *skur-ba*; *spyi-bo-nas dbaí bekúr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yüg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-miñ* common appellation: *dkor né nór-gyi spyi-miñ*, 'dkor' is a general word for property, *Læx.* — II. often incorr. for *ci*, also *dpyi*.

*spyi-ti*, a fantastic, mystical doctrine of Ugyen-Padma, *tég-pa cén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kor* *Ith.*; *yán-ti*, another of his doctrines.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyi-brtöl*, *Cs.*: impudence, impertinence, *Sch.*: lewd; *spyi-brtöl-can*, impudent; *spyi-brtöl byéd-pa*, to be impudent (*Cs.*).

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyiñ-ba*, pf. *spyiñs*, imp. *spyiñ(s)*, the vb. a. to *byiñ-ba*, to sink, to lower, let down, dip under; *čur*, *Læx.*

*spyiñ* (*W.* "(s)pin"), glue, paste: *spyiñ skól-ba*, to manufacture glue: *skúd-pa* (*Sch.* also *bdár-ba*?) to spread glue on; *\*pín dañ jár-čé* *W.* to glue; *ko-spyiñ*, glue made of skins, *nya-spyiñ*, fish-glue, isinglass; *bag-spyiñ* paste or rather a kind of putty, compounded of flour and glue; *rá-spyiñ* glue made of horn; *ša-spyiñ*, meat-jelly; *spyiñ-ñor* glue-pot.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyiñus* (? *čims*), *Ld.* = *spyi*; *\*čimsi miñ\** = *spyi-miñ*.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyir* v. *spyi*.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyil-po*, 1. hut *Mil.*, *Ith.*; *rtai*, thatched hut *Læx.*; *spyil-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, arbour; a cot, a mean house. — 2. inmate of such a one, *Cs.*; also *spyil-pa*, fem. *-ma*.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyé-g-pa*, pf. *spyugs*, imp. *spyug(s)*; to expel, to turn out, to banish; *yáí-nas* out of the country; *yul gžán-du Glr.*; *má-la*, *már* into the neighbouring country, over the frontier (*v. mla*); when the place of banishment is named, the otherwise faulty spelling *béng-pa* is allowable; v. *jüg-pa*.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyó-ba*, pf. and imp. *spyos*, to blame, to scold *Dzl.*; *čün-ma ridg-tu spyó-žin*, as my wife is always scolding; *čes spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: to mock, to ridicule(?). *synon. yáí-ba*.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyóñ-ba* = *dpyiñ-ba*.

*ཡུལ་ཡི་ཡུལ་ཡི་* *spyód-pa*, 1. vb., also *spyát-pa*, pf. *spyad*, *Sak.* *ཡུལ་ཡི་ཡུལ་ཡི་* 1. = *byéd-pa*, to do, to act, v. *tsáns-par*, yet gen. with an object in the accus. to accomplish, perform, commit; *ulig-pa*, *ulig-pai laa*, *dgé-ba*, *dká-bu* (*v. dká-bu*), *čos spyod-pa*; *mi-dge-bu dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag ci spyid-pas dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *miñ-dg spyód-pai* *žáns Glr.*, simply = subjects; rarely c. dat.: *ulig-pa bú-žig-la spyód-pa*, *Thgy.*, *dgé-ba bcú-la*, *Dzl.*, denoting a habitual doing; cf. *zá-bu*. — 2. to treat, to deal with, *zas-skóm léys-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žin-la lhu-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. to use, to make use of, to employ, to enjoy: *bá-glañ nyin-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-riñ-dus-su bdé-bar spyad kyan*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *lóns*: *lóns-spyod-pa*; to have for a sphere of activity, v. *mka-spyod*, *sá-spyod*, *sa-dg-spyod*; also a euphemism for sensual indulgence: *bud-mél-lu spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-riys-par or ldg-par*, to violate (a woman) *Thgy.* & others; *dga mgar spyód-pa*, of a like meaning; the

ལྷོ་པ་པ་ *spyód-pa-pa*

བ

ལྷོ་པ་པ་ *spri-sti-ma-rdza-ya*

other synonymous phrases: *dod-lóg spyód-pa*, *mi do-pai spyód-pa byél-pa*, *Glr.*, *nyál-pa*, *čaga-pa*, *krig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. action, practice, execution, opp. to *lta-ba*, theory. esp. in mysticism, v. *nyóm-pa*. — 2. activity: *spyód-pa dan-tu dóg-par gyur* to they were much restrained, narrowly watched *Glr.*; *séms-kyi spyód-pa* seems to be: faculty of mind, *Wdn.* — 3. way of acting, conduct, course of life, — *spyód-lam*; *byaiz-tub-séms-ulpai frq*; *nán-* or *nyés-spyod* bad actions, *bzán-* or *léga-spyod* good actions *Ca.*; *spyód-pa 'zib-pa*, 'the strict', a monastic order *Pth.*; behaviour, deportment, frq.: *spyód-pa tsaii-ba*, rude, rough, in manners *Glr.*; *spyód-pas skad-čig kyan mi tsuga*, of an extremely variable conduct (*lit.* not for one moment the same) *Glr.*

Comp. *spyod-lgrás* gait and deportment *Mil.* — *spyod-nán* = *nán-spyod*, *spyod-nán byéd pa*. — *spyód-tsal*, *Sch.* = *spyód-pa* II. *spyód-yul*, sphere of activity; *kún-gyi spyód-yul di ma lugs*, that is not a thing to be attempted by every body *Mil.*; *mlón-hai spyód-pa* range of vision *Tar.*; cf. *ལྷོ་པ་* — *spyód-lam*, 1. demeanour, deportment, mode of life frq.; 2. good behaviour, graceful demeanour, noble deportment; otherwise *spyód-pa mdzcs-pa*; hence *spyód-pu dan ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa dan mi ldán-pa Dzl.*, 'čod-nán-čan' *W.*, 'čg-lóg jhé-čm', *C.* rude, unmannerly, ill-bred, disobedient. 3. *Med.*: diet, and more particularly bodily exercise; *zas-spyód*, food and exercise. 4. attitude: *spyód-lam rnam-bzi* the four attitudes of sitting, lying, standing and walking.

ལྷོ་པ་པ་ *spyód-pa-pa* v. *apyód-pa*, extr.

ལྷོ་པ་ *spyod-pad* or *apyod-pád* (spelling not quite certain), pronunc.: 'čg-pa', lemon, citron *C.*

ལྷོ་པ་ *spyón-pa*, rarely for *byón-pa*.

ལྷོ་པ་ *spyóm-pa*, pf. *spyoms*, to boast, to exhibit with ostentation, e.g. virtues,

(the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lex.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., self-praise, boasting *Zam.*

ལྷོ་པ་ *spra*, monkey. *Mil.*, prob. the large dark gray, long-tailed monkey of the southern Himalaya; *spra-mo*; *spra-jrüg*.

ལྷོ་པ་(འ)ཆམ་ *spra-čül* v. *pru-čül*; *spra-tél* v. *tél-pa*.

ལྷོ་པ་ *spra-ba*, I. sbst. *W.* 'ārā-ica', spunk, German tinder, prepared of the fibres of a thistle (*Cousinia*); *spra-mé*, glowing tinder, *Pth.*; *gyi ni sprā-bu ukur-por gyogs*, white-nappy, as a botanical term, *Wdn.*, the colour of the tinder, referred to, being a light gray; *spra-bai lóg-gu* a medicinal herb *Wdn.*

II. vb. pf. *spras*, imp. *spros*, 1. to adorn, to decorate: *gyan-gyis frq.*, *mtsun-dpes Mil.* and elsewh. — 2. *ptes spras*, *Lex.*? *sprā-ba byéd-pa* to love, to caress. — 3. perh. identical with 'ārā-če(s)', to empty (a dish). — 4. *spra krid-pa* to lead, to direct right. — Cf. also *ytan sprā-ica*.

*spra-tsal*, *Med.*, *C.* wax (*W.* 'mum').

ལྷོ་པ་ *sprag-pa* v. *sbrüg-pa*.

ལྷོ་པ་ *sprān-bu*, *Ca.*, to beg; (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *sprān-po*, beggar, *Dzl.*, *Glr.*, frq. (*W.* 'filou', rather bold, though not far from the truth); 'šan-lān' *C.*, id.; *sprān-rydn Mil.*, an old beggar; *rdzús-mai sprān-po* a shain-beggar *Glr.*; *sprān-jrüg* beggar boy; *sprān-bān* mendicant friar *Glr.*; *sprān-zds* beggar's livelihood *Mil.*; *dkar-sprān* begging for lenten food, also such food obtained by begging, v. *dkar-zds*; *skyr-sprān* begging for beer *Mil.*

ལྷོ་པ་ *sprād-pa* v. *spród-pa*.

ལྷོ་པ་, ལྷོ་པ་ *spri-sti-ma-rdza-ya*, si-čén, n. of the emperor of China, during whose reign Bud-

dhisim was introduced into that country,



*Gl.*; acc. to Chinese accounts: *Ming-ti*, 53—76 after Christ.

ཤི་མ་ *sprī-ma*, *spris-ma*, *srīs-ma*, *W.* \**śrī\**, cream, and other fatty substances, gathering on the surfaces of fluids; ཤེ་མའི་ *spris*, *Lt.*, ཨོམ་(s) - *spris*, *Wlin.*; gen. ཤེ་འི་ *sris*, cream (of milk); རྩ་གསེར་ *tūg-sprī*, the greasy surface of soup; ditto of urine *Med.*

སྤྲུལ་བ་ *sprūl-ba*, pf. *sprūl*, to send a message, to give information, to send word; རྩ་གསེར་ *spris*, tidings *Dzl.*; ཨོམ་ *sprūl* - no so I send him word *Dzl.*

སྤྲུལ་ *sprin*, \**tin\**, *Ld.* \**śrin\**, *Bal.* \**spin\**, cloud, also as an emblem of transitoriness frq.; \**śrin* *figs*, *kor\**, *W.*, clouds are spreading; *sprin-gyi* *yaḥ-nas* from between the clouds *Gl.*; *glog-sprin* thunder-cloud *Gl.*; རྩ་གསེར་ *sprin* rain-cloud; ཤེ་འི་ *sprin* cloud tinged with rainbow colours *Lth.*; *mig-sprin* v. this; *lho-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyes* lightning; *sprin-dmar* clouds reddened by the sun, morning or evening red; *sprin-phun*, *sprin-tsoḡa*, an accumulation of clouds; *sprin-gyi* *śid-nya* the messenger of the clouds, Meghadūta, a poem by Kalidāsa *Tar.*

སྤྲུལ་བ་ *sprī-ma* to be hungry *Sci.*

'མ་ *spris-ma* v. *sprī-ma*.

ཤི་མ་ *sprū - ma*, *Cs.*, hellebore; *spru-ḥkār*, -*nāg Med.*

སྤྲུལ་བ་ *sprug-pa*, pf. and imp. *sprugs*, \**tūg-pa\**, *W.* \**śrug-ṣe\** to shake, to shake off, to beat out, *rdul* dust; to stir up, *rdul-tsub*, to raise, whirl up dust; *lus sprug-sil-ba*, *lus sprug-sil byed-pa Gl.*, to shake one's self (used of horses); fig. *nus mlu tsal sprug-pa*, to strain every nerve, to work with might and main *Lth.*; to shake about, to stir up (synon. \**śrut-ṣe*, *rum-ṣe\** *W.*); *Cs.* also: to rub, to scratch, to brush??

སྤྲུལ་བ་ *sprul-ba* (cf. *śrūl-ba*), to juggle, to make phantoms (*sprul-pa*) appear, to change, to transform (one's self), which according to the doctrines of Buddhism is the

highest acquisition of any man. that by his own holiness has assumed divine nature; viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dāos*; thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dhōs-kyi* *agō-nas*, are converted (acc. to *Pth.*) *sprul-pai* *tābs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-śrūl-ston*, converting thousands of beings in a trice. *Dzl.* & elsewh.; further: *drāg-poi sprul-pa* *byās-pa* *yin Gl.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a creative and miraculous power; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprul - pa* or *rdzu-śrūl*, and *sprul-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by emanation: *yān-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *nyūn - sprul* or *ysūm-sprul*, an em. of the third degree *Lth.*; *sprul-pa* *gyéd-pa*, to let emanations go forth, *Lxxx.* — Further: *sprul-pa* *mkyen-pa*, to be an adept in the art of *sprul-pa*, i.e. witchcraft, *Gl.*; *ri nyin sprul-te* producing two mountains by magic, *Dzl.*; ... *mlō-ba* ... *bziḡs-pa sprul-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

*aldān zig-tu*, transforming himself into a friar, *Dzl.* frq.; *dūd-gro tsim-par sprul-ba*, to satiate animals by fictitious food *Dzl.*; *tama-dād sprul-par dūg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *sku-lūs-kyi sprul-pa brgya-rtaa-brgyadd mūdād-de* or *sprul-te*, to centuple one's self, *Glr.*; *sprul-pai rgyāl-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gan-lagan-dul-gyi sprul-pa*, all-converting Avatara, frq.

*མྱ་སྤྲེ་* *spre*, gen. *spreu*, rarely *sprel* (*Ld.* \**šreu*; *spru\**) monkey, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *sprē-mo*, female monkey, *Cs.*; yet also *spreu-dār-ma*, a blind female monkey, *Dzl.*; *spre-prüg*, young monkey. — *spre-rtsed*, apish tricks; foolery.

*མྱ་སྤྲེ་པ་* *sprō-ba* I. vb. pf. *spros*, prop. the transitive of *prō-ba* to make go out, to disperse, to spread; gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind, *Wdi.* — 2. fig. to enlarge upon, by way of explaining, representing, *Zam., Pth.*; *yiḡ-las sprōs-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rdm-par sprōs-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), to feel an inclination for, to delight in: *dge-ba-la*, in virtue, *Dzl.*; *byā-ba gān-la yañ sprō-ba čuñ*, feeling little inclination for doing any thing, *Thgy.*; *bsad-par sprō-ba su yañ ma byuñ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; to be willing, to wish, *Tar.*; in an absolute sense: *sems*, or resp *tugs, spr-bar, gyir-ba*, to get cheerful, merry, *Mil.* — 2. sbst. joy, cheerfulness: *sprō-ba skyed-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *sprō-ba skyé-bai pyir-du*, for an encouragement, for a comfort, *Glr.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

*ba, Sch.*, to one's wish (?); *spro ši-ba, Sch.*, 'not to be joyful', lit. the cessation of joy; *spro tsin-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. *passionate, irascible, Wdi.*; *dga-sprō*, joy, *dga-sprō dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — \**to-kin\**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) \**spro-šes, šro-šes*, joy; *spro-séms, Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

*མྱ་སྤྲེ་མུ་* *sprōg-ma*; *Sch.* *spōs-kyi sprōg-ma*, little box for frankincense.

*sprōg-zu* v. *pirog.*

secondary form *sprad*, the *མྱ་སྤྲེ་པ་* yb. a. of *prōd-pa* (by the illiterate it is often used for *ytod-pa*, not very current in common life) 1. to bring together, to put together, to make to meet: *ñai blā-ma-la sprōd-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . *nyñis žal sprōd mūdād-pa*; in another passage *de dan žal-sprōd-du bzugs-in* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ytod-du*); *bdag-tag sprōd-tig*, bring about a meeting between our two parties! *Dzl.*; *yyul* or *tāb-mo*, to commit a battle; *rdl-ka, Ma.*, to put the edges of the swords together, prob. meaning the same; *mteb sprōd-pa*, to put the finger to the bow-string, *Glr.*; \**lāg-tē tēb-tē kāl-wa*, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs.* never came to my notice). — 2. to deliver (a letter, message) *Pth.*; *spār-mor, lāg-tu, Lex.*, to put into one's hand; to set, to put, to propose, \**gyugs, ldem\**, a task, a riddle, *W.*; to pay (cf. *prōd-pa*), *pyir sprōd-pa*, to repay. — Moreover: *nō-sprōd-pa*, to explain, *don dan sprōd-pa* seems to signify the same in *Mil., Pth.*; *brdā-sprōd-pa*, to explain, to describe v. *brda*; *brda-sprōd*, ibid. seems to denote grammar.

*མྱ་སྤྲེ་པ་* 1. pf. v. *sprō-ba* I. — 2. business, employment, activity; *Cs.*

'spros - pa - dan, busy, employed, occupied; spros-bcas, id.; čos-kyi and jig - rtén - gyi spros - pa, spiritual and secular business'; Sch.: 'spros kun, all affairs'; I met only with

spros-pa méd-pa or čód-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čos-sku, (v. sku 2) Pth., Mil.

## ཨྲ

ཨྲ་ཤ་ 1. the letter *ś*, aspirate, the English *p* in pass. — 2. num. figure: 14.

ཨྲ་ཤ་ I. vulgo ཨྲ་ཤ་, ཨྲ་ཤ་, ḥ-śa, ḥ-pa, (Cs. also ཨྲ་ཤ་ ḥ-ta) 1. father, resp. yab (yet also śa is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise ḥ-pa). Comp. śa-glān bull. — śa-rjes-bu, Sch., a child born after its father's death. — śa-rta, stallion. — \*śa-nór\*, patrimony C., W. — śa-spād (Sch. also śad) v. spud; śa-spūn v. spūn. — śa-pāg, boar. — śa-mā, parents, śa-mā-la gūs-pa, Stg.; \*śa-mā-méd-kan\*, W., orphan; also father or mother, parent; śa-mūi-yēg-pa, brothers and sisters born of the same parents. — śa-miñ, relations on the father's side; btsūn-moi śa-miñ bōs-so, Ghr., he invited the relations of his wife's father; śa (dan) mēs (-po), ancestors; śa-mēs śi-bai dōn-tu, for the (defunct) ancestors, Wñ.; — śa-tsab 1. foster-father, guardian, Sch. 2. father to a country (?). — śa-tsūn, Mil. 1. cousin by the father's side (patruelis) C. 2. also = śa-spūn (?). — śa-yēi = \*śa-nór\*, C. — śa-yān, Sch., step-father; — śa-yāl, fatherland, native country, frq.; śa-yāl-la čags-pa or srēg-pa, love of country. — śa-yyāg, yak-bull. — śa-yyār, step-father, foster-father, Cs. — śa-rā, he-goat, buck.

II. root for the terms: beyond, onward, farther on; śā-ga, the opposite side; ču śā-gur tūn-nu, to get to the opposite bank or shore, Mil. (not frq.). — śā-gi, 1. that

which is on the other side, Sch. 2. C., also Pth., Mil.: yonder; śā-gi ri de, that mountain yonder, Pth. 3. col.: he. — śā-gir, there, thither. — śā-nos = śā-rol, śā-rol-tu Lh. — śā-mta, the other end, the other boundary, Cs.; śā-mta-méd, without boundary, endless, Cs. — śa-pyogs C. = śā-ga. — śa-tsād, śa-zād, distance; śa-tsād čig-na, at a small distance (from the town), Pth.; dōnas śa-zād čig-na, a bit farther on, Dzl.; śa-tsād čig-tu tōn-nas, stepping a little aside, Pth.; śa-zād grō-ba, to go on, Dzl. frq. — śa-ri the mountain on the other side. — śā-rol, in B. very frq. 1. the other side; opposite side, counterparty. 2. for śā-rol-pa, -na, -tu v. below; śā-rol-tu, over to the other side, skyēl-ba, to carry, pyin-pa, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as sbst. = चारुजिता, means of crossing (Was. perfections, Kōpp. cardinal-virtues); gen. six of them are reckoned: sbyin-pa, tsul-krima, bzōd-pa, brtson-grūs, bsam-ytān, śes-rāb; sometimes only five, at other times even ten, by adding tabs, smōn-lam, stobs, ye-śes; sbyin-pai, śes-rāb-kyi śā-rol-tu pyin-pa, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — śā-rol-na, adv., on the other side; postp. e. gen. beyond, behind, with regard to space, Sambh.; extending

པ་གུ *pá-gu*

པག *pág*

beyond, both as to the future and the past, e.g. *bakál-pa gráns-med-pai pá-rol-na*, innumerable Kalpas ago, frq.; *pá-rol-pa*, 1. one living on the other side. 2. also *po*, enemy, adversary, *pá-rol-pai rgyál-po*, *pá-rol-pai dmag*, *pá-rol-gyi dmag-tsós*, the hostile king, hostile army; *pá-rol yón-pa*, to vanquish the enemy; *pá-rol - gyis mi tsós-par gyúr-ba*, not to be molested by the enemy. 3. also *po*, the other; the neighbour; *pá-rol-gyi lén-pa*, to take away the neighbour's property; *pá-rol-gyi rdzas*, *yo-byád*, *nor*, *Stg.*; *pá-rol yón-pa*, *Tar.* 12, 20: excelling others, *Schf.* exceedingly. — Cf. also *par* and *pan* II.

པ་གུ *pá-gu*, *Sch.* wall; edge, border; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: tile; v. *pag*.

པ་ཅིན *pá-tšin*, *W.*, sweet dried apricots, in *C.* \**na-ri-kám-bu*\*, in Hind. *خوبانی* in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

པ་ཅིམ *pa-til*, *pa - til* (*Ar.* فتيلة) *W.*, lunt, match; \**dug-če*\*, to light (a match).

པ་བ་དགོད་དགོད་ *pá-ba-dgo-dgó*, puff-ball, bull-fist (a kind of fungus) *Wdi.*

པ་བོན་ *pá-bón*, *Glr.* and elsewhere, *C.*, *pá-lón* *Pth.*, *Bal.*, *pá-lón* *Ld.*, a large rock or block, above ground.

པ་འདྲན་ *pá-wán*, 1. bat (animal) *Lt.*, *Thyr.*, *C.*; \**po-loñ-hel-kyi*, *pá-wañ-ñi-kyi*, *-ñr-kyi*\*, *W.*, \**pá-wañ-tár*\*, *Sik.*, id. (= *bya-wañ*). 2. *rdo pá-wañ*, *Ssk.* *sālagrūma*, amonite.

པ་རུ *pá-ra*, 1. breeding-buck. — 2. v. *pár-ba*.

པ་རྩན་ *pá-rán*, 1. also *pé-rán*, = \**pi-liñ*\*, *C.*, Feringhi, European. — 2. vulg. venereal disease.

པ་རི *pá-ri* 1. *Lh.*, a coarse covering or carpet. — 2. a mountain on the other side.

པ་ལ་ *pá-la* *Ssk.*, fruit, *Lt.*

པ་ལམ་ *pá-lám*, *rdo-rje-pá-lám*, diamond, *Lt.*

པ་ལི *pá-li*, shield, buckler.

པ་བོད་ཤེད་ཤེད་ *pá-bodshéd, dug*, he changes colour, turns pale, with consternation, *Ld.*

པག *pág*, I. v. *pag*. — II. in *B.* gen. *pág-pa*, swine, hog, pig (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, \**ri-pág* and *lú-pág*\* being distinguished as the wild boar and the tame hog); *pág-pai sna*, *Glr.*; *rús-pa*, *Med.*; *bcul(?) Lt.*; *pág-gi ydon*, a pig's face, *Sambh.*; *pág-pag*, not castrated, *pó-pag*, castrated boar; *mó-pag*, sow. — *pág-kyu*, herd of swine. — *pág-mgo*, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be a mineral used in medicine. — *pág-ryód*, wild boar. — *pág-mče*, tusks of a boar. — *pág-tün*, *Sch.*: a large boar(?). — *pág-prüg*, young pig. — *pág-ma*, *Sch.*, gelded hog. — *pág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pág-tsü*, pig-sty. — *pág-tsh*, hog's lard; bacon. — *pág-tsós* = *pág-kyu*. — *pág-rdz*, swine-herd. — *pág-zé*, hog's bristle, *Wdi.* — *pág-yur-ma*, *Sch.*, the fattening of pigs(?) — *pág-ril*, pig's muck(?) *Lt.* — *pág-ša*, pork.

III. (*Cs. páy-ma*), something hidden; concealment: *pág-na mi yól-pu*, a man concealed behind, *Dzl.*, *pág-gam gru zig-tu*, in a corner, in obscurity, *Dzl.*; \**tsá-big pág-lá yod*\*, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; \**pág-la zá-če*\*, to eat (dainties) by stealth, *W.*; *nyi-ma rüi pág-tu gró*, *Thgy.*, the sun hides himself behind the mountain; *ego-pág-nas blás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *jab, pa*; *pág nyan tán-če* *W.*, to listen. — \**pág-sté*\*, *W.* ('a hidden paring-axe' v. *sté-po*) plane; \**pág-sté gyáb-če*, *lúd-če*, *ñrüb-če*\*, to plane. — *pág-tsón*, smuggling, *có-če*, to smuggle, *W.* \**tán-kán*\*, smuggler, *W.* — *pág-ra*, parapet. — *pág-rás*, rampart, intrenchment. — *pág-lám*, secret path (of smugglers). — \**pág-süg*\*, bribery, *C.*, *W.*; \**pág-süg tán-če*\*, to bribe; *zá-če*, to accept a bribe, *W.*

**པག་པག་** *pág-pág*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdúd*.

**པན་** *pañ* I. *pañ* (*pañ-ma*, *pañ-bu* Cs) spindle; *pañ-ló*, 1. the whirl of the spindle. 2. *ñin-rtai pañ-ló*, waggon wheel, *Dzl*.

II. v. *pañ*.

**པན་གྲོ་** *pañ-gró*, *Sch.*, the belly or body of a stringed instrument.

**པན་པ་** *pán-ba*, *páns-pa* (*Glr.* also *póns-pa*, prov.) to save, to spare, to use economy: *srog* to spare one's life; *mi-páns-te* or *-pur* e.g. *búl-ba*, to give largely, not sparingly; *pán-sems*, thriftiness; *pán-sems-can*, thrifty, frugal; \**pán-sem do-če*\*, *W.*, to be thrifty, frugal.

**པན་མ་** *pañ-ma*, a medicinal plant, *Med*.

**པན་མེད་** *pañ-méd*, stated to be = *rin-méd*, *Ts*.

**པན་ལོ་** *pañ-lo* v. *pañ* I.

**པན་ལོན་** *pañ-lón*, vertebra(?) *S.y*.

**པན་** *pat* *Sak.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obtrusely.

**པན་** *pad*, a large bag or sack, *rás-pad*, *rál-pad*, *rtsid-pad*, sack of cotton cloth, goat's hair, yak's hair; *pad-l'd*, -*skéd*, -*mtil*, the mouth, middle, and bottom of a sack; *pad-gáh*, a full sack, a sackful; *pad-stón*, an empty sack; *pad-snam*, sack-twine, sack-cloth; *pad-tsa*, very coarse sack-cloth. **པན་** *pan* I. *subst.*, hanging ornaments, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pan*, on pillars, doors, beams; *pan-ydugs*, a parasol so decorated, *S.g*.

II. = *pa* II., *gen.* in the combination of *pan-čád* (*Glr.* also *pan-čód*), also *pán-la* or *pan*, towards, until: *dá-či-nas dá-lta pán-la dar čig son*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *nd-niñ-nas dá pán-čád lo yčig son*, *Thgy.*; \**da pán*\*, until now, *C.*; ... *nas diñ-sañ pán (-la)* *Glr.* from ... till now; *pyt-ma pán-*

*čád-du gró-ba yin*, I am proceeding towards the future, *Thgy.*; *pán-čád* also beyond: \**de pán-čé?* *ma do?* *C.* do not go any farther than that place; combined with its contrary *tsun*: *pán-tsün(-du) gró-ba*, to walk to and fro, there and back; to walk past, *frq.*; *pán-tsün-du púl-ba*, to push hither and thither, *Glr.*; *pán-tsün mñin-pai ytam*, assurances of mutual friendship, *Glr.*; *pán-tsün yčig-gis yčig-la yi-ge yčón-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pán-tsün sdür-ba sděbs-pa*, to compare with one another, to mix one with the other, *Zam.*; *nyis-nyis-dag pán-tsün-gyi dra-ba yi-ge*, two equal letters (*ä*, *ā* etc.) at a time *Gram.*: *ma-pán-gi gram pán-tsün-du* on each of the two shores of lake *Ma-pañ*, *Mil.*; *don pán-tsün baču-rygy yód-pa*, correlative terms, having reciprocal relation, *Gram.*: *pán-tsün for-ba*, to scatter, to disperse; *pán-tsün-dag*, *Cs.*, both parties.

III. v. the following articles.

**པན་དིལ་** *pán-dil* *W.* kettle, pot (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* \**zañs(-bu)*\*, *Pers.* and *Hd.* *دگجی (deggi)*; *pán-čun*, a small vessel of that kind.

**པན་པ་** *pán-pa* I. *vb.* to be useful: *de ni bdag-la mi pán*, that is no more of use to me; *pán-par mi gyur*, it will be of no use; *bu dis ná-la pán-par dka*, this son will hardly be useful to me, *Glr.*; *pán-par dya-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la pán*, useful for learning to walk. *Lt.*; *nad kün-la pán-pa yin*, that is good for all diseases, *Lt.*; *nai ná-dla pán-pa yin-pas*, because I have recovered, *Glr.*; \**pán son*\*, it has helped, it has got better; ... *na pán*, if ... , then I shall get well, *Glr.*; *pán-pa ñeg srid*, recovery might be possible, *Pth.*; *mi pán*, it is useless, = hurtful; also: it is not enough, *Mil.*; *mi pán-par dód-pa tama-čád*, all the malevolent, *Domañ*: *k'd-la pán*, lit. 'it is a mere en-

joyment of the mouth', i.e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pan-pa yin-pa*, adj., useful: *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móns-pa-las pán-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *balab-bya pán-pai tsig*, a wholesome instructive word, *Gtr.*; *pan-pai grós*, useful advice, *Dzl.*

II. sbst. use, benefit, profit: *btán-pa-la pán-pa zig byed-pa*, *Stg.*; *pan-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa dai bde-ba*, *pan-bde* happiness and blessing, very frq.; *pán-dogs-pa*, *pan-dogs byéd-pa*, to be of use, and adj. profitable, frq.; *pan-togs*, profit; *pan-togs de*, *Thgy.*, "čén-mo", *W.*, very profitable; ... *la pán gañ togs gyis*, render services to ... in every way possible! *Mil.*; *pan-grogs* a helping (useful) friend, *Pth.*; *pan-ynod*, profit and loss, *pan-bde* v. above; *pan-zás*, wholesome diet, *Med.*; *pan-yón*, benefit, blessing, as a reward for a meritorious action, frq.; *pan-(pai)* *sems*, benevolence, readiness to help.

ཕལ་པ་ *pál-pa*, I. v. *bébs-pa*. — II. *Sch.*: to fall down(?).

ཕལ་པ་ *pabs*, 1. dry barm (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. lees, yeast (of beer).

ཕལ་པ་ *pám-pa* v. *pám-pa*.

ཕལ་པ་ *pau* v. *pag*.

ཕར་ *par* I. sbst. interest (of money), *W.*: "núl-la *par* kál-čé", to impose, demand interest, "čál-čé", to pay interest; exchange, *aglo*.

II. in later writings and col. for *pa* II.; also for *pan-čád*, *pa-zád*: *farther*; *par gró-ba*, to go on; *par kyám-pa*, to roam farther and farther, *Thgy.*; "pár-tam", *C.*, = *par*; *par gro tsur gró-ba-rnams*, people going, travelling, hither and thither; away, off: *di-nas par*, away from here; *par mi mčso*, I do not go away, *Dzl.* གཤམ་ 6 (*Sch.* erron. 'to the father'); *par bzud*, go away!; ... *la par ltu-ba*, to look (in a certain di-

rection) *Mil.*, away from one's self, as opp. to: *rai-rig-séms-la tsur lta-ba*, to look into one's own heart *Mil.*; *glu pár-čig tsur-čig lén-pa*, alternative song, *Mil.*; *pár-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *par yèig láb-na tsur yngis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *par-tsúr-la*, *W.* also = "so-sór, in opposite directions; "pár-tsúr-la čo-čé" to separate vb. a.; "do-čé", to separate vb. n.

Comp. *pár-ka*, *Thgy.* *pár-ka* = *pá-rol*, the opposite side (of a valley &c.) vulgo frq. — *pár-nos*, id., čui *par-tsúr-gyi-lam*. — *par-pyin* abbreviation for *pá-rol-tu pyin-pa* v. *pá-rol*, *pu* II. *Mil.* — "pár-tsam", *C.*, = *pa-zád*. — *par-dzúg* and *tsur-rgól* prob. = *śád-rgol* and *pyi-rgol*. — *par-zád* = *pa-zád*. — *pár-la*, 1. = *par*, away, onward, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yèig pár-la*, after one year; *W.* esp. after the gerund in *nas*: "zan zós-ne pár-la", after dinner. — *pár-lam*, way or journey thither, *Sp.* ni f.

ཕར་པ་ *pár-ba*, I. 1. wild dog (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *par-spyán*. II. v. *pár-ba*.

ཕར་རུས་ *par-rdzás*, *Sch.*, an old heirloom.

ཕར་པ་ *pál*, I. *Ld.* 1. "pál čós-se (or te) dug", step aside! make way! — 2. "pál-pál čá-čé", to feel flattered. II. v. the following.

ཕལ་པ་ *pál-pa*, usual, common; *pál-pai min*, his usual (common) name, *Thgr.*; *pál-pa-las pags-par bzán-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gañ-zág pál-pa*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai ruzas* v. *jal-ba*; *šin pál-rnams*, common trees, *Mil.*; *mod pál-pa*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na rñas-pa*, to live among the people *Dzl.*; *pál-gyis rgyáb-nas ded pál-gyis bakór-te*, the people running after and crowding round him, *Pth.*; "pál-(pai) skad", 1. *W.* the language of common life, opp. to "čós-skad", book-lan-

guage (C. \**fál-kr\**). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (C. also *-mo*) *čé*, a host, a troop; *mi-rgód pál-po-čé žig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *oi πολλοί*, the mass of the people, majority, great part or number; *pál-čé-ba* id. — *pál-čén*, a philosophers' school, called Mahāśāṅghika. — *pál-čér*, manifold, for the most part, ordinarily, also = universally; *pál-čér čo-nis dgye-so*, they raised a general lamentation *Dzl*.

པལ་ཅན་ *pál-čan* *W.*, broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པལ་ *pás*, instrum. of *pá*, I. by the father; v. also *pás-sprun*, sub *spun*. II. of the opposite side. of the counter-party, e.g. *pás rgól-ba*.

པྱ་ *pü*. 1. num. figure 44. — 2. *W.* for *püyi*, *pü-pu* for *püy-pa*.

པྱ་ཀེར་ *pü-ker* (Urdu *فکر*, *Ar.* reflexion) *W.*

\**čan pü-ker med\** = *čan mi sto* it is no matter, it makes no difference.

པྱ་ཁྱི་ *pü-tü* v. under *ryga*.

པྱ་ཁྱི་པྱ་ *püg-püg*, a kind of jelly *C.*

པྱི་ *püi*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. *W.*: \**gyó-pün\**, door-hinge.

པྱི་པ་ *pü-pa* v. *པྱི་པ་*; *པྱི་པ་*; *པྱི་པེ་*  
v. *པྱི་པ་*

པྱི་པ་ *pü-pa*, \**pü-čé* *W.* to fall down.

པྱ་ *pü* numerical figure: 74.

པྱ་ *pü*, I. sbst. 1. the upper part of an ascending valley or ravine; *pü bar nulo* (or *mda*), the upper, middle, and lower part of such a valley; *pü-ču*, mountain-torrent, frq.; *pü ma gro*, *pü yd-gir ma gro*, *Gl.*, do not go to the upper part of the valley; *pü-thags*, higher situated and colder places or districts, opp. to *ryga-bód*, lower and milder parts. The not unfrequent phrase: *pü-tág yčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut

up (with snow etc.), which is now used in a general sense; *krül-bai pü-tág čod*, *Mil.* prob. shut out all error, prevent every mistake! *pü-tág-čód-lugs-kyi čos žig*, *Mil.* seems to be an instruction for making a decision; *nia rgás-pa dlan sams kyü pü-tág čód-pa gró-ba mi yóni-bar dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *pügs*. — *pü-pu*, the inhabitant of an elevated valley. *Fig.*: *pü pyo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. *Pu*, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. — 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *pü dēbs-pu Gl.*, \**pü gyáb-čé* *W.*, to make pooh, to blow, to puff, to inflate; *pü skon*, puff it up (the skin etc.), lit.: fill it with pooh! *pūs*, with the breath; *pūs dēbs-pu Sch.* to blow, howl, cry (?); *onu-rtsa-pu*, n. of a disease, *Lt.*

པྱ་དྲུ་ *pü-dün*, also *pü-tün Gl.*, *pü-rün* (i., sleeve; \**pü-rdzus* *C.* (false sleeves), *pü-dün-* (or *-tün-*) *rtse* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པྱ་དྲུ་ *pü-dud*, honour, respect, esteem; *pü-dud-du byed-pa*, *Gl.*, *pü-du k'ur-ba*, *S.g.*, to show honour, respect.

པྱ་བ་ *pü-ba*, pf. of *büd-pa*, to blow, col. used for the latter.

པྱ་བོ་, པྱ་བོ་ *pü-bo*, *pö-bo*, (*Sch.* also *pün*), a man's elder brother: *pü-né*, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dön*); in the passage of *Dzl* ༥༩, 14, *nu* ought to be canceled, and *pü-né-mo*, *ཡ་ས*, 6. 9. should be translated by sister-in-law. *pü-grás*, *Sch.*, the elder brothers, *dub*.

ཕུ་རོན་ *pu-rón* *Pth.*, *puḡ-rón*, (\**pur-gón*\*  
vulg.) pigeon; *pu-rón-gyi kyu Pth.*;  
*puḡ-skyá Sch.* of a light blue colour, like  
pigeons.

ཕུ་ལ་, ཐོ་ལ་ *pu-la, pò-la Ld.* (from the  
Turkish), pilaw, a dish of boil-  
ed rice, with butter and dried apricots.

ཕུ་ཁུད་ *pu-ḡud* hoopoe.

ཕུ་སེ་ *pu-se*, mouse, souslik and similar ro-  
dent quadrupeds (cf. *bra*).

ཕུག་ *puḡ*, 1. = *puḡs*. — 2. = *sbuga*, *puḡ-pa*;  
*lgán-puḡ-gaṅ*, the bladder, in reference  
to its capaciousness, *S.g.*; *mye puḡ-tu nub*,  
the penis recedes into its cavity, *Wdn.*; the  
eye of a needle, *Lt.* — 3. pf. and imp. of  
*bug-pa*. — 4. = *puḡ* *Schr.* — 5. for *puḡ-*  
*ron*, q.v.

ཕུག་པ་ *puḡ-pa*, cavern; *brag-puḡ*, rock-cav-  
ern, grotto; *gail-puḡ*, cavern in a  
steep river-bank, or in conglomerate; *dbén-*  
*puḡ*, the solitary cavern of an anchorite,  
*Ma.*; *puḡ-pa-pa*, n. of an astronomer of  
the 15th. century, v. *pád-ma*; *puḡ-rtsis*,  
and likewise *puḡ-lugs Wdn.*, his calcula-  
tions.

ཕུག་རོན་ *puḡ-rón* v. *pu-rón*.

ཕུག་འབྲེལ་ལེ་ལེ་ *puḡ-ḡub-ḡe-le (?) W.*, hoopoe;  
perh. = *pu-ḡud*, which occa-  
sionally is also spelled *pu-yḡud*

ཕུག་(ས་) *puḡ(s)*, (cognate to *pu*; also *búḡ-*  
*pa* and *sbuga*), end, termination;  
*puḡ-mda-tuḡ-pai lón-ka*, the entrails, the  
beginning and end of which lie close to-  
gether, *Mil.* (*mda*, v. under *pu*); innermost  
part, an innermost apartment, = *sbuga*; *puḡs-*  
*kyi nor* v. *ago* init.; perh. also *puḡ-gi spa-*  
*rim ltá-bu Glr.* 45, 4 may be referable to  
this meaning. *séms-kyi puḡs-tag ḡod-pas*  
*bde*, happy (am I), because the final aim  
of my mind is decided and settled, *Mil.*,  
evidently = *pu-tag ḡod-pa*, the former being  
perh. etymologically more correct. Simi-  
larly: *bu tse ḡdii bló-puḡs ḡós-la yḡód-ḡig*  
*Mil.*, may the boy direct the aim of his  
mind for this life unto religion! — Time  
to come, futurity, (opp. to *puḡal*, the present  
moment); *puḡs-su*, *puḡs-na*, hereafter, at

last, ultimately (*Sch.* always?); *puḡs-ḡi ḡdra*  
*ḡig ḡoi*, how will it end? what will be the  
final issue? *Glr.*

ཕུག་སྒྲ་ *puḡs-ta, pḡḡs-ta, pogs-ta, W. (Pers.*  
*مختد)*, firm, strong, durable; *puḡs-*  
*ta btaems*, sew it well (so that it will hold)!

ཕུང་པ་ *puḡn-pa* v. *puḡn-pa*.

ཕུང་པོ་ *puḡn-po*, 1. heap; *puḡn-por puḡn-ba*,  
*Lex.* also *bḡér-ba*, to gather into a  
heap; *nds-puḡn*, *rtád-puḡn*, *lúd-puḡn*, *sá-puḡn*,  
a heap of barley, hay, dung, earth; *mass*,  
*me-múr-gyi puḡn-po*, a glowing mass, a mass  
of fire; *sprín-puḡn*, clouds, a gathering of  
clouds *Glr.*; *nyér-mai puḡn-po* (the skin  
becomes) a heap of wrinkles, *Thgy.*; the  
body is called *mí-ytsán-ba rnam-pu sna-*  
*tsḡs-kyi puḡn-po*, *dug yám-gyi puḡn-po*, *jig-*  
*pai puḡn-po*, *zin-pai puḡn-po*, *Thgy.*; accu-  
mulation, mass, *bsod-nams-kyi*, *ḡós-kyi*, e.g.  
*ḡós-kyi puḡn-po* ༩༠༠༠, the whole mass of  
the ༩4 000 religious lectures of Buddha (!)  
*Mil.* — 2. In metaphysics: ཕུང་པོ་, the so-  
called five aggregates (*ḡs.*) or elements of  
being, viz. *yzugs*, *tsór-ba*, *du-ḡes*, *du-byéd*,  
*nam-ḡés*, (v. *Köpp.* I. 602, and esp. *Burn.*  
I. 475 and 511), which in the physical pro-  
cess of conception unite, so as to form a  
human individual or the body of a man,  
(*puḡn-po lia-las grub-pai lus Wdn.*) which  
by some of the later and more popular writ-  
ters is itself called *puḡn-po*. So this word,  
as being synonymous to *lus*, has found its  
way into the language of the people, and  
not in a low sense, in as much as one of  
our Christian converts used the expression:  
*ye-nüi puḡn-po dur-kün-ne žens*. — 3. Symb.  
num. for 5.

ཕུང་པ་ *puḡn-ba* v. ཕུང་པ་ *puḡn-ba*.

ཕུད་ *puḍ*, sbst. I. (v. *puḍ-pa*, pf. *puḍ*), a  
thing set apart, used particularly of  
the first-fruits of the field, as a meat- or  
drink-offering, in various applications: *zas-*  
*ḡdii-gi puḍ* meat- and drink-offering *Glr.*;  
*tḡḡ-puḍ*, *lò-puḍ*, an offering of the first-  
fruits of harvest; *arūs-puḍ* id., consisting  
of ears of corn, wound round a pillar of



the house; *bán-phud*, first-fruit offering of the barn; *rdö-phud*, *sá-phud*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; initiatory present, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as a specimen); in a general sense, a thing done for the first time; *báy-mai phud*, prob the first cohabitation. — II. for *phú - dún* and *phúdud*, q.v.

ཐུང་པ་ *phud-pa*, I. pf. of *búd-pa*.

II. Cs. sbst. 1. spindle covered with yarn. — 2 hair-knot, tuft of hair; *phud-can*, being provided with such a one.

ཐུན་(ཐུས་)ཚོགས་(པ་) *phun(-sum)-tsögs(-pa)*

1. adj. perfect, complete, possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; excellent, exquisite, distinguished, e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, nor *dan loñs-spyod Doman*; adv. *dgé-ba bču pun-sum-tsögs-par spyöd-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. sbst. perfection, excellence, superior good, frq.; *pa-röl-poi pun-sum-tsögs-pa-la tsögs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *phun-tsögs*, frequent name for males and females.

ཐུབ་ *phub* 1. shield, buckler, *Glr.*, of a convex shape, with the rim bent round; *ko-phub*, a leather buckler; *phub-ñübs*, the cover of a buckler, Cs.; *phub-kye mé-loñ*, the centre of the shield, Cs. — 2. v. the following.

ཐུབ་པ་ *phub-pa*, pf. of *bub-pa*.

ཐུབ་མ་ *phub-ma*, short straw; *phub-ma zig*, a small stalk, a bit of chaff; *\*phub-ma tab-če* or *tab tán-če\**, to fan, to winnow; *phub-ldir* Cs., chaff; *gró-phub*, wheat-straw.

ཐུས་ཐུས་ *phum-phum*, posterior, anus *Pth.*

ཐུར་ *phur* 1. v. *phu* — 2. v. *\*phur-ba*. — 3. v. *phur-pa*.

ཐུར་པ་ *phur-pa*, peg, pin, nail; *rtsig-phur Schr.*, *\*phur-ča* or *ša* (?) *Ld.*, a peg on a

wall, to hang up things; *ldags-phur*, iron nail; *ñin-phur*, wooden peg; *phur-nyí* v. *nyí*, *phur-bzi brkyän-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyan-ñin*, v. *rkyön-ba*. 2. iron instrument in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sá-phur dëbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig phur-tsugs-su ldá-ba Glr.*, to look at one with a piercing glance of the eye; *\*lha-la söl-wa phur-tsug-tu dëb-pa* C., to implore a god very earnestly. *phur-bu* 1. = *phur-pa*; the usual form of incantation is: *phur-bus ydäb-bo, tö-bas bráñin-ño, phyag-rgyas mñán-no!* 2. (*yza*) *phur-bu*, the planet Jupiter; its day: Thursday.

ཐུར་པ་ *phur-ba*, *Sch.*: to emboss; *phur-ma* or *\*búr-ma*, relief work, embossment. — 2. to scratch, v. *\*phur-ba*; *mgo-phur*, n. of a disease *Lt.*

ཐུར་བྱ་ *phur-bu*, v. under *phur-pa*.

ཐུར་མ་ *phur-ma*, v. *phur-ba*. — 2. *phyé-mai phur-ma*, a decoration resembling a flag.

ཐུར་མོ་ *phur-mo*, a medicament *Wdn.*; *phur-tal?* *S.g.*

ཐུལ་ *phul* 1. a handful, also *phul-gán*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. end? only in the phrase: *phul-tu phyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrá-la phul-tu phyin*, he has finished his studies in grammar, *Glr.*; *mñéa-pai phul-tu phyin-par gyúr-to*, he became a great scholar, *Pth.*; also *phul(-tu) byün(-ba)*, accomplished, perfect, eminent *S.g.*; p. n. = *á-ti-ša*. — 3. *phul-can*, thick = *\*róm-po* *Ld.*

ཐུལ་པ་ *phul-ba* v. *\*phul-ba* and *bül-ba*.

ཐེ་ཤེ 1. *W.* for *phyé*; *phé-ku-tig*, key. — 2. num. figure: 104.

ཐེ་རང་, ཐར་རང་ *phé-rán*, *pha-rán*, Feringhi, Europeans, C.

ཐེག་རྩེན་ *phég-rdöb* v. under *phéb-pa*.

པོད་, པོད་ *pod, pen* W. for *pyed, pyen*; *ped-ped* v. *pyad-pyad*.

པོ་བ་ *po-ba*, 1. pf. *pebs*, resp. to go C.; to come C. and W.; also *dag* (or *pyag*) *peb-pa*; scarcely in ancient lit., but *Ghr.*, *Pth.*, *Mil.*: \**nyi-rán-la peb-lon-yod-na* W., if you have time to come; \**o-ná gha-le peb* C., well, good bye! \**dha sa-hib peb*, id. in speaking to a European; *dag peb zu nan* v. *snán-ba* I. extr.; *peb-par smrá-ba* *Schr.*, to salute; *Sch.* also: to speak politely (??); *peb-par pág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *peb-ago ltar* *Sch.*: 'according to the given order', but cf. *gro-ago ltar* under *ago* 3; *peb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., *Lezz.*; Cs. however mentions *peg-rdb* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-benyán*. — 2. for *bab*; so it seems to be used, *Lt.*: *túr-du mi pebs*; *po-bar mi pebs*, it won't go down his throat.

པོ་བ་ *pér-ba* to be able *Mil. nt.*, cf. also *do*; Cs.: 'to become, to be fit' etc.

པོ་ I. num. figure: 134.

II. man, opp. to woman, male, *po lo lá-d-béu-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyis-ma*) *Ma.*; *po mčór-po*, a handsome man (opp. to *bud-méd mčór-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in C.: \**po-nd*, I (masc.) = *kó-bo*; esp. in reference to animals: male, he (ass), cock (bird), *Dzl.* and elsewhere; as apposition to the names of domestic animals when castrated: *po-rta*, gelding; *rá-po*, a castrated he-goat. — *po-skyés*, man, male person, *Pth.* — *po-gós*, man's dress, man's coat; *po-čás*, *Mil.* id. (?) — *po-tén* *Wis.*, *Sch.*, gelding. — *po-tó* *Bal.*, stallion. — *po-rtdgs* 1. *Physiol.* = *po-mtsán*. 2. *Gram.*: sign for the masculine gender, Cs. — *po-ndd*, 1. W. andromany, inordinate desire after men. 2. v. *po-ba*. — *po-mó*, man and woman, men and women, male and female; *po-mó med*, no difference of sex

exists. \**po-tás* *Bal.*, male sex. — *po-mtsán*, membrum virile, man's yard, esp. the penis; the rather vague expression *po-mtsán* (or *po-rtdgs*) *tséd-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *po-yan* *Sch.* and *po-rani* Cs., *po-hran* C., an unmarried man. — \**po-ri* W., \**po-ré* C. a male kid. — *po-lhd*, 1. tutelary deity of a man's right side (ni f.) *Ghr.* 2. Cs.: Sir, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *po-so*.

པོ་གོ་པོ་གོ་ *po-gyóg* *Sch.* (perh. *po-gyó* v. *gyo-mo*), hollow tile.

པོ་ལྷ་ *po-nya*, less frq. *po-nya-ba* (*Sek. ལྷ་*), 1. messenger, e.g. sent for a physician; *po-nya yton-ba*, *po-nya-miag-pa*, to send, dispatch a messenger; *brtol-ba*, Cs. to receive one (?) — 2. ambassador, envoy. — 3. Passages like *yáin-rjei po-nya* messenger of death, angel of death, and *bde-ba-can-gyi po-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of angel, which may be rendered still more intelligible by adding *nám-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *án-bye-lo*). Buddhist mythology has no available type for it, and *lha* (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

པོ་ནོ་ *po-nó* *Bal.* for *pu-nú*.

པོ་བ་ *po-ba* (resp. *sku-log* Cs.) 1. stomach — 2. the second cavity of the stomach or reticulum of ruminating animals (cf. *gród-pa*). *po-ba ltid-pa*, Cs. to overcharge the

stomach, to clog; *ðól-ba* Cs. to purge, to cleanse; *po-bai ka* Cs., the upper orifice of the stomach, joining the oesophagus; *po-nan*, a weak st., *bzan*, a good, sound st. (Cs. — *po-tér*, swag-belly Sch.; *po-nád*, disorder of the st. — 2. v. *po*. above.

II. pf. of *ðól-ba* for *pos* Glr.

**ཇོ་བ་རི་** *po-ba-ri*, also *-ris* or *po-ris* *I.t.*, black pepper; the col. form: *po-ba-ri-lu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

**ཇོ་བ་རྩ་** *po-brán* resp. for *kün-pa*, house, dwelling; often also implying hall, castle, palace, B. and col.; *slei po-brán*, the castle (palace) of Lé.

**ཇོ་ཁོས་** *po-tso* Schr. red paint; *lün-la po-tso* *bakus-pa*, red paint put on a shell Pth.; *po-tso-tsal* Pth.

**ཇོ་རིས་** *po-ris* v. *po-ba-ri*.

**ཇོ་རོག་** *po-rög*, raven, perh. also crow; cf. *kud-ta*; *po-rög-mig*, medicinal herb, *Wdi.*

**ཇོ་ལ་**, **ལུ་ལ་** *po-la*, *pu-la* W., v. *po-la*.

**ཇོ་ལ་དྭ་** *po-lad* W. steel, Pers. فولاد.

**ཇོ་ལ་ལིང་** *po-lo-lin* W. peppermint.

**ཇོ་ལིང་མདུད་** *po-lon-midud* Mil. a kind of knot, complicated, and of magic virtue.

**ཇོ་ལིང་ལེ་ལྷི་** *po-lon-hél-kyi* etc. v. *pa-wán*.

**ཇོ་ཤ་** *po-so*, W. haughtiness, pride; \**po-so* *co-ðe\**, to demean one's self haughtily, W.; \**po-so-tan\**, proud, haughty, puffed up; *ká-po* Mil. bragging about things, which in reality one is not able to do; *po-tso*d, prob. the same as *po-so*, Mil.: *po-tso*d *mañon-ðes ma*, *ñad ñig*, do not boast of prophetic sight.

**ཇོ་ཤ་** *po*g, 1. *Wis.* beam, rafter; Sch.: 'the principal beam of the roof'. — 2. v. *po*g-pa and *ðög-pa*.

**ཇོ་ཤ་པ་** *po*gs, wages, pay, salary; *lo-, zla-, nyin-* *po*gs annual, monthly salary, daily wages; *diül-po*gs, *smár-po*gs, Cs., payment

in money; *zón-po*gs Cs. payment in goods.

2. providing for another person in natural produce, even without any service being done in return, e.g. the maintenance of Lamas; *po*gs-*död*, maintenance by an allowance of money (in exceptional cases).

**ཇོ་ཤ་** *po*n, v. *po*n-ba; *po*n-ba Glr. for *pa*n-ba.

**ཇོ་ཤ་པ་** *po*ns-pa (cf. *po*ns-pa) 1. poor, needy; *séms-can nyam-tüg-po*ns-*dgu*, the poor and miserable creatures, Glr.; *ñdiug-po*ns-pa, id. Stg., C. — 2. poverty.

**ཇོ་ཤ་** *po*d, *skár-ma po*d, Cs., Sch., comet.

**ཇོ་ཤ་པ་** *po*d-ka, masquerade garment with long sleeves.

**ཇོ་ཤ་པ་** *po*d-pa, 1. to be able, esp. in a moral sense, to prevail on one's self, *brál-mi po*d-pa *ltar yöd-na yan*, although he was scarcely able to part with . . . Glr.; *di ni mi po*d-do, that I cannot do (moral impossibility) Dzl.; *lta mi po*d, I cannot bear to see that, Dzl.; to be able to resist: *zas ñim gos bzán su-yis po*d who can resist good food and fine clothes? hence *po*d-pa-*can*, Cs., bold, daring; \**po*d-*ñün-se\**, W. timid, cowardly. — 2. to come up to, to be nearly equal in worth, with *tsam(-la)*: *deñ bsod-nams tsam-la po*d it is nearly of equal merit as . . . Dzl.

**ཇོ་ཤ་(ཇོ་ཤ་?)** *po*n(-*po*) Glr. and elsewh., *po*b-po<sub>n</sub> Cs., *po*n-po(n), *po*n-to, *po*d-po<sub>d</sub>, W., 1. bundle, truss, of hay, straw, reeds; sheaf. C. — 2. bunch, wisp, cluster, umbel, W.; tuft, tassel; *dár-po*n, *sküd-po*n, Cs.

**ཇོ་ཤ་** *po*b v. *be*bs-pa.

**ཇོ་ཤ་པ་** *po*r-pa C. B. (W. \**kó-re\**, resp. \**don-kyóg\**), bowl, dish, drinking-cup, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lädgs-po*r, *diül-po*r, *yeér-po*r, and a glass tumbler *ðél-po*r. The word is also applied to vessels used for other purposes: *spyén-po*r, glue-pot, *po*g-po<sub>r</sub>, perfuming-pan. — *po*r-*pyis*, cloth for wiping the cup; *po*r-*ñig*, id. (?); *po*r-*ñig* (*ñub*?), the pocket or fold in the coat for receiving the cup, C.

ཕོ་མོ་ *pol*, *W.* 1. blister caused by burning, *pol-mig*, a bad sore, ulcer, abscess, (*C.* *W.* — 2. *Thgy.*, a kind of fungus (mould).

ཕོ་མོ་ *pos*, 1. *v.* *bo-ba*. — 2. *v.* *ba*.

ཕྱ, ཕྱ་ *pya*, lot, *pya déb-s-pa* to cast lots *Cs.*; lot, fortune *Cs.*, *pya brtäg-pa* to judge of lots or fortune *Cs.*; prognostic *Sch.*, *pya-bzán*, -*nán* good, bad fortune or prognostics *Cs.*; *nór-pya*, *Kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya (dan)* *yyan* lot (good luck) and blessing, *pya dan yyan güg-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi pya-nyán nyams-pas* as China's fortune and welfare were prejudiced *Glr.*; *pya-mkan* fortune-teller *Cs.*, but *v.* also the next article.

ཕྱ་མཁན་ *pya-mkan*, 1. = *rdzá-mkan*, potter. — 2. *v.* the foregoing.

ཕྱ་ཚན་ *pya-čan* *Lt.*?

ཕྱ་ལའེ་བ་ *pya-la-lé-ba*, *Sch.*, coarse, rude, negligent, disorderly (?).

ཕྱ་ར་ *pya-ra*, curtain before a door, *Schr. Sch.*

ཕྱག་ *pyag*, 1. resp. for *lag*, hand; *bdom-lan-dás-kyis pyag sd-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag bryán-ba*, to stretch forth one's hand, *Sch.*; with *la* it denotes also the imposition of hands as a holy ceremony, *W.*: \**čag gyan sd-l-čé*. — 2. bow, compliment, reverence: *pyag din-po-la*, whilst making the first bow, *Glr.*; also compliment in letters: ... *la pyag gran-med bcans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyid-pa*; resp. *mdzad-pa*, when e.g. a king is addressed by a Lama. *Ph.*), in *Balti* \**pyag byá-ča*,\* *W. gen.* \**čag pul-čé* or *čó-čé*, resp. *jal-čag čó-čé*, to salute, to pay one's respects, with

*la*, e.g. ministers waiting on the king, *Glr.*; \**čag-ga yon*\*, he comes to pay his respects, *W.*; *pyag dan skór-ba byéd-pa*, to make bows and circumcisions, *S.g.*; with or without a preceding *pyi* (vulg. *čon*), to take leave, to bid adieu, *B.* and vulgo (cf. *pyi* below), \**dé-ne čag pul yin*\*, *W.*, so then I shall take my leave now. — *pyag tsál-ba*, pf. *tsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *yzán-gyi zabs-la mgo-bos pyag tsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag tsál-lo*. — 3. impurity, dirt(?); *v.* some of the following compounds and also *pyag-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkár* resp. for *mkar-ba* staff. — *pyag-kur* *W.* = *pyag-rten*. — *pyag-gon* the back of the hand *Cs.* — *pyag-rgyá* (ཕྱག་) 1. resp. for *rgya* (I.) seal; *pyag-rgyás déb-s-pa* to seal, to confirm by a seal, *v. rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *pyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *gról-ba* to set them free, by dissolving the charm *Ph.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by *Cs.* and *Sch.* are rather uncertain.) — *pyag-nár* wrist *Cs.*, yet *v. nar* I. — *pyag-ča* *Sch.* 'wrought by the hand; an implement', resp. for *lag-ča*, *v. ča* III. extr.; *pyag-čás* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód* *Mil.* for *pyag dan mčód-pa byéd-pa*. — *pyag-snyigs* *Lanz.* = *pyag-dár*. — *pyag-rtágs* 1. resp. for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag-rten* (?). — *pyag-*

*rtén* B. and col. a present of welcome, frq., a present in general, also a fee *Glr.*; *pyag-rtén rgya-žen* immense presents. *Glr.* — *pyag-mñil* resp. palm of the hand. — *pyag-mñib* resp. thumb. — *pyag-dar* sweepings, dust, rubbish; *pyag-dar byed-pa* Dzl. and elsewh., *pyag-pa Lex.*, \*gyab-čé\* W. to sweep, to clean; *pyag-dar-pa* a sweeper Dzl.; *pyag-dar-gyi pñi-po*, *pyag-dar-kród* dust-heap; *pyag-dar-kród-kyi čos-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn. I*, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *pyag-na-rdó-rje*, *pyag-rdór v. rdó-rje-čan.* — *pyag-dpé* resp. for *dpé-ča v. dpe* 3. — *pyag-dpñi* resp. for arm. — *pyag-pyi* attendant, man-servant = *žaba-pyi*; *pyag-pyi byed-pa* to be a servant; *pyag-pyi-la* or *pyag-pyir brén-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *pyag-pyis* resp. towel. — *pyag-bris* resp. 1. hand-writing, manuscript. 2. drawing *Glr.* 3. letter W., *brtát-bai pyag-bris* your kind letter, your friendly correspondence. — *pyag-bál* resp. gift, present. — *pyag-sbal* Cs. resp. = *pyag-goñ*; *Sch.* *pyag-sbal-du btug-pa* to hold one's hand ready for taking or receiving, v. *sbal*. — *pyag-smán* 1. resp. for *smán* C. 2. — *pyag-rtén* W. — *pyag-ma* broom, duster, mop C., *Lex.* — *pyag-šan* *Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mñán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *pyag-čás* *Glr.* and elsewh.). — *pyag-mdzúb* resp. for finger. — *pyag-mdzód* treasurer, of kings or in large monasteries. — *pyag-rdeds* resp. for *nor-rdzás* *Mil.* — *pyag-žabs* resp. for *rkan-lág* *Schr.* — *pyag-ra* (prob. for *pyag-gra*) privy, water-closet. — *pyag-rds* resp. for towel *Sch.* — *pyag-lán* the return of a salutation, reciprocal greeting *Mil.* — *pyag-lás* W. resp. for *las* = *prin-las* B. — *pyag-lén* resp. for *lag-lén* practice,

exercise, also ceremony (?) religious rite (?); ... *la-pyag-lén debs-pa* *Ptk?* ... *la-pyag-lén-du gro-ba* *Mil.* (?) — *pyag-ñin* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *pyag-sa* = *pyag-ra*; *pyag-sén* resp. for *sén-mo*; *pyag-sór* resp. for *sór-mo*. — *pyag-sról* law, regulation; practice, use; tradition.

ཕྱང་པྱ་ *pyán-ne-ba*, Cs. = *jól-le-ba*, hanging down (belly, v. *pyal*); *Lex.* give *ལྷ་མགོན་*, slender, slight-made; *Sch.*: straight, stretched (?); *pyán-prul* or *-prul* *Lex.* pendent ornaments.

ཕྱད་ཕྱད་ *pyad-pyad*, vulg. *ped-péd*, awkward gambols, clumsy attempts at dancing.

ཕྱད་པྱ་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lex.* = *rgyün-du* (of rare occurrence); *pyad ma* *pyod* *Mil.*?

ཕྱར་ *pyam* = *lcam* (*Sbh.* also *Kyam*), *pyam-rñas*, *-rtén*, *-steys*, support (of rafters); *Sch.*: the resting-point of a beam.

ཕྱར་ཕྱར་པྱ་ *pyam-pyám-pa*, *Thgr.* glittering; cf. *lcam-me-ba*.

ཕྱར་མེད་ *pyám-me-ba*, *Glr.* slow, not hasty, not greedy, indifferent to.

ཕྱར་པྱ་ *pyár-ka* *Sch.* blame, affront, insult (v. *pyá-ba?*) *pyar-pyán* *Sch.* id.; *Lex.* *pyar-pyén?*

ཕྱར་ *pyal*, resp. belly, stomach, Cs.; *pyal-pyán-ne*, *Lex.* = *gród-pa* *jól-le-ba*, paunch, swag-belly; *pyál-mo* id.?

ཕྱི་ཕྱི་ (*W.* \**pi*\*) I. behind adv.: *pyi-bkan-du nyál-ba* *Sch.*, to lie on one's back; *pyi-gros-su gyé-ba*, *Glr.*; \**či-do gyab-pa*\* C., to retreat, to recede, with the back in advance; *pyi lās-pa*, to lag behind; *pyi-rtñi* *Sch.*, heel; *pyi-sdr*, *Sch.* the spur of; *pyi-na*, Cs.; behind; *pyi-nas*, Cs., from; \**pt-nur-la*\* or \**pt-log-la dñil-čé*, to walk backward, W.; *pyi-ynón yon*, pursuing he comes rapidly near, *Mil.*; *pyi mig lā-ba*, to look round (back), *Glr.*, *pyi mig ma lā-bar*, without looking round; *pyi mig čig yzigs-pas*, resp. just looking round (back), *Mil.*; \**pi (mig) lóg-te lā-čé*\* W. id. — *pyi-pyir*, behind, following, e.g. *pyi*

*gró-ba*, to walk behind or after another person, *Pth.* — *pyi brán Lex.* (also *mčis-brán*), spouse, wife. — *pyi-ma*, the posterior *Schr.* (?) — *pyi-bzin*, adv. and postp., after; *gró-ba*, *brán-ba*, frq.; *ri-dags-kyi pyi-bzin rgyug-pa*, to pursue game, deer; *pyi-bzin*, id.; *pyi-la*, later lit. and *C.*, id.; ... *kyi pyi-bzin pyin-pa*, *ón-ba*, *gró-ba*, to go after; v. also *pyir* and *pyis*.

II. after; adv.: *sia-pyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-pyi* sc. *tac*, the present and the future life; frq.; *dus pyi zig-na*, at a later period, some time afterwards *Dzl.*; *dei pyi nyin* on the following day *Dzl.*; *nyi-ma dei pyi de nyin kó-na*, id., *Tar.* — *pyi-dgra* v. *dgra*. — *pyi-čad* = *pyin-čad* q.v. — *pyi-tog* *W.*, the later part of the afternoon. — *pyi-dro*, *pyi-ro* (also *Mil.*) *W.*, gen. \**pi-tog*, *pi-ro*\* id., also evening. — *pyi-nas*, in future, in time to come, *Mil.* — *pyi-préd* *Tar.*: *nyi-ma pyi-préd-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *pyi-pyág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *pyi-ma* adj.: later, subsequent, following, *and-ma ma du pyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *pyi-ma pyi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewhere; *nyul-bai pyi-ma*, the last going to bed, *Mil.*; *pyi-ma-rnams*, the later ones, the moderns, frq. — *pyi-mo* adj. late, *da (nyi-ma) pyi-mór soñ dág-pas*, it having grown late (in the day) *Mil.*; \**i go pi-mo pe dug\**, this door is not opened until later (in the day), *W.* \**pi-mo ča(s)-kan-ni tá-gir\**, the last baked, newest bread, *W.* — *pyi-rabs*, the later generation, posterity. Cf. *pyin*, *pyis*.

III. outside, *pyi zin*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *ago* init.); *pyi só-nam*, husbandry, farming *Gl.*; *pyi-rgya-mtso*, the outer sea, the ocean, *Gl.*; *pyi mi Dzl. (Ms.)*, people from abroad, other, strange people, not belonging to the family, *mgrón-nam pyi-mi-dag óis-na*, if (when)

guests or strangers come, *Dzl.*; *pyi-na*, out of doors, abroad; *pyi-nas*, from without, from abroad; *pyi-ru*, *pyir*, out (proceeding from the interior of a place to the exterior), less frq., v. *pyi-rol*; *pyi-la*, id., *B.* and *C.* frq. *pyi-kyág Sch.*: with knees bent outward. — *pyi-glin* v. *rgya-pi-lin* under *rgya* comp.; *pyi-dgrú* v. *dgra*. — \**pi-(s)ta-la* and *-ru\**. *W.* for *pyi-rol-na* etc.; \**pi-stu-la čá-čé\**, euphemist. for 'going to the water-closet'. — *pyi-nan*, the outside and inside \**pi nan lóg-čé\**, *W.*, *bagyir-ba*, *Schr.* to turn inside out, e.g. a bag; *lčags-kyi sgróm la-sdgs-pa sgróm pyi nan rim-pa bdun team* an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28 *pyi nan rnyis-ku smín-pa*, ripe both as to the outside and inside, *Dzl.*; *pyi nan rtsan*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *rsan* is added as a third item, being explained by: *pyi lus nan iag rsan-ba yul*, which explanation however is insufficient, e.g. in the passage: *čos pyi nan rsan Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Gl.*: *pyi nan bar rsim-gyi byi-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *pyi ltu* and *nan lta*, *Gl.* fol. 89, as well as *pyi ltár-du* and *nan ltár-du*, *Pth.* p. 10 I am at a loss to explain. — *pyi-pa* 1. *B.* and col. a Non-Buddhist, more particularly a Brahmanist, also for *pyi-pai čos*, the doctrine of Brahma *pyi-pa-la dga Gl.* 2. *Chr. Prot.*: heathen, one that is neither a jew nor a Christian. — *pyi-yul* 1. *Sch.* foreign country. 2. *pyi snán-bai yul*, the external world, opp. to: *nan-gi sema*, *Mil.* — *pyi-rol*, 1. the outside, *mál-gyi pyi-rol*, the outside of the bed, *Gl.*; *pyi-rol-na*, -tu, -nas, in *B.* gen. for *pyi-na*, -ru, -nas; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

of (the house), (he comes) from without (the village), frq.: \**pt-log*\* W. id.; \**dag-ri pt-log la*\*, outside before the (garden) wall. 2. mystic: *ydun byegs pyi-rol-tu dzin-pa*, to believe goblins and demons to be really existing in the outer world Mil. — *pyi-sa*, excrements Sg.; the supposed food of certain demons Thgy. — *pyi-lha*?  
IV. *pyi-la*, on account of, v. *pyir*.

ཁྱུ་ལྟ་ *pyi-lag*, Cs.; a blow with the side of the hand.

ཁྱི་ཐན་ *pyi-tan*, threat, menace, Mil. nt.

ཁྱི་བདར་ (or བདར་) ཁྱི་བ་ *pyi - bdar* (or *brdar*) *byéd-pa*, to clean, to cleanse Dzl. and elsewhere; *byád-kyi pyi-bdar bdol-nas kyan* though you do not wash your face Mil.

ཁྱི་ཐུར་ *pyi-pur*, a kind of ornament, similar to *pan*.

ཁྱི་བ་ *pyi-ba* Sg., *pyi-ba* Lt., 1. the large marmot of the highlands of Asia, *Arctomys Boibak*. — 2. v. *byi-ba*.

ཁྱི་མོ་ *pyi-mo*, I. col. \**ā-pyi*, \**ū-pi*\*, grandmother, Cs. II. v. *pyi* II.

ཁྱི་བ་ Pur. \**pyin-pa*\*; Ld., Lh. \**pyin-pa*\*, elsewhere. *ñi-pa*, felt, *déd-pa*, to make felt, to mill, to full Sch.; *pyin-gur*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb* Sch.: a wrapper or cover made of felt.

ཁྱི་ཡིད་ *pyid* = *pyi*, after, following; *pyid-nyin*, the day after, to-morrow, Cs.

ཁྱི་བ་ *pyid - pa* I. (v. *pyi* ni f.) to retard, prolong, maintain, with *tse*: to maintain one's life, to earn a livelihood, W. e.g. \**gar-ra dö-te*\* or \**ñis-si nan-ne tse pid-če*\*, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, \**kán-pa pid-son*\*, the foot is frozen, suffering from chilblains; \**mig pid son*\*, the eyes are inflamed, snow-blind, W. (C. \**ñi*\*). — III. v. *pyid*; *byid*.

ཁྱི་ལྟ་ *pyin* for *pyi*, in certain phrases: 1. *pyin-čad*, -*čad*, later, afterwards, *pyin-čad sdom*, bound over for the time to come, e.g. not to do a thing again; *da pyin-čad*, from the present moment, from henceforth,

frq.; *od pyin*, id.; *de pyin-čad*, rarely *de pyin-nas*, Tar. 57, 2 since, since that time, ever since. — 2. outside, *pyin rtog-pa méd-de* as there was no wall outside Gtr.; *pyin-dgrá* a foreign enemy Gtr.; *pyin-las* outward business, foreign affairs Dzl.

ཁྱི་ཅི་འོག་ *pyin-či-log*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-či-log-gis belád-de* corrupt, depraved by perversity Dzl.; *pyin-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltá-ba pyin-či ma lóg-pa* correct view, opinion Pth.; *pyin-či-log-tu stón-pa* to teach a false doctrine; *blo pyin-či ma lóg-par*, with a never erring mind Mil.

ཁྱི་བ་ *pyin-pa* I. B., C. \**ñin-pa*\*, Sp. \**pin-pa*\*, little used in W.: 1. to come, to get to, advance, arrive; *lam pyed tadm-du*, having got about midway, Dzl.; *der pyin-pa dan*, frq.; *ñu prug-pa tsám-du pyin-to*, the water reached up to his shoulders, Dzl.; \**pin-na*\* Sp., is he arrived? *shyin-pai pd-rol pyin*, that goes farther than alms-giving, surpasses it, Gtr.: *dpag-tadd liar pyin-pa*, to be five miles in length, Dzl. — 2. to go, to proceed, *stón-la pyin-pa*, Pth.; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... Mil.; *bud-méd dēi rtsar ma pyin*, he did not go to the woman (euphemist.) Gtr.; *stab-stob-du nan-du pyin-te*, he went in, run in, in a great hurry. (Probably the word is cog. to *pyi*, and therefore = *byün-ba*, *stón-pa*). — II. v. *byin-pa*.

ཁྱི་ར་ *pyir*; prop. the termin. of *pyi*: I. 1. adv. back, towards the back, behind; *pyir ñon-ba*, to come back, to return Dzl. and elsewhere., frq.; also used in a special sense rel. to re-birth *lan-yetig pyir ñon-ba*, *pyir mi ñon-ba* v. *brás-bu* (bñi); *pyir gró-ba*, *pyir ñon-ba* etc., id.; *pyir dug-pa*, to remain behind, at home, Dzl.; *pyir jóg-pa*, to leave behind, at home, to lay aside, to lay up, Dzl.; again (*rurnus*), *pyir lán-ba*, to get up again, after having fallen; *pyir ldóg-pa*, *lóg-pa*, to come back again, to return; *pyir ldóg-pai lam*, the way back, the return, Dzl.; *pyir mi ldóg-pa*, the not

taking place of relapses, the prevention of them, *Lt.*; *pyir zlog-pa*, to bring back, to draw off, to divert from; *pyir sde-par gyur-ba*, to return to life; *pyir sdin-nas*, having come to himself again, having recovered, *Dzl.*; *pyir ma-la smris-pa*, he replied to his mother, *Dzl.*; *pyir-lóg skyón-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. behind, after, *nas pyir e' gro Pth.*, will you follow me? come with me? instead of this more carelessly: *na pyir Mil.*; *pyir-bzin = pyi-bzin* frq. —

II. afterwards, hereafter, at a later time *Thgy.*; *pyir 'don-ba*, to come too late *Dzl.*

III. out, *pyir-la* out (motion from an interior to an exterior place), *pyir tón-pa*, *gro-ba*, *dti-ba*, *ryégs-pa* to go out, *skyur-ba*, to cast out, *pyir betán-nas*, turned inside out (the lining of a coat) *Glr.*; *pyir bud-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir mi ytón-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyi-la* is used in this sense. — *pyir-zin* acc, to *Lazz.* = རྒྱུ་ཤིང་ more (exceeding in number or degree).

IV. postp. e.g., also *pyir-du*, more rarely *pyir-na* (*W. \*pi-la\**) on account of, 1. (propter) = by or through, *ci pir kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; \*i nad ci pi-la yon\*, by what has this disease been caused? *W.*; *ynód-pai pyir-du*, because I have done you harm *Mil.* 2. for, for the sake of (*causa*), for the good or benefit of, from love to *Dzl.*; for the purpose of, *brtag-pai pyir-du*, in order to try or to prove *Glr.* Whether *pyir* with the infinitive, esp. of one-rooted verbs, is to be resolved by because or in order that, can be determined only by the context.

ཕྱིར *pyis* I. adv. behind, *pyis ni sgra byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: afterwards, later, *pyis byün-ba*, to arise, to follow, to come later *Wai.*; also in reference to

things past, of a later date than others that had happened before them *Glr.*; *pyis-nas kyan*, also in future, in after times *Mil.*; *pyis-nyin*, on the following day (= *sar*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da pyis = da pyin-édd Glr.*; *du pyis = du pyi zig-na*, subsequently, hereafter *Pth.*; *pyis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *pyis skyes bu Sch.*, a son born after the death of his father; *sé-bas kyan pyis* last of all *Dzl.*; *pyis-pa* v. *pyi-ba* (I.); it is also construed like a sbst.: ... *fo-bai pyis zig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: clout, rag, duster, cloth, *end-pyis*, *lig-pyis*, *pyag-pyis*; *pyis-pa*, v. *pyi-ba* II.

ཕྱུག་པ་ *pyug-pa* adj. rich, also fig.: *yón-tan du-mai dpál-gyis pyug-par dog*, may I grow rich in the splendour of numerous accomplishments! *pyug-po*, adj. rich, sbst. a rich man, *pyug-po chen-ri zig* a rich nobleman *Mil.*; *pyug-mo* a rich lady; *pyug-kyad* riches, wealth, opulence *Dzl.*; *pyug-par gyur-ba* to grow rich, *byéd-pa* to make rich; *pyug-dbul* rich and poor; *pyug dbul med* no difference between rich and poor *Dzl.*

ཕྱུག་པ་ *pyugs*, cattle, *sgoi pyugs* v. *sgo*; *pyugs tsó-ba* to tend cattle *Glr.*; *pyugs-kyi sin-rtu Cs.*, a bullock cart; *pyugs-nad* disease of cattle, murrain; *nor-pyugs*, chattels, all kinds of property *Dzl.*

ཕྱུར་ཕྱུར་ *pyur-bu Sch.* hay-rick, shock of sheaves, heap of sticks (*Schr.* *pyur-ba*, to heap up).

ཕྱེ་ *pye* *W. \*pe\**, resp. *ysán-pye*, *zib*, 1. flour, meal, esp. 2. flour of parched barley, = *rtám-pa*. — 3. for *pyé-ma*, dust, powder etc.; *pye tag-pa*, *tsag-pa*, to grind corn to flour; to sieve; *pyer tag-pa*, to reduce to flour. — 4. v. *byéd-pa*. — *rgyágs-pye* flour as provision for a journey *Glr.*; \**nán-pe* *W.* = *rtám-pa*; also parched meal. *lāgs-pye* iron filings; *rdó-pye*, stonereduced to powder, small particles of stone; *spós-pye*, *tsāndan-gyi pyé-mc*, sandalwood powder, fumigating



ཕྱེ་མ་ལེབ་ *pye-ma-léb*

ཕྱེ་མ་ *pyogs*

powder; *bai-pyé* wheat flour; *brág-pýe* small fragments of stone, produced by stone-cutting *Gl.*; *ðin-pýe* saw-dust; *rsér-pýe* gold-dust; *pye-kug* flour-bag; *pye-egye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snód*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-ban*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi* *बीसपू*) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཕྱེ་མ་ལེབ་ *pye-ma-léb Lex*, \**pye-ma-léb-tæ* W., butterfly.

ཕྱེད་ *pyed* I. half; *pyed-dan-nyis* ('which with an additional  $\frac{1}{2}$  would be = 2') one and a half etc.; *brgya-prág pyed-dan-nyim*, two hundred and fifty; \**yán-čé C.*, \**yán-ped, ped-di(san) ped, pé-l-yán-pel* W. one fourth, a quarter; *yán-pyed* one eighth (little used); *mi-pyed* half a man, also used for woman *Pth.* (n.f.); *zla-pyed* v *zla-ba*; *zla-ba-pyed-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs.*, *pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *di nán-na nai pyéd-ma* *zig kyan yód-de*, as I have still a partner in this business; *pyed-krún*, half a *skyl-krún* (q. v.), drawing in one leg, and stretching out the other *Gl.*; *pyed-glin*, peninsula; *pyed-brgyad* = *pyed-dan-brgyad* hence sbst.: half a rupee, =  $7\frac{1}{2}$  points on the gold-steel-yard *C.*

II. v. *byed-pa*.

ཕྱེན་ *pyen* (vulg. *pien*), wind, flatulence *Med.*; *ytón-ba*, to let go a wind; *pyen ñor son*, a wind has escaped (me etc.); *pyen-dhugs Cs.*, id.; *pyen-dri*, a low, soft wind. ཕྱེད་ཅེ་ *pyo-pyo*, \**čó-čó zér-urá*\*, to set on or at (to set a dog at a person) *C.*

ཕྱེ་མ་ *pyogs* I. side, direction; *pyogs gan-nas* from whence? *pyogs der*, there, thither, in that direction; *yul dei pyogs-su* or *-la* *son*, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyogs-su Wdn.* towards the nape of the neck; *pyogs yéig-tu* or *-la* towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for

at the same time, at once; *kyim-pai pyogs-su byin-pas*, hestowing on lay-men *Dzl.*; *čos pyogs-su ytón-ba* to spend for pious purposes *Mil.*; in the same manner: *dgo-bas pyogs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyogs-su ñi-lébs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-pyogs-su*, there with you, *di-pyogs-su*, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bži*, the four points of the compass; *pyogs bžir*, round about, in all directions; c.g. round (a person or place); *pyogs bži-nas*, from all sides; frequently also *pyogs bču*, the ten points of the compass are spoken of, which are the following: *šar, šar-lhó, lho, lho-nub, nub, nub-byán, byan, byan-šar, steñ* and *og-pyogs* (Zenith and Nadir); *pyogs-skyón*, *pyogs-skyón-rgyal-po, tha čén-po pyogs-skyón-ba bču* similar to *zig-tén-skyon* (v. *skyón-ba*), yet ten in number; *rgya-gár-gyi šar-pyogs-na*, to the east of India; *rgya-gár šar-pyogs-pa-rnams*, the eastern Indians.

— 3. *sa-pyogs*, country, region, neighbourhood, part, *ñben-pai sa-pyogs*, lonely region, solitary part; *jigs pai sa-pyogs*, an unsafe country; *yul-pyogs* id., *nai sa-pyogs-na* in my country *Mil.*, *C.* — 4. part, party, also *pyogs-ris*; *žán-la pyogs gyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs(ris) byéd-pa* c.genit. W., \**čog(rí) čó-čé*\*, *pyogs džen-pa Tar.*, *pyogs tam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyogs-ča Mil.*, *pyogs-lhun Lex.*, prob. also *pyogs-žen Tar.* 184, 22, partial, interested; *pyogs-čai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsün-pa* similar *Wdn.*, *Tar.*; *pyogs-mtun - du Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *ráñ-pyogs* one's own party, *žán-pyogs* the other or opposite party; *ymén-pyogs* friends, *dgrá-pyogs* enemies; *ñkár-pyogs* the

the well-disposed, esp. the good spirits, *ndg-pyogs*, *adig-can-gyi pyogs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: \**Ka-sa-stön-čogs*\* *Ld.*, last autumn.

ཕྱགས་པ་ *pyogs-pa* I. vb. to turn vb. n., *čö-la* to turn to religion *Schr.*; *pyir pyogs-pa* to turn one's self back, to turn aside (*Schr.* *pyir pyogs-par byed-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. *či-kar pyogs-pa* turned to dying — near dying? *kör-ba-la rgyab-kyls pyogs-pa*, to turn one's back to the orb of transmigration; *miön-du pyogs-pa*, 1. to be visible, to be evident, to be exposed to view (?), *lho-ñoe-su miön-du pyogs-pai bräg-las byün-ba* growing on a surface rock on the south-side *Sambh.*; *don de miön-du pyogs-par byä-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. to be openly or evidently attached to, to adhere to (?) *rgyüd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཕྱོད་པ་ *pyod-pa* Cs. progress, *pyod čö-ba*, great progress; *Lex.*: *sa-pyod-čö* v. *čod*.

ཕྱོར་ *pyor* *Mil.*, prob. for *mčor*.

ཕྱ་ *pra*, *pra*, ornament (?), jewel (?) *pra rgyag-pa*, *rgyab-pa*, *göd-pa*, *döbs-pa*, *Sch.* also *pras sprä-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rä-gai pra btäb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-čén sna-tšogs-kyls pra bköd-pa* *Mil.*; *pra-tšöm* border, trimming, *Lex.*

ཕྱ་རྒྱལ་ *pra-rgyas* *Was.* (241) = *bäg-la nyäl-ba*, vanities, i.e. passions, errors, erroneous notions.

ཕྱ་རྒྱལ་པ་ *pra-dög* v. *pirag-dög*.

ཕྱ་པ་ *prä-ba* 1. v. *pra-ba*. — 2. *Lt.* a disease of children. — 3. adj., gen. *prä-mo* (Cs. also *bo*) thin, fine, minute, opp. to *šööm-po* q.v., *šbrul prä-mo zig* *Tar.*; in a general

sense, little, small, *séms-can prä-mo-rndms*; *nd-pra-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rdäm-rtoq prä-mo* slight scruples, *Mil.*; *rdzun prä-mo*, a little lie, a fib, *Thgy.*; \**fd-mo-ne tön-wa, läb-pa*\*, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *prä-tib* *Lex.*, fine and exact; *šin-tu prä-ba*, in reference to the doctrine of Buddha, implying prob. its subtilities. Cf. *iran*.

ཕྱ་མ་ *prä-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and col.; *prä-ma byed-pa* *Dzl.*, *smrä-ba* Cs., *jüg-pa* *B.* and *C.*, \**čö-čö*\* *W.*, resp. (when referring to a person of higher rank) *yröl-ba, žü-ba*, to calumniate, slander, vilify, blacken; *prä-ma-mkan* Cs. calumniator, slanderer.

ཕྱ་མེན་ *pra-mén*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mi-dgos-pai pra-mén-gyi nan-snägs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzá-ki* (for *dzo-gi*, འཇིགས་པ་) id.

ཕྱ་མོ་ *prä-mo*, v. *prä-ba*; ཕྱ་མེན་པ་ *pra-dags*, v. *prä-ba*.

ཕྱག་ *pirag* provinc. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *pirag-tu* = *bär-du* *Thgy.*; a hollow, ravine, defile; *smín-präg* v. *smín-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *as*: *bču-präg* a decade, *brgya-präg* a hundred (century), *stön-präg* a thousand (chiliad), *brgya-präg* *řcig*, *brgya-präg bču*; *stön-präg bži-bču-zig*, a number of forty thousand *Dzl.*; *bdun-präg*, ἑβδομας, week (recognized as a measure of time, but in common life not much in use).

ཕྱག་པ་ *pirag-pa*, 1. sbst., resp. *sku-ji-řag* shoulder, *pirag-pa-la gel-ba* *Glr.*, *tögs-pa* *Sambh.* to load on one's shoulder; *grögs-poi pirag-pa-la džeg-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *pirag-pu ynyis-kyls ša* *Dzl.*, *pirag-gón*

*Lt. id.* — 2. vb., also *prág-pa*, to envy, to grudge, *Cs.*; *prag-dog*, *pra-dog*, the envy, *prag-dog skye* envy is stirring within me, I envy, frq.; *prag-dog-can*, envious, grudging, jealous *Lth.*

པྱ་ཀྱ་པྱ་, v. *prān*.

པྱ་ཀྱ་པྱ་, *prad*, *tsig-prūd*, *prūd-kyi yt-ye*, particle, e.g. *rnān-dbye-prūd* the signs of the cases, *kyi*, *la* etc.

པྱ་ཀྱ་པྱ་ *prād-pa* v. *prād-pa*; *prād-po* for *Krād-po Wāi*.

པྱ་ཀྱ་པྱ་, *prān*, *prān-bu*, (*Tu.* also *prānte*) = *prā-mo*, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: *\*rin f'ēm-bhu t'ē-dhe\** (lit.: *spraul-dé*) having paid, spent a trifle; *\*zū-ba f'ēm-bhu zig\** a small request; *\*f'ēm-bhu cig\** a little bit *C.*; as *sbst.*: 1. part of the body (whether in a general or a more particular sense, I have not been able to ascertain), in medical writings the *prān-bui nad* form a class of their own; *yan-lāg-gi prān yēd-pa Glr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. knives and other small instruments used in surgery *Med.* — 3. *prān-rān* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *prān-la rān-gi* = to me my ..., inst. of: *nā-la nā-rān-gi*. — *prān-tségs*, trifles, minor matters; *dūl-ba prān-tségs-kyi yāi* the minutiae of religious discipline, *Dulva*.

པྱ་ཀྱ་པྱ་ *prān-rtsāg*, *prān-ne-rtsug-tsi* stated to be = *pyin-ci-lōg Ld.*

པྱ་ཀྱ་པྱ་ *prān-tségs* v. *prān-bu* extr.

པྱ་ཀྱ་པྱ་ v. *prāl-ba*; པྱ་ཀྱ་པྱ་ v. *prī-ba* v. *prī-ba*; པྱ་ཀྱ་པྱ་ v. *prīd* v. *sbrul-pa*.

པྱ་ཀྱ་པྱ་ *prīn*, *prīn*, news, tidings, intelligence, message, *prīn bzān-po*, good tidings, favourable accounts; *prīn-bkur-mkan*, messenger, vulgo; *prīn skūr-ba*, *sprīn-ba* to send word, information, *kyār-ba*, to bring tidings, intelligence; *sprōd-pa*, *prōd-pa* to deliver; *snrū-bu*, *rjōl-pu*, *hyēl-pa* to report, to de-

liver messages orally; to superiors: *yōl-ba*, *zū-ba*; to inferiors: *sgō-ba*, *yān-bu*; *kō-bōi prīn yān dē-la byōs zig* deliver a message to him also from me *Dzl.*; *prīn-ytam* message, report *Cs.*; *prīn-pa* messenger; news-monger *Cs.*; *prīn-bzān* gospel *Chr. Prot.*; *prīn-yig* letter, epistle; *prīn-lān* answer to a message. — *prīn-lās* (*W.* *\*cag-lās*) 1. resp. for *las* labour, business; deed, work, frq.; *rāb-tu-yndā-pai prīn-las mādā* (the Buddhas) performed the work of consecrating *Glr.*; *prīn-lās mām bāi* the same as *zī-rgyas-dbañ-drāg-gi prīn-lās Glr.*, v. explanation under *zī-ba*; *prīn-lās zōl-ba*, *prīn-bōl byēd-pa* codpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Glr.* and elsewh. — 2. po. for *prīn-lās-pa* commissary *Glr.*, where Avalokitesvara is called *prīn-lās* of all Buddhas. — 3. efficiency, power *Mil.*

*prū-gu* v. *prug*.

པྱ་ཀྱ་པྱ་ *prū-ba*, *prū-ba* = *kōg-ma* earthen pot, pan, stew-pan.

པྱ་ཀྱ་པྱ་ *prū-ma*, *prū-ma* 1. uterus, matrix of animals, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. encampment, = *dmag-egār Lex.*

པྱ་ཀྱ་པྱ་ *prug* 1. in compounds for *prug-gu*, པྱ་ཀྱ་པྱ་ *prū-gu* child, a young one (of animals); *prug-gu-mo* a little girl *Cs.*; *prug-gu skyēd-pu* to beget children, *yōd-ba* to rear, to bring up (children); *prug-gu skye* a child is born; *ñor* a miscarriage, abortion, takes place; *prug-gui dus* childhood; *dā-prug* orphan; *nāl-prug* bastard; *glān-prug* the young one of an elephant; *sēn-prug* a lion's cub etc.; metaph. of disciples and subalterns: *tsōn-prug* the merchants of a caravan in their relationship to their leader *tsōn-dpōn*. — 2. fine cloth or woollen stuffs *Wis.*, *snam-prug* id., *dbus-prug* woollen goods from *Ū Mil.*

པྱ་ཀྱ་པྱ་ *prugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཐུང་པོ་མོ་ *prud-yzön* v. *yzön-pa*.

ཐུས་ *prum* Lt and S.g.? *prum-rüs* cartilage, gristle.

ཐུས་ཐུས་ *prum-prüm* Sik. = *prum-prum*

ཐུབ་ *preu* Cs. = *prá-mo*.

ཐུང་བ་ *prén-ba* v. *prén-ba*.

ཐུང་ *pred*, *pred*, cross, transverse; across, athwart, obliquely; *pred-du*, col. \**éd-lá*\*, crossways, in a cross direction; *pred-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *prán*); *pred-yén* bolt or bar of a gate; \**éd-la dán-po\**, horizontal W.

ཐུང་བ་ *pró-bo* something like: a child's frock or chemise Ld. (P)

ཐོག་ *prog* etc. v. *pirog*; ཐོག་, ཐོག་ *prob*,

*prol* v. *prob*, *prol*.

ཐོས་ *pros* v. *pró-ba*.

ཐམས་པས་ *phag-pa*, pf. *phags*, 1. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewhere; of rays of light, Dzl. and elsewhere; fig.: to be higher, more elevated, *dei stén-du* (or *de-las*) *dpag-tadd bryad-kri* (or more accurately *kris*) *phags-so* Glr., Pth., (this region) lies by 80 000 miles higher than that *Stg.*; to grow larger, longer, of the apparent lengthening of the teeth when aching W.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king *Srontsanagampo* in his farewell speech says: *Kyed kun phags-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *phags-pa* (Ssk. *आवि*), sublime, exalted, raised above, *pál-las phags-par bzán-ba* a more than ordinary beauty Dzl.; *phán-pas phags-par gyúr* to he far excelled others Dzl.; *Kyid-(par) phags-(pa)*,

distinguished, excellent, glorious, *yül-las Kyad-phags rgya-gar-yul* India, the most glorious country; *nór-sna Kydd-par phags-pa bryyai* *bül-ba* an offering of a hundred of the most costly kinds of jewels Pth.; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *phags-ma*; *phags-pa* 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. *re-phags*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *phags-pai nor bdun* the seven treasures of the saints: *shyin-pa*, *tsül-krim*, *dad-pa* and the like *Mil.* — *phags-(pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *phags-pai skad*, the Sanskrit language *Lex.* — *phag-ryyal* Tar. and elsewhere. — ཐམས་པས་ *Schf.*, town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport C.

ཐམས་པས་ 1. v. *phān* I. — 2. also *phāns*, *dpāns*, *spāns*, height, *phān-du*, *phānsu* in height; *kri-phān* v. *kri*, go-*phān* v. go; *nam-phān*, the height of the heavens *Lex.*, *Mil.*; *dbu-phān* fig. highness, sublimity, *dkon-mčog-gi dbu-phān smad-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Domañ*; *phāns-mto* high Dzl.; *phāns-mto-ba*, *phāns-mton-dmān* relative height Dzl.

ཐམས་པས་ *phān-ba* fut., *phāns-pa* pf. of. *phēn-pa*.

ཐམས་པས་ *phāns-pa* 1. frq. for *phāns-pa* to spare, to save Dzl.; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version ཐོས་པས་; *phāns-méd ytón-soms-lān* liberal, bounteous, without restriction S.g. — 2. Glr. also for *phāns-pa* province.

ཐམས་པས་ *phān* I. v. *phān* (I). — II. *phān-yul* Glr., *phān-po* Huc II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འཇམ་པ་ *jam-pa*, pf. *jam*, opp. to *rgyal-ba* to be beaten, conquered, to come off a loser, to get the worst of, *gyiul(-lus)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *jam-par gyur-ba B.*, *\*jam (lo-ru\*) C.* id.; also with *jam*, as if it were a subst.: *\*jam kur-ru\** *C.* to put up with, to bear a loss, damage, defeat; *jam blañ-ba Glr.*, *Pth.* prob. id.; *jam-par byed-pa* to beat, to defeat, to conquer, *rgyi-rnam jam-par byas* he conquered the Chinese *Glr.*; *ras-pus bön-po čos-kyis jam-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. čos 3.) *Mil.*; *\*jam čug-če* or *käl-če\** *W.* id.; *jam jog son* I have met with a loss, I suffered damage, opp. to *gyul tob son*; *jam-rgyal ma baris-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yiul-jam-pa Mil.*, *\*sems jam-po\** *C.* dejection; *yiul-jam-ma* a low-spirited, dejected woman *Mil.*; *jam-pa Glr.*, *jam-po* the vanquished etc.; *\*jam-pu no-lén cō-čē\** *W.* to give in, to ask pardon; *mi-jam* 1. invincible. 2. a man's name. 3. *mi-jam ngön-po Zam.*, also *mi-jam čos-kyi rje* is stated to be = *jam-dbyiñs*.

འཇམ་ *jam* *Cs.* in compounds: board, *gyo-jam* board or leaf of a door.

འཇམ་པ་ *jam-pa* I. subst. v, *jam-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, *\*bar-nān-lu\** *W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa jam*, the pulse is beating; *\*jam tá-čē\** *W.*, to feel one's pulse; *\*nyin-ku jam dug\** his heart is throbbing, palpitating; *\*jam-ra rag\** I have heart-throbbing (v. *rag*); *jam-jiro čad* v. *jam-ro-ba 2*; *sá-la jam-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *jam-gyis jam-ba* *Lex.* prob. the same as *jam-ba*. — 2. *Cs.* to be raised, elevated, promoted, advanced. *འཇམ་མ་ jam-ma*, *Sch.* 'double, manifold'; *bryga-jam-ma*, *Sch.* 'more than hundred'.

འཇམ་པ་ *jam-pa Cs.*, incision, indentation, notch.

འཇམ་པ་ *jam-pa*, pf. *jam* *Sch.* = *big(s)-pa*.

འཇམ་པ་ *jam-ba Ts.* = *jam-ba*, to fly.

འཇམ་པ་ *jam-pa Sch.* = *big(s)-pa (?)*.

འཇམ་པ་ *jam-ba*, pf. *jam*, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to *tsen-ba*) *Glr.* and elsewhere; *bód-yul jam-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul jam-bai jam-gón*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr.* *Schl.* 21, b; *ngar-gyis rgyi-yul jam-bar byas-pa-rnam dran-nus*, remembering the calamities brought on China by *Mgar Glr.*; *jam-bar gyur-ba B.*, *\*jam-du (lo-ru\*) C.*, *\*jam čü-čē\** *W.*, to be ruined, to perish, *jam-bar byed-pa B.*, *jam-lu sbyor-ba Mil.*, prob. also *ytón-ba*, *jam-pa* to ruin, to undo *Pth.*; *ram-jam* having been reduced by one's own fault; *jam-ukrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewhere; *jam-yzi* cause, occasion of decay *Mil.*

འཇམ་པ་ *jam-pa* to lay aside, to put away, to separate, = *bud-pa Cs. (?)*, *dag-pa jam-pa*, to clear, to part the flour from the bran, to sieve *Sch. (?)*

འཇམ་པ་ *jam-pa* = *bub-pa* to cover with a roof *Sch. (?)*

འཇམ་པ་ *jam-ba*, pf. *jam*, 1. to fly; *jam-gyis jam-ba Lex.*, prob. id.; cf. *par-ba*. — 2. to wrap up, envelop, muffle up; *Dzl.* 225, 10: *rin-po-čē gós-kyi mīā-mar* the gem into the skirt of the coat, and likewise *Dzl.* 225, 13 read: *gós-mtar jam-te*, inst. of *byün-ste*; *myo gós-kyis Mil.* (col. not used). — 3. = *mayed-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཇམ་པ་ (ཡིག) *jam-pa (yig)* prefix, *de soys da-yig jam-pul-can*, these and others have *d* with the prefix *y*: *bás-jul-kao* words beginning with *k* with the prefix *b*; *bá-gis jam-bai sta*, viz. *bala*...; *das-jam-méi* these receive no *d* as prefix; *sa-*

*ra-lā-rnams* རྒྱུ་ལ་འཇུག་བ་ *ni* the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyari-* རྒྱུ་ལ་ words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-* tags are reckoned), preceded by a prefix; *brtsags-* རྒྱུ་ལ་, words beginning with two consonants and a prefix e.g. *beku* Gram.

འཇུག་བ་ རྒྱུ་ལ་ I. v. the preceding article.

— II. vb. 1. = *bul-ba*, to give. — 2. to push, to jostle; *\*bul-tug gyāb-čē\**, to push with the fist, with the trunk, (of elephants) etc., *W.*; *grū-moi* རྒྱུ་ལ་-ར་དག་ཅིག་ བྱེད་པ་, to jostle with the elbow *Mil.*; vulgo *\*bul-dag* or *tag* *W.*, *\*bul-tug* *C.*

འཇུག་བ་ རྒྱུ་ལ་ v. *geg*.

འཇུག་བ་ རྒྱུ་ལ་ pf. *pañs*, fut. (and frq. for the pres.) *pañ*, imp. *pañ*, *pañs*, 1. to throw, to cast, to fling; *nām-mka-la* into the air *Dzl.*; *kōr-bar*, to throw into the orb of transmigration *Mil.*; *dmyāl-bar*, to cast into hell *Thgy.*; *\*ka pān - čē\**, to shovel snow (out of the road, from the roof); *\*pān-te bōr-ra tsig-te bōr\** am I to throw down the wood, or pile it up? *W.*; *\*pu pān - čē\** to cast the hair *W.*; hence *pañ*, spindle, and *pañ-siñ*, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, *mda*, an arrow, *ṛān-la*, at another *Dzl.*; *pañ-duñ* dart, javelin *Stg.*; to shoot, *pañ-mi des-pa*, *W.* *\*pañ-mi-des-kan\**, one that does not know how to shoot. — 3. *Sch.* *pañ-pa btañ-ba* 'to intend, to have a mind, to think upon, to consider', (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འཇུག་བ་ རྒྱུ་ལ་ I. vb. pf. *pel* (ཐེལ་) vb. n. to *spēl-ba*, opp. to *grīb-pa*, 1. to increase, augment, multiply, enlarge, frq.; *\*num lan nyi-la taam pel\** how many are two times three? *W.*; *pel-grīb-kyi dbūñ-gis* in consequence of the increase and decrease *Gram.*; *pel-grīb-nāid*, prob. diseases arising from an excess or deficiency of humours *Wñi.* — 2. to improve, to grow better,

*bsam-ṭān* or *tug-dām* རྒྱུ་ལ་ རྒྱུ་ལ་ in meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also *pēl-ka*, 1. increase. 2. development *S.g.*

འཇུག་བ་ རྒྱུ་ལ་ pf. and imp. *pos*, prop. intrans. to *spō-ba*, = *ynas-spō-ba*; 1. to change place, shift, migrate frq.; *myur-du* རྒྱུ་ལ་-འིག་, go speedily elsewhere! *Dzl.*; in a more general sense to change, *pō-mēl* *bde-ba* changeless happiness; in a similar sense *pō-gyur-mēd-pai* *mal-byōr* *Mil.*; yet frq. also vb. n.: *Kū-bu yañ pō yañ pō byā* *ñiñ* pouring off the gravy again and again *Pth.*; very frq. *tse pō-ba*, *čī-pō-ba*, *ñi-pō-ba*, to exchange life, to die, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *čī-ñiñ pō-ba*; *čī-pō-ba* *dēbs-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* to fall out, to shed, of wheat and corn in general.

འཇུག་བ་ རྒྱུ་ལ་ pf. and secondary form *pog*, to hit, strike, touch, befall, meet, *miār-bai dris* *pog-pu* *tams-čād* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: *od-zēr*, *grīb-ma mi-la* *pog*, a ray of light, a shadow falls upon that man *Glr.* frq.; *kō-la nad*, *tsād-pa*, *čād-pa* *pog*, disease, heat, punishment etc. has befallen him; *ṛa-pog-mkan* an epileptic person *W.*, *C.*; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

འཇུག་བ་ རྒྱུ་ལ་ Cs. archery, *pōñ-sa* archery ground, *pōñ-mkan* archer, *pōñ-skyén* good, skilful archer *Dzl.*

འཇུག་བ་ རྒྱུ་ལ་ Cs. buttocks; *pōñs* sitting-part, posterior *Lt.*, *Wñi.*; *pōñ-la skyōn-pa* *Sch.* 'the riding of two persons on one horse'.

འཇུག་བ་ རྒྱུ་ལ་ 1. vb., pf. *pōñs* or *pōñs*, to be poor, indigent; *pōñs-par* *bzūg-pa* to let (another) pine in poverty *Thgy.*; with instrum. to be deprived of, to lose, *rgyāl-po sraḍ-kyis* *pōñs-nas* the king having lost his son *Pth.* — 2. also *pōñs-pa*, sbst. poverty,

འཕྲོང་བ་ *pyod-pa*འཕྲོང་བ་ *pyod-pa*

and adj. poor, v. *phóns-pa*; perh. also dejected, disheartened.

འཕྲོང་བ་ *pyod-pa* = *pyod-pa*, *Cs.*; འཕྲོང་བ་ *pyon-po* = *pyon-po*; འཕྲོང་བ་ *pyob-pa* = *bebs-pa* Sch.

འཕྲུབ་ *pya-ba*, pf. *pyas*, acc. to *Lex.* = *smód-pa* to blame, censure, chide; the context however, in which the word occurs, seems to suggest the meaning: to scoff, to deride, (Sch.) e.g. *Dzl.* 222, 13. ལེལ་, 7. 220, 15; also *Pth.* mis. *pya-ru* ལོའི་, people will laugh at you.

འཕྲུག་པ་ *pyag-pa*, pf. *pyags* or *pyag†* to sweep, to clean *Lex.*, *Pth.*; cf. *pyag-dar*.

འཕྲུང་བ་ *pyuñ-ba*, pf. *pyañs*, vb. n. to dpyañ-ba, to hang down, *dar sion-poi ge-da pyañ-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mču tñr-du pyañ-ba* the lower lip hanging down, as a sign of death *S.g.*; to cling to a person, from love etc.; *rje-btsún-gyi skú-la Mil.*, to the Reverend's person (or body?); *jú-zñi pyañ-ba* to cling to, to take a firm hold of *Thgy.* — *pyañ-tág* plumb-line, sounding-line *C.* also *dpyañ-tag*. — *\*ñán-kem-pa\** rope-dancer, esp. at the festivities of new-year *C.*

འཕྲུང་མེས་ཀྱི་ལྷ་གྲུག་ *pyañ-mo-nyug-or-yug* Sch., singular, strange.

འཕྲུད་ *pyad* Sch. = *pyad*.

འཕྲུག་པ་ *pyán-pa* *Lex.* = *yán-pa* to ramble, to range, roam about, wander, stray from; *pyán-te gró-ba Dzl.* 250, 4.

འཕྲུག་པ་ *pyár-ka* Sch., blame, affront, disgrace.

འཕྲུར་བ་ *pyár-ba*, imp. *pyor* and *pyor* 1. to raise, to lift up; *prú-gu nám-mka-la Glr.* to lift the infant up to heaven; to hold aloft, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *adig-mdzab* to raise the finger *Mil.*; *rál-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: to fan, to sift, to winnow. — 2. to hoist, a flag, frq.; *pyar-dar* or *dar-pyár*, a flag; in a

general sense: to hang up, so esp. *W.* *\*ñár-la\** (*Lad.* *\*ñás-la\** for *ñár-la*), *\*bór-ñé\** id.; *\*ñár-lu tán-ñé\** to hang a man; *ñár-ñiñ* gallows; occasionally too: to cling or stick to an object. — 3. *Cs.* to show, to represent, to excite, to waken; *pyar-pyen*, engaging, winning behaviour (= *joy-agégs*), *pyár-ba byéd-pa* to assume an alluring attitude; *pyár-ka-tan*, tempting, graceful, charming.

འཕྲུབ་ *pyi-ba* I. subst. marmot, *pyi-ba*. — II. vb. pf. *pyis*, *pyis* 1. to be late, to be belated, to come too late; *gál-te pyis-na*, if I come too late *Dzl.*; *da kyod tñi pyis-pa yin* you come just a little too late *Pth.*; *pyi-mo* v. *pyi* II. — 2. also *pyid-pa* to wipe, to blot out, *mig* to wipe the eyes *Pth.*; *mñi-ma* the tears *Glr.*; to pull out, *spu* the hair *W.*; to tear out, *rñig-pa* the testicles *Sch.*; *pyi-rás* *Cs.*, wiper, wiping-clout, duster; *lig-pyi* *Cs.*, towel, v. *pyi* II.

འཕྲུག་པ་ *pyig-pa*, Sch. to blind, better *pyig-pa*.

འཕྲུད་པ་ *pyid-pa* v. *pyi-ba*.

འཕྲུབ་ *pyil-ba* for *kyil-ba* to wind, to twist, (the hair) *Wñi*.

འཕྲུག་(ས་)པ་ *pyug(s)-pa*, rarely *ñug-pa* to be mistaken, also *W.*; to mis, *lam*, the road *Lex.*; *ñu-tód*, to mistake the hour *Pth.*

འཕྲུར་བ་ *pyúr-ba* 1. to mount, to rise up, of smoke; to overflow; inundate, of rivers and lakes *Lex.* — 2. Sch. to heap up, to accumulate? v. *pyúr-bu*.

འཕྲུབ་ *pyé-ba*, pf. *pyes*, to crawl, to creep, like snakes; esp. *lto-pye*, 'belly-creeper', snake, serpent; *pyé-ba ñen-po*, མཐོན་པ་, name of a demon; *pyé-bo*, fem. mo cripple *Lex.* = *rkañ-med*.

འཕྲུག་ *pyen* *Mil.* = *pyen*, wind, *yon-ba*, to let go a wind.

འཕྲུབ་ *pyo-ba* pf. *pyos* 1. to swim, of fishes, *Mil.* — 2. to soar, to float, in the air *Thgy.* — 3. to flow, heave, swell, of fluids *Mñg.*; *pyo-dar-ba* Sch., to undulate. — 4. to range, roam about, gambol, *rñe-zñi pyo-ba*, of deer *Mil.*; *ri-la pyo*

*dgu*, po. the wild animals of the field *Sch.*  
— 5. *myin རྟོན་པ་* *Sch.*, 'the heart is swelling, courage is rising'; however *des-pa རྟོན་པ་* *Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems རྟོན་པ་* *Lt.*?

འཕྲིང་བ་ རྟོན་པ་ *Lt.* perh. = *ཡྱུ་འཕྲིང་བ་*;  
occasionally, like *ཡྱུ་འཕྲིང་བ་* used  
in corr. for *mčóns-pa*.

འཕྲིང་སྒྲུབ་ རྟོན་པ་ *Sch.*, pride, haughtiness, insolence.

འཕྲིང་སྒྲུབ་ རྟོན་པ་, harlot, prostitute, *byéd-pa*, to whore, to fornicate *Lex.*

འཕྲིང་བ་ རྟོན་པ་, v. *ཡྱུ་འཕྲིང་བ་*, also for *ཅོ་འཕྲིང་བ་*; *ཡྱུ་འཕྲིང་བ་* for *mčór-po*, hence *ཡྱུ་འཕྲིང་བ་* *Sch.* dandy, fop.

འཕྲིང་སྒྲུབ་ རྟོན་པ་ *Sch.*, purchase-price of a bride.

འཕྲིང་བ་ *ཡྱུ་འཕྲིང་བ་* I. vb., also *ཡྱུ་འཕྲིང་བ་*, pf. *ཡྱུ་འཕྲིང་བ་*,  
to kick, to jerk, to strike with the foot,  
*ཡྱུ་འཕྲིང་བ་* a stroke or kick with the foot,  
*byéd-pa* to kick about with the feet, in a  
paroxysm of pain or anguish, *Pth.*; \**ཁ་ཕྱེད་གྲུབ་པ་*\*, to give one a kick. — II.  
— *ཡྱུ་འཕྲིང་བ་*, *ཡྱུ་འཕྲིང་བ་*.

འཕྲིང་, འཕྲིང་པ་ *ཡྱུ་འཕྲིང་པ་*, to envy,  
grudge, v. *ཡྱུ་འཕྲིང་པ་*.

འཕྲིང་, འཕྲིང་ *ཡྱུ་འཕྲིང་*, *ཡྱུ་འཕྲིང་*, *ཡྱུ་འཕྲིང་*, a foot-  
path along a narrow ledge on  
the side of a precipitous wall of rock (འཕྲིང་  
'a defile or narrow pass' *Sch.*), frq.; *bar-*  
*doi ཡྱུ་འཕྲིང་* the road of the abyss of the *bar-*  
*do*, (as with us: the valley of death) frq.  
*Thgr.*; *bdar-doi ཡྱུ་འཕྲིང་*-*sgrol*, prob. a prayer  
for deliverance from that abyss *Thgr.*

འཕྲིང་འཕྲིང་པ་ *ཡྱུ་འཕྲིང་པ་* *Sch.* something  
hanging down.

འཕྲིང་བ་ *ཡྱུ་འཕྲིང་བ་* pf. and fut. *ཡྱུ་འཕྲིང་བ་* to meet  
together; *dan* to meet with, to fall  
in with, to find; *de dan ཡྱུ་འཕྲིང་བ་*, you shall  
see him *Dzl.*; *de ni na dan ཡྱུ་འཕྲིང་བ་* *mi tub*,  
him I cannot admit *Dzl.*; *bdag dan ཡྱུ་འཕྲིང་བ་*  
*par dog cig*, come to see me *Dzl.*; *snar na*  
*dan ཡྱུ་འཕྲིང་བ་* *og-tu* not until they have  
met me (sensu obsceno) *Dzl.*; *byis-pai ro*  
*big dan ཡྱུ་འཕྲིང་བ་* he found the dead body  
of an infant *Dzl.*; *ཡྱུ་འཕྲིང་བ་* *Sch.*, inter-  
secting line of two plains, corner, angle.

འཕྲིང་བ་ *ཡྱུ་འཕྲིང་བ་* = *ཡྱུ་འཕྲིང་བ་* and *ཡྱུ་འཕྲིང་བ་*  
*pa*; *ཡྱུ་འཕྲིང་བ་* *pa* to flutter, of a  
bird wounded by a shot.

འཕྲིང་, འཕྲིང་ *ཡྱུ་འཕྲིང་*, *ཡྱུ་འཕྲིང་*, prob. to be re-  
garded as a sbst., like *drun*,  
*mdun*, *snia* etc., expressing immediate near-  
ness; 1. in reference to space, but seldom,  
as for instance *ཡྱུ་འཕྲིང་བ་* *Kyi Krid-de*, having  
a dog near at hand *Glr.*; gen. 2. with re-  
spect to time: *ཡྱུ་འཕྲིང་བ་* *pa*, what is going  
to happen immediately and at a later period,  
presence and futurity; *ཡྱུ་འཕྲིང་བ་* *gal-*  
*rkyen tama-dd sel-bar byed Glr.* to avert  
immediate and subsequent disasters; *ཡྱུ་འཕྲིང་བ་*  
*gan-la bzai* that is good both for the  
nearest and the more distant future; *ཡྱུ་འཕྲིང་བ་*  
*dan yun-du* now and for, a long time to  
come; *ཡྱུ་འཕྲིང་བ་* *dog-med-par* without hav-  
ing gathered or laid up any thing for daily  
use *Mil.*; *ཡྱུ་འཕྲིང་བ་* *dog-tugs nan-pa* a  
poor temporary dwelling, or also: a com-  
mon, ordinary dwelling, v. no. 3; *ཡྱུ་འཕྲིང་བ་*  
*da zhan ma rnyed-de* as at the moment he  
was not able to procure any other meat  
*Dzl.*; *ཡྱུ་འཕྲིང་བ་* *slab yon Mil.* I shall come  
immediately; *ཡྱུ་འཕྲིང་བ་* *dog-pai yo-byad*  
the things necessary for daily use *Dzl.*;  
*ཡྱུ་འཕྲིང་བ་* *byor-ba ma yin* that is not to  
be had at a moment's bidding *Dzl.*; also  
postp. c.g.: *dei ཡྱུ་འཕྲིང་བ་* *pan* that will help  
the moment directly after it; more frq. after  
verbal roots = *ma-tag-tu*: *jebs-ཡྱུ་འཕྲིང་བ་* as soon  
as he had arrived *Mil.*; *smras-ཡྱུ་འཕྲིང་བ་* as soon  
as it has been spoken *S.g.*; *skyes-ཡྱུ་འཕྲིང་བ་* im-  
mediately after birth *Lt.*; in compounds:  
*ཡྱུ་འཕྲིང་བ་*, *ཡྱུ་འཕྲིང་བ་*, *ཡྱུ་འཕྲིང་བ་* cf. above;  
*ཡྱུ་འཕྲིང་བ་* finished, ready, prepared, in pro-  
per case, (vulgo, esp. in *W.*, a word much  
used) \**ཁ་ཕྱེད་ཅོ་ཅོ་* to prepare, to get  
ready. — 3. fig., common, ordinary, of daily  
occurrence, common-place, *ཡྱུ་འཕྲིང་བ་* *B.*, (.,  
(*W.* "pül-kad") common dialect; *zes ཡྱུ་འཕྲིང་བ་*  
*skad - la snan* so you may hear it in the  
language of the common people, *Gram.*,  
*Wdi.*

འཕྲིང་བ་ *ཡྱུ་འཕྲིང་བ་*, pf. *ཡྱུ་འཕྲིང་བ་*, fut. *ཡྱུ་འཕྲིང་བ་*, imp.  
*ཡྱུ་འཕྲིང་བ་*, vb.n. to *ཡྱུ་འཕྲིང་བ་*, to separate,  
to part, \**ཁ་ཕྱེད་ཅོ་ཅོ་*, id., C.; *dan* from;



*rtags dan ṅral* he deprived them of their insignia *Glr.*; *srog dan ṅrāl-ba* to put to death, to inflict capital punishment *Glr.*; *zūg-tu ṅrāl-ba* to cut into quarters (cattle) *Mil.*; *lū-bu ṅrāl-ba* to cut open, to rip up the belly *Tar.*; *dbrāl-bar dka* difficult to part, hard to be kept asunder *Lec.*

**འབྲས་པ་** *ṅras-pa* 1. pf. of *ṅra-ba*; as subst. stroke, blow, kick with the foot, *Cs.*; *rkan-ṅras*, id.; *rtas-ṅras rgyag-pa*, the kicking of a horse; *lag-ṅras*, a blow with the hand, *Cs.*; *ṅči-ṅras Lezz.*, *ṅi-ṅras* vulg. (*W. \*ṅin-fās* or *fē*), the kicking, struggling, moving in convulsions, of a dying man or animal, agony. (*Sch. ṅras*, to lie on one's side?). — 2. instrum. of *ṅpra*, *Sch.*: *ṅras spras-pa*.

**འབྲི་བ་** *ṅri-ba* pf. and imp. *ṅri(s)*, fut. *dbri*, vb. a. to *ṅbri-ba*, to lessen, diminish; to take away from, *\*Ka fī-tē* to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *tig-ro ṅri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*tig-rō* = cipher six) *Wdk.*

**འབྲིག་པ་** *ṅrig-pa* 1. to struggle, flutter, *Cs.*; to throb, pulsate, *Lt.* — 2. *Sch.* to desire, covet, demand. — 3. *Sch.* to be suspected. — 4. error? *Sch.*: *ṅrig-lān*, erroneous, mistaken, faulty, incorrect.

**འབྲིན་** *ṅrin* v. *ṅrin*; *ṅrin-pa* to inform *Cs.*

**འབྲུ་བ་** *ṅrū-ba*, **འབྲུས་** *ṅrū-ma* v. *ṅrū-ba* etc.

**འབྲུག་པ་** *ṅrüg-pa*, pf. *ṅrugs*, to scratch one's self, *ṅrugs-na* *Lt.* if one scratches; *ca-ṅrüg byed* he scratches himself on account of an itching *Med.*

**འབྲུགས་** *ṅrugs* *S.O.*, perh. = *ṅrug* II.

**འབྲུལ་** *ṅrul*, jugglery, magical deception, the abstract noun to *sprul-ba*, q.v.; *ṅrul-ṅe-ba* great in magic power *Glr.*; *ṅrul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *ṅrul-gñi kon-jo* the enchantress *Kon-jo* *Glr.*; *ṅrul-gyispyan-gyis* with a magic eye, by means of ma-

gical vision *Dzl.*; *ṅi-rol ṅnōn-pai ṅrul dan ldan-pa* possessing magic power for subduing an enemy *Sambh.*; *ṅnām(-par) ṅrūl(-ba)*, *ṅo-ṅrūl*, *rdzu-ṅrūl*, frq.; *sgyu-ṅrūl* less frq., id.; *ṅig-ṅrūl*, optical deception *Cs.* — *ṅrūl-gyi kor-lo*, *ṅrūl-kor*, magic wheel, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Sty.*, an electrifying machine and the like. *ṅrūl-dgai lha*, *dga-bzi-ṅrūl-gyi lha*, *ṅzan-dga-ṅrūl-dban-byed-kyi lha*, the names of various regions that are residences of gods. *ṅrūl-snān* 1. delusion, mockery. 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sron-btsan-agum-po's*.

**འབྲུལ་ཐུར་** *ṅrul-thur* *S.g.* seems to be catheter.

**འབྲུལ་བ་** *ṅrūl-ba*, 1. by its form intrs. to *sprul-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *ṅrūl* in *ṅnām-par ṅrūl-ba* (v. under *ṅrūl*), e.g. *ṅnām-par ṅrūl-ba dū-ma*, many transformations, magic tricks, for which *ṅnām-ṅrūl* gen. is used. — 2. to be mistaken, to err, to make blunders *Mil.*, better *ṅrūl-ba*. — 3. to separate, part, discriminate, the good from the bad, truth from falsehood *Ld.* (= *ṅrūl-ba?* like *drūn-po* and *drān-po*).

**འབྲེ་བ་** *ṅre-ba* pf. *ṅres* *Cs.*, *ṅre byéd-pa* *Sch.*, to incline, to lean against; to put down, to lay down; *Dzl. 2v. 12*, where however the context is not perfectly clear.

**འབྲེང་(བ)**, **ཐྲེང་(བ)** *ṅren(-ba)*, *ṅren(-ba)* subst. col. *W. \*ṅān-nā*, *Ü: \*ṅān*) *Ssk. माला*, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. *mā-tog-gi ṅrēn-ba* *Glr.* a wreath, garland of flowers; *ṅren-ba dmar-po* a wreath of red flowers *Wdk.*; *gañs-ris* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *ñin-rtai ṅren-ba rim-pa* *bdun* 7 circles of chariots *Pth.*; *yig-ṅren* a line of letters; *ṅrēn-ba dōga-pa* to bind a wreath; *ṅren-ākūḍ*, *ṅren-tāg* the string or cord of the wreath; *ṅren-rdōg* bead,

འཕྲེན་བ་ *prén-ba*

hence *prén-ba* esp.: a string of beads, **rosary**; *bgrañ-ba prén*, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig-prén* string of pearls, rosary composed of pearls; *nor-bu-prén-ba* of precious stones; also title of a book; fig. *don ma go tsig-gi prén-ba bzun*, they only keep to the string of words, without understanding their import *Mil.*

འཕྲེན་བ་ *prén-ba* vb. n. to love, to be fond of, greatly attached to, with accus.

of the person, *séms-la* and similar supplementary words being generally added; *blá-ma yid-la prén-bai rtags*, *bú-mo séms-la prén-bas Glr.*; *yáb-kyi tugs-la prén-bar gyúr-te*, or *prén-bzin-du* as she was very dear to her father *Gl.*; *ñin-tu prón-ba zig byuñ* an ardent longing for home came over me *Mil. nt.*

(འཕྲེན་) *prén*, sometimes incorr. for *prañ*.

འཕྲེད་ *préd*, v. *préd*. — འཕྲེས་ *pires*, v. *piré-ba*.

འཕྲེབ་ *pró-ba*, pf. *prós*, prop. vb. n. to *spró-ba*, 1. gen. with *las*, from, to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; *sku od-zér pró-ba* a body from which rays of light proceed, a body sending forth light *Gl.*; (*ts.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. to proceed, to go on, continue, and *pro* continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); *\*lab-'to ñin-ghyi ñé-pa' C.*, *Schr.*: the interruption of a conversation by another person; *zig-pro bñad* the process of destruction came to an end *Gl.*; *shyin-pai pro ñad kuañ slón-mo-pai pro ma ñad Pth.* the gifts had come to an end, but not the begging; *par-pro ñad* the pulse no longer beats *Thgr.*; *ños-begyúr-pro-rnams bekyur* the continuations of translating were thrown aside *Gl.*; of the soul: *yód-pro-la mi yon* whilst it is still existing, it does not come forth, i. e. it vanishes imperceptibly, as soon as an attempt is made to find out

its seat and to demonstrate its essence *Mil.*; *pro tñd-pa* to annex the remainder, to append the continuation; *\*'to ñag-pa' C.* to lay the continuation aside; *\*ñol-wa'* to put it off, both expressions implying an interruption of work; *pro lus son* or *las son* a remainder is still left of what has not been used or consumed; *\*di ghañ 'ñi-te'* after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲེག་བ་ *próg-pa*, pf. and imp. *prógs*, fut. *dbrog* 1. to rob, take away; to deprive

of, ccgpar. *nor, gos, rgyál-poi lág-nas rgyál-sa* to deprive the king of his throne *Gl.*; hence *rgyál-sa prógs-pai mi úsurpér Gl.*; *ñad-pas mi mfu-stóbsa próg* the heat deprives a man of his strength *Med.*; yet also: *séms-yid próg-pa* to take another man's heart, to run away with his affections, to captivate him *Gl.*; *próg-byéd*, and also *próg-ma = dbañ-pyug* 1. *इववर* i. e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku-próg*, robbery *Ma.*, *\*ñom-* or *ñom-tóg\**, id., *W.*; *\*ñom-tóg tán-kan\** robber, *\*icañ ñañ ñom-tóg ñé-te\** by violence, *W.* — 2. to make one lose a thing, *bñag-gi glañ prógs* (by his negligence) he has made me lose my ox *Dzl.*; *ñódm-pa próg-tu byuñ* my vow is lost to me, i. e. the meditation I had vowed has been disturbed, thwarted *Gl.*, to deprive a person of his power or place, to overthrow, kings, dignitaries etc. *Stg.*, analogous to *pyo-ba, gul-ba, krugs-pa*. — 3. to remove, do away with, expel, demons *Gl.*

འཕྲེད་ *prón Gl.*, provinc. for *prañ* and *prén*, v. *prén-ba*.

འཕྲེད་བ་ *pród-pa* 1. vb.: pf. *pród*, vb. n. to *spród-pa*, to have been delivered, transmitted, *lág-tu* into the hands of a person, hence *pród-dzñ*, *\*'fod-zñ\** *W.* receipt, quittance; *no* or *nos-pród-pa* to know, perceive, understand; so prob. also *myññi-la yñd-bar ma pród Schr.* — 2. adj. fit, proper, suitable, agreeing with, congenial to, *pró-bar* agreeing with the stomach *Med.*; *mi-pród zas* unwholesome food *Med.*; *mi-pród-pa* also signifies adverse fortune, adversity *C.*;

*kan-pa* ཅ་ *prod de-na* if the question is, whether the house is likely to prosper.

འཕྲོབ་པ་ *prob-pa* Sch. = *prob-pa*, འཕྲོལ་བ་ *prol-ba* Sch. = *prol-ba*.

འཕྲོས་པ་ *pros-pa* v. *pro-ba*; *pros ydān-ba* Schr., *pros-par byed-pa* Sch. to spread, to pour forth, e.g. light, *pros Tar.* 48, 3, acc. to *Schf.*: a detailed work; but *Tar.* 143, 13?



བ *ba* 1. the letter *b*, originally, and in the frontier districts still at the present day, corresponding to the English *b*; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ṣ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *db* v. the Phonetic Table. — 2. num. figure: 15.

བ *ba* I. (also *bā-mo* (s. ?) cow, *dod-jo* *ba* v. *jo-ba*; *ba-kó* cow-leather; *ba-kyé* herd of cows; *ba-glān* v. below; *ba-yctn* urine of a cow; *ba-lét* cow's dung; *ba-ču*, resp. *-čab* = *ba-yctn* (used by hindooizing Tibetans, the cow being sacred to the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prug* calf; *ba-rmig* a cow's hoofs; *ba-rmig-gi* *ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai* *o-ma*; *ba-rdai* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-šé* cow-beef.

II. affix or so-called article, for *pa*, to

substantives the roots of which end with a vowel or with *ṣ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (v. *pa*); in adjectives it is either syn. with *po* (as: *dmār-bai mdañis*, a ruddy complexion), or it denotes 'having' (= ... *po-čan*, as: *ma-dmār-ba* or *sna-dmār-po-čan* having a red-dish trunk), or it is the sign of the verb formed from it (*dmār-ba*, to be red), or of the abstract substantive (*dmār-ba*, redness).

བདཀར *ba-dkar* lime, lime-stone Schr.

བབམ་ *ba-gám*, *S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80, 21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; v. *nyug-pa* 4.

བཤམ་ *bd-ylan* ox, bull; \**ba-lai tsoys*\* *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glan-spyod* appellation for the western part of the globe, v. *ylai*. — 2. for *bál-ylan* *Dzl.*

བཤི *bá-ši*, *Hind.* बारी, a large brass dish.

བཤིག *bá-ti-ka* *Sig.*, a small long-measure, † of a barley-corn.

བཤམ་ *bd-tag* *W.*, also *Sambh.*, 1. root. — 2. stalk of fruit.

བདན *ba-dan* 1. वन, of which the word is a corruption acc. to *Lit.*, an

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.*  
— 2. also *des-rab-rat-grí*, stated to be a kind of dagger, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dám*; I never met with it in *B.* in that sense.

བདམ *ba-dám*, *Pers.*, *Urd.* بادام, from the *Skt.* वातामन, 'windmango' *Shksp.*, almond.

བུ་མུ་ *bá-spu* a little hair, the little hairs of the body, *bá-spu lan* or *ldan*, the little hairs stand up, I shudder, *B.*, *C.*; similarly: *bá-spu ryo Glr.*, *Mil.*; *ba-spu tsam yai med* (I feel no repentance) even as great as a hair *Dzl.*; *bá-spu-dan* hairy, covered with hair, *ba-spu-med* bald; *bá-spui bú-ga* or *Kui* (*-bu*) pores.

བུ་བུ་ *bá-bu* (*Pers.* پاپوش, *pápos*) a soft shoe, *skú-d-pai* knitted shoe, *pín-pai* felt-shoe, but in general they are made of wool or goat's hair.

བུ་བུ་ *ba-bla* (*Ts.* \**bhá-bla*\*) *Med.* arsenic.

བུ་བུ་ག *ba-bog* *W.* clod, lump of earth.

བུ་མེན་ *ba-mén* *Mil.*, *Wdñ.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: buffalo-calf; though in *Sambh. guis-ri-ba-mén* are spoken of.

བུ་མོ་ *bá-mo* hear-frost, *B.* and *col.*; *ba-tsa* (Campbell in Summer's *Phenix* p. 142, 5: *pen-cha*), inferior, impure soda, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the 'want of something better put into the tea; *bá-tsai skyúr-rtsi* *Cs.* muriatic (hydro-chloric) acid.

བུ་ར་མེ་ *bú-ra-na-si*, v. *wá-ra-na-si*.

བུ་ར་ *ba-ru-ra* an astringent medicament *Med.*

བུ་ལ་མ་ *bá-la-ha*, *tsán-tsé bá-la-ha*, n. of a demon, v. *rta-méög*.

བུ་ལ་ *ba-lu = da-li*, various low alpine species of *Rhododendron*.

བུ་ལ་མ་ *bá-la-ka* medicinal plant, belonging to the climbers *Med.*

བུ་ལ་ *bá-da* 1. v. *ba* I. — 2. prob. = *bá-da-ha* a bitter-tasted official plant, acc. to *Wdñ.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བུ་ལ་ *bá-tu*, *W.* a virulent boil, ulcer.

བུ་ལ་ *bá-šo* *Ld.*, *ba-šo-ka* *C.*, raisins.

བུ་ལ་ *bá-so* elephant's tooth, ivory; *bá-so-mkan* worker in ivory.

བག *bag* I. a primary signification of this word seems to be: a narrow space; thus with *Sch.* fig. *bag-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bág-tsam* a little, nor *bág-tsam re* a little money *Mil.*; *bag-ré* *Thgr.*, perh. the same; *dán-ga bág-tsam* *bde* the appetite is growing a little better *Lt.*; *tser-ma bág-tsam yód-pa* having a few prickles *Wdñ.*; *bág-tsam-pa* slight, insignificant, trifling, *sdug-baiül*, a slight misfortune *Thgy.*; *ma-bdè-ba bág-tsam-la bzód-pa mi byéd-pa* *Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: attention, care, caution, relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rá-ro dán-po bág-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Skt.* प्रमाद): careless, heedless, fearless; *mi-bdè-bai* fearless of misfortune *Dzl.*; *dti-lta-bui bag méd-par gyur* I shall be freed from the fear of such things *Dzl.*; fearless, without fear or consideration, without regard to consequences or to the judgment of others etc., *dán-la bag-méd dti-tsam tsün-ba* *Pth.* without shame drinking such great quantities of beer; *mi-dgè-bai las bág-med-par byéd-pa* to sin without fear or restraint *Dzl.*; *dod-ldags-la bág-med-pas* to indulge in sensuality without restraint *Dzl.*; heedlessness with regard to good and evil *Tar.* 4, 22; moral carelessness, indifference, want of principle, *bág-med-la nyd-lba* *C.*, stated to be = *bág-la nyal-ba*, v. *bag* II; of an op-

posite meaning: *bag-yód* (-pa) reverence, fear; shame, often parallel to *nó-tsa*, *dzém-pa*; conscientiousness, almost religious awe; adj. conscientious; *giyód-pa bag-yód-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzól-di* act conscientiously, take care not to commit sin (here = do not kill) *Tur.* 32, 7; *de bag-yod-par j'gir* as he was conscientious (here = chaste) *Tur.* 39, 2; *bag dan lán-pa* id.; *bag dan lán-par mdzól* *Gl.*; *bag-tsa-ba* to be afraid; *bag mi tsa* I am not afraid *Mil.*; sbst. fear, timidity, anxiousness *Mil.*, *Sty.*; *bag-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa* c. la, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yañ-su* (or -*kyis*) *Sch.* ('cura relaxata') without fear, fearlessly, coolly; *bag k'ums - pa* *Sch.* to be afraid; *bag bēbs - pu* to drop, abandon, cast away all fear, *yān-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* 49, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag - tu dōgs - nas* afraid lest they should take fright (another reading: *brōs-su*) *bāgs-kyis* with fear, with awe *Mil.*; *bāgs - kyis byéd-pa* to act carefully, with caution *Dzl.* 27, 15; *ma bags - kyis* without fear, unrestrained *Dzl.* 299, 1 (*Ms.*); with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yod-pa* *Cs.*; *bag-zōn* dread, fear, anxiety *Sch.* —

II. inclination? passion? *bag-la nyāl-ba* *Was.* (241) 'vanities (in Chinese: lullings into security), the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyāl-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čāgs* denotes passion, inclination, propensity, gen. in a bad sense, *las-nān bag-čāgs, nān-pai bag-čāgs*, also occasionally without any addition, id.; *bag-čāgs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tur.* 32, 7 = love, affection; *bag-čāgs bzañ, Mil.* —

III. in compounds also for *bag-j'yé* and *bāg-ma*.

བག་པ་ *bāg-pa* 1. vb. to be afraid, v. *bag* I. — 2. purity? *Cs.*

བག་པོ་ *bāg-po* 1. = *bag-yód* *Cs.* — 2. bridegroom.

བག་ཕྱེ་ *bāg-p'ye* (*W.* \**bāg-j'e*) wheat-flour; *bag - skyó* thin pap or porridge of meal; *bag-zin* thick pap, dough; *bag-drōn*, warm porridge; *bag-sbyār* paste; *bags-sbyin* lute, putty, a compound of meal and glue; *bag-léb*, resp. *bēs-bāg* *C.* a cake of bread (*Hind. chapūti*).

བག་མ་ *bāg-ma* bride, *lén-pa* to choose, to take frq.; *bāg-ma-la* (or *bāg-mar*) *lén-pa* to choose for a bride, *yōh-ba* to give for a bride (wife), *grō-ba, čū-ba* *Ma.*, \**čā-čē* *W.*, to become a bride, to get married; \**bāg-ma ti-te* (or *lān-te*) *bōr-čē*, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *aldn-čāñ*, which step however may remain yet a private affair; after some time he brings *tig-čāñ*, the 'settling-beer', and finally *bōu-čāñ*, the 'taking-home-beer', whereupon follows the wedding, *bāg - ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gōs* wedding-garment; *bag-grōgs-mo* bride's maid *Cs.*; *bag-zōñ* *Cs.* (prob. more correctly: *rdzōñs*) dowry.

བག་མ་ *bāg-tsam* v. *bag* I.

བག་ཅེ་ *bāg-tse* a little basket for wool or clews of wool. *W.*

བག་ཅིས་ *bāg-čis* (also *bāris, bāris* etc.) *Ar.*

བག་ཤིས་ *bāg-šis* 1. fee, drink-money. —

2. *Sp.* a present, alms.

བག་ས་ *bāgs* v. *bag* I.

བང་ *bañ* 1. foot-race, *bañ mi j'zdn-las mgyōgs-pa* to be quicker in running than another; *de dan hui mgyām-par rgyūg-pa* to run with equal swiftness as ... *Pth.*; *bañ rgyūg-pa* *Cs.*, \**bhañ tdn-wa* *C.*; \**bañ tdn-*

*čé* W.; *ban grán-pa* to run a race; *ban-rdal sbyóñ-ba* Mil. to exercise one's self in racing; *ban dan gró-las-dag-gis nyén-pa* or *ban-grós nyén-pa* to overexert one's self in running Med.; \**bhan-gyóg, bhan-čón* C. running-match, race; *ban-čen(-pa, also -po)* 1<sup>th</sup>, Glr. swift messenger, courier; \**bhan-mi* C., \**ban-mi* W., id. — 2. v. *bán-ba*.

བ་བ་ *bán-ba, bán-Kañ, bán-mdzod* store-room, store-house, corn magazine, also treasury Dzl.; *šin-ban* Kun. a large box for grain, half underground; *bán-pud* first-fruit offering from the barn; \**bhan-gha* Ts. repository; (*dbus-ban*, pronounced:) \**u-bhan* Ts. cupboard, press, case.

བ་ཇི་ *ban-rim = Kri-ján*, the part of the *mčód-rten* which has the form of a staircase. — 2. Sch. 'a separate part of a house connected by a staircase' (?).

བ་ཚོ་ *bán-so* grave, tomb, *yaón-por bán-sor dzúg-pa* to bury alive Glr.; sepulchre, monument, *bán-so dšébs-pa*, or *rtsig-pa* to build a sepulchre Glr.; *bán-so mčód-pa* to perform funeral sacrifices, to honour a grave Glr..

བ་ས་པ་ *báns-pa* Sch. 1. = *sóús-pa*. — 2. = *bán-ba*. — 3. = *bán-so*.

བ་དྲི་ *bát-ti (Hindí)* 1. a weight = 2 *ser*, about 4 pounds. — 2. balance, pair of scales; \**bát-ti tíg-čé* to weigh W.

བ་ད་ *bad* 1. moisture, humidity, \**šin bad Kór-na* W. when wood attracts humidity; \**bád-can* moist, humid, damp, from rain or dew W. — 2. hoar-frost *bá-mo* Sch., Ws. — 3. in compounds for *bád-kan*. — 4. edge, border, *bad ni yser* the edge is of gold Sch.; *mkar-bád* S.g. = *ka-bad?* *bud-búr* Mil.?

བ་ད་ཀ་ *bád-ku* C. a plant, similar to mustard, yielding oil.

བ་ད་ཀ་ན་ *bád-kan* mucus phlegm, a. as normal substance of the body comprizing 5 kinds: *rtén-byéd* mucus in the joints of the neck and shoulders, *nyag-byéd* in the stomach, *nyoñ-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *byor-byéd* in the rest of the joints; b. in a morbid

state, as a cause of disease: *bád-kan-las gyúr-pai nad* mucous diseases; *bad-kun-lhen* mucus in the cardiac regions, prob. = gastric catarrh; *bad-kan-léags-lréys* intestinal catarrh; *bad-kan-mgul-gyágs* mucous consumption; *bád-kan grím-bu* *ikár-po* etc. Med.; *bad-kan-rlün* phlegm and air, *bad-kan-mk'ris* phlegm and bile; *bad-kan-Krag* phlegm and blood Med.

བ་ན་ *ban* 1. C. beer-jug, pitcher. — 2. v. the following articles.

བ་ན་ཅུང་, བ་ན་བྱུང་ *ban-čün, ban-bün* a little, a bit; *kyod-rän nyams-ban-bün-gyi snän-ba-la* you, with your little bit of spiritual light Mil.; *rtsi-šin sna-töys ban-ma-bün* forest-trees of every kind not a few (or also variously mixed?) Mil.; *ban-čé* in moderate quantity, 'tolerably many'.

བ་ན་ད་ *bán-dhu* Sch. skull, cranium; frq.

ན་ spelled *bhün-dha*, hence perh. = *མ་ཤུག* vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བ་ན་དེ་, བ་ན་དེ་ *bán-dhe, bán-de*, acc. to

Hodgson's learned Nepalese authority (Illustr. 75) = *ལ་ཤུག*, *reverendus, salutandus*, for which also in the Tibetan language *btán-pa* is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women Mil.; *ban-rqán* an old priest Glr.; *ban-sprán* and *sprán-bán* a mendicant friar; *ban-čün* ('pen-kiang' Desg. 370) pupil, disciple in a monastery; *ban-lóg* col., a priest that has turned apostate; *ban-bön*, Mil. and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to Sch.): a Bon-priest, in which case, however, the word prob. would be *bon-bán*.

བ་ན་ཚོན་ *ban-zón* Sch.: for *bay-zón* dread, fear.

བ་བ་ *bab* v. *bab-pa*.

བ་བ་ཚོན་ *bab-cól* hastiness, rashness, want of consideration in speaking and acting = *yzu-lum*; *sdig-pa bab-cól-du byéd-pa* to sin recklessly, without heed or regard Mil.

བབ་མོ་, བབ་མོ་ *báb-mo, báb-mo (?)* *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo?*).

བབས་ *babs* 1. sunk, settled, *v. báb-pa; nú-ma-la ran-bábs-kyi rdzas byág-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *rita-babs v. rta*, comp.

བབ་(བ) *bám(-pa)* 1. rotten, decayed, putrid, *ro bām-pa* putrid corpse *Tar.*, *bam-rō*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-žen*, id.? *Thgr.* — 2. mould, white film on liquids; mouldy, fusty, musty *W.*

བབ་པོ་ *bám-po* 1. bundle of wood or grass *Schr.*, *Sch.* — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; *glegs-bám v. glegs*; *bam-dün Sch.* board, prob. = *glegs-dün*.

བབ་རིལ་ *bam-ril* 1. *Sch.* dull, weak, from old age or long labour, worn out, by much usage. — 2. *W.* mould.

བར *bar* *subst.* (*Cs.* also *bár-ma*) 1. intermediate space, interstice, interval, *mkar nyis-kyi bar zdm-gyis shrel-ba Glr.* overbridging the space between the two castles; *sa-bár* straits, narrow sea; *zu-bár* isthmus, neck of land; *\*pán-gi bar, lán-kyi bar, \*čy bar\** shelf of a repository, cup-board etc. *W.*; intermediate, middle, mean, *stod smad bar ynum* upper, lower and middle country *Ma.*; *bar dár* here in the middle countries *Glr.*; *bár-gyi*, id., as adj. *Tar.* and elsewh.; *bár-gyi ader-čags*, in *Wdñ.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btar-ba* to be squeezed between two rocks *Thgy.*; *lō-ma dan yal-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la gró-bas mi* people travelling between China and Tibet *Glr.*; *dāi bár-la, de-bár*

between *Glr.*; in the mean time, at the same time, *Glr.*; *zla-ba ysum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.*; *zag bām-gyi bár-du* for seven days (he had not eaten anything) *Dzl.*; *tūn-čün byá-bai st-ža bár-du byon* he went as far as the country called *tūn-čün Glr.*; *dā-ltai bár-du Glr.*, *da-tam-gyi bár-du Dzl.*; *da-bár, Mil.* until now, hitherto; *de(s) bár-du* id., when referring to what is past until then; *brás-bui bár-du tób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ysum-gyi bár-du* at three (different) times *Dzl.*; frq. with verbs: *rtse-mo-la tūg-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to as long as, *ma tób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *na ma ti bár-du* till or up to my death *Mil.*; *ma baleb bár-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-nán-las dās-pai bár-du Dzl. 12, 4. (s. l. c.)*; *bár-nas* from between, *rtse-mai bár-nas* from between the ribs *Glr.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Glr.*, cf. *bár-mi*. — 3. Termin. of *ba*, and cf. *par III.*

Comp. and deriv. *\*bhār-kyā\** partition-wall *C.* — *bar-skabs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-kān Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gós Schr.* waist-coat. — *bár-ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čod, -čad*, perh. also *-yčod*, *sbst.* to *bar-du yčod-pa, (v. yčod-pa)* hindrance, impediment; danger; damage, failure, fatal accident; *tse-la bar-čad oñ, or byun (my)* life is in danger; *lūs-kyi, sróg-gi bar-čad-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; *\*bar-čad-la ti\** *W.*, he met with a violent death; *bar-čad sél-ba* to protect against fatal accidents, of magic spells frq.; *ñā-la bar-čad méd-par* without meeting with an accident *Mil.*; *bar-čad rtse-m-pa* to meditate evil, to brood

mischief *Mil.*; *bar-čad ma tsugs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bār-du yčód-pa* to commit sin, to trespass *Mil.* — *\*bār-ta\** *W.* cloth round the loins. — *bar-stón Sch.* empty space. — *bār-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, *ni f.*); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bār-do yčód-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: hard, difficult; difficulty, — perh. *Bunan.* — *bar-snán* (seldom *bar-snán-ba*) *atmospherical space; stén-gi bar-snán-la* in the heavens, in the air, *frq.*; *bar-sndn-la par* (a fragment of a blasted rock) flies up into the air; *bar-sndn-du* or *-la* c. genit., the common word for *over*, *goi bar-sndn-la*, over (his) head. — *\*bār-pa\** *W.* the middle one, e.g. of three brothers. — *bar-bār-du Ma.* at intervals, from time to time, now and then; *bar-bār-la* id.; *\*mā bar-bār-la\**, at long intervals, seldom *W.* — *bār-ma* the middle one of three things *Glr.* — *bar-mi* mediator, intercessor, umpire. — *\*bar-tsód\** *W.* middling, *\*lún-po bar-tsód\** a moderate wind. — *bar-mtsáms*, *bar-tsáms* interval (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa* = *bar-mi Sch.* — *\*bar-lhay\** gap, vacancy, deficiency *W.*, *\*bar-lág kái-čé\** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག་ *bar-lig W.* a field or estate let to a person for the term of his life, for usufruct.

བར་ *bal* wool, *bál-gyi* woolen, *bal dan ldán-pa* woolly *Wdn.*; *bal sád-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *sin-ba* the third, of the

finest *W.*; *\*bal tdb-čé\** to beat wool *W.*; *lug-, ra-, rñd-bal* sheep-wool, goat's and camel's hair; *rás-bal, šin-bal* cotton *Čs.*; *šin-bal* prob. also the down on willow-blossoms *Sch.*; *šrin-bal Wdn.*, *Schr.*: raw silk, yet perh. also cotton; *čū-bal* a kind of moss on stones in brooks *Čs.* — *bal-skúd* a woolen thread or yarn, worsted. *bal-skyé Sch.*: mould on fermented liquors. — *bal-gláni, Čs.* also *bál-gyi glán-po-čé*, a kind of elephant, for which sometimes *incorr.* and ambiguously *bá-laš* is used, *Dzl.* and elsewh. — *bal-tér* thin woolen cloth *Čs.*; *\*bal-dáb\** *W.* tuft of wool, as is used for spinning. — *bal-pirug* thick woolen cloth. — *bal-yás Sch.* wool-card (?)

བར་པོ་ *bál-po, bal(-po)-yul* *Nepal*, *frq.* designated as *rin-po-čei glin*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, *fem. bál-po-ma, bál-mo Glr.*, a *Nepal man or woman*; *bal-nyin Čs.*, (*-nyins*) a *Nepal rupee*; *bal-wán Tar.*, *Nepal pease.*

བས་ *bas* I. v *bás-pa*. — II. *instrum. of ba;* *bas-bldágs*, 'licked by a cow', *n.* of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox *Čs.* (?) — III. v. *pas*, where there is to be added: to say nothing of, much less, e.g. *Kron dom dgu-brgyá-bas brgya yaš bru mi tub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) *Glr.*

བས་པ་ *bás-pa* (cf. *Pers.*, *Hind.* بيس) *Čs.*: *pf. of byéd-pa* inst. of, *byás-pa* in the signification of 'done (with), settled'; *bás-par byéd-pa*, id. *Sch.*; in *Bal.* *frq.*: *\*bas, byas, bas-se*, or also *byás-te yód\** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgýis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi yčig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta* border-country *Sch.*

བས་མོ་ *bás-mo* v. *báb-mo*.



**bi** 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* bird, fowl, hen.

ཇིག་, ཇིག་ *bi-gai, bi-yai* in compounds  
*big, hole* W. for *bü-ga*, cf.  
*big-pa; bi-gai-can* having holes.

ਬਿਤਾਨ *bi-tan*, *Lh. door*, prop. *Bunan*.

འིན་ལྷན་ *bi-mī-ya-ku* Suk., -v. *bgegs*.

འཇིག་ཁྱེད་ bi-swa-kar-ma Sek., lhai hzo-bo  
the smith of the gods, the Brah-  
man-Buddhist Vulcan Dzl. Glr.

**Sp.** *bi-sa* (Ssk. word for poison) n. of certain medicinal plants, e.g. *bi-sa-dkar* *Polygonatum*, in *Lh.*

**बिषादक** *big pan* C's. vitriol; *Sch.* potash, gar-  
lic-ashes; mentioned in *S.g.* as a  
caustic.

ਬਿਬਾਬਿਬਿਬਾ *big-bi-biy* Kun. quail.

ਬਿਦ-ਬਿਦ *bil-bil(?)* *Ld.* mouth-piece of a haut-boy, hautboy reed.

**འཇིག་པ་པོ་** *bim-pa* **འཇིག་པོ་**, *bim-po*, *Momordica* *nadelapha*, a cucurbitaceous plant with a red fruit *Wdi.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the *bim-pa* fruit, has been adopted also by the Tibetans, *Gyatch.* p. 88; transl. p. 108; so also *1<sup>th</sup>.*: *mčū-sgrós bim-pa ltā-bur mulzes* (where *Sch.* gives the signification of **peach**, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

ਬਿਰ-ਬਿਰ *bir-bir* W. crumbs, bits, scraps.

**बिल-बा** *Ssk. बिल, Hind. bill, bel,*  
*Aegle marmelos*, tree with a nour-  
 ishing and wholesome fruit; the word seems  
 to have been transferred also to the cocoa-nut.

**ᠰ** *bu* 1. subst., resp. *sras*, 1. son, common in *B.* and *C.*; \**čə-bu*\* *W.*, the eldest son. — 2. child, *bu* *btsi-ba* the bringing forth of children, children being born *Dz.*; *bu* *mai-bar gyür-ba* to get many children; *bu* *mi rəds-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta ma brgya bu*

*brgya* a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bü-mo* v. below.

**Comp. bu-*Érid*** (or *pu-tri*?) a fem. noun proper. — *bu-grógs* *Cs.* **step-brother, foster-brother.** — *bu-rgyád* offspring, issue, progeny, generation *Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *néd-kyi bu-dód mázod* deign to be adopted by us *Mil.* — *bu-ydún* a small cross-beam *Mil.* — *bu-nád* child-bed, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* uterus, womb *Med.* — *bú-jo* male child, son *Dzl.* — *bu-*prug** children. — *bú-mo*, vulg. also *bó-mo* 1. daughter, frq. 2. girl, *niu bú-moi dús-na yin-te* when I was still a girl *Glr.* — *kyeu dan bú-mo* lads and lasses *Dzl.*; maiden, virgin; *bú-mo ytsán-ma, yáár-ma, yáár-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W.* gen. for *bud-méd*, frq. — *bu-smád*, *Cs.* also *bu-mád* family, children, nearest relations *Mil.* and elsewh. — *bu-tsá* (*Dzl.* ed. *Sch.* also *bu-tsá*) 1. children's children *Thgy.*; family — *bu-smád* 2. *W.*, son, gen. for *bu*; boy, *\*bú-tsa dan bó-mo\**. — *bu-tsáb* *Cs.* — *bu-dod*, — *bu-tsár brél-bu* *Glr.* (acc. to the context) to cohabit. — *bu-erín* brother and sister. — *bu-sádb* scholar, disciple, follower of a clerical teacher, opp. to *nyá-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

**सुवा** *bū-ga* 1. **शिख्र**, in compounds *bug*, hole, opening, orifice, aperture, *bd-spi* *bū-ga* pore, passage of perspiration *Dzl*; *sna-bug* nostril; *bū-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tān-pai bū-ga* and perh. also *yid-jug bū-ga Med.*, appears to be = *mtsog-ma* the fontanel or vacancy in the infant cranium, with which various fables are connected; *cavity, vessel*, (anatom.), also *veins Med.* — 2. symbol. num.: 9.

བུ་གུ *bú-gu*

བུ་གུ *bú-gu* hole, *sgoi* key-hole *Dzl.*

བུ་སྒྲོན་ *bu-stón* name of a learned Lama and author of *čos-byün*, about the year 1300 *Glr.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*

བུ་རོ་ *bú-rdo* *Sch.*, idle talk, tittle-tattle.

བུ་ཡུག་ *bu-yúg* snow-storm *Mil.*

བུ་རམ་ *bu-ram* Hindi *गुर*, *gur*, hence *W.* "gu-rám", raw sugar, muscovado; treacle, *Mil.*, *Lt.*; *bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šin*, *bur-šin*, vulg. "gur-šin" sugar-cane; *bu-ram-šin-pa*, *འཇམ་ལྷ་*, name of the first king of the solar dynasty in India, *Glr.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkár*? *Lt.* *bür-stün yéig* (more correctly *ltan*) *Sch.*, a bale of raw sugar packed up in leather.

བུ་ལོན་ *bú-lon* (cf. *bun*) advanced money, debt, "niul gys bú-lon mí-la tán-čé" *W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bú-lon jál-ba* (*W.* "čál-čé"), *spród-pa* *Sch.* to pay a debt, *śál-ba* to put out, to cancel a debt, *déd-pa*, *bda-ba* to call in, to recover a debt, *čdgs-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* debtor, *diul brygai* of a hundred rupees.

བུ་ཁྱག་ *bu-hág* v. *abugs-háy*.

བུ་ག་ *bú-ga* 1. subst. hole, *bú-gu* *búig-pa* to bore holes *Glr.*, cog. to *bú-ga*. — 2. *Sch.*, to get holes (?).

བུ་མོ་ *bú-zól* v. *abugs*.

བུ་ག་སྒྲུག་ *búg-súg* *Ld.* birdsfoot-trefoil, *Me-lilotus*.

བུ་བ་ *búu-ba* 1. a humming and stinging insect, *bee* etc.; *bui-lág* sting. and also the wound caused by it; "bui-ba čdgy tan son" *W.* the bee has stung. 2. *Cs.* a bright black stone.

བུ་སྒྲི་ *búis* mass, heap, bulk, *búis-čen* a large heap *Lt.*; *dri-čui búis-če* a great quantity of urine *Mig.*; *búis byél-pa* to heap one upon another, pile up. — *bui* many (?).

## བ

བུ་སྒྲི་ *bubs*

བུ་ *bud*, every darkening of the air through dry matter, a cloud of dust, more exactly *tal-bid*; *bud-tub* dust from threshing; *búd-kyis* *btab* wrapt in vapour *Mil.*; perh. also snow-storm (*Sch.*), yet not exclusively.

བུ་ཏྲ་ *búd-dha* *Sek.*, Buddha, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sañs-rgyas*; *bud-dhai piren-ba*, "búd-dé tán-na" rosary *Ts.*

བུ་པ་ *búd-pa* 1. *Sch.* = *śrúd-pa*. — 2. *pf.* cf. *búd-pa*.

བུ་མེད་ *bud-méd* *B.* and *C.*, 1. woman, *bud-méd sdüg-gu* a fair woman *Dzl.*; *bud-méd dan sbugs-pa* to defile, corrupt one's self with women *Dzl.* — 2. wife, spouse, not frq. *Dzl.* (*W.* *bú-mo* and *ā-ne*).

བུ་ཁྱི་ *búd-šin* fire-wood, fuel, also dung used as such; *búd-šin búg-pa* to cleave or chop wood.

བུ་ *bun* 1. = *bú-lon* *Mil.*, *bun toñ* lend us! *Mil.*; *bun btán-thu ma nyán-pas* not willing to lend any thing *Mil.*; *kyéd-rnams-la bun dgos-na* if you want an advance (of money) *Mil.* — *bun-to*, *bün-yig* 1. debtor's account-book. 2. bond or obligation, bill of debt. — *bun-bdáy* 1. creditor. 2. money-changer, banker. — *bün-yig* v. *bün-to*. — 2. interest, "bhyn kyé-pa" to bear interest *C.*; *bun jál-ba* to pay interest *Cs.* — 3. (house) rent *Sch.* (?) — 4. *bun-ré* *Sch.* a small matter, cf. *bun-bün*; *bun-bün* *Sch.* piece-meal, scattered, dispersed. — 5. v. *bün-pa*.

བུ་ཁྱི་ *bun-lón* — *ču bun-lón-lón byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lón-gi snai-sás* troubled, impure, sinful thoughts.

བུ་བ་ *bub-pa* v. *abub-pa*.

བུ་སྒྲི་ *bubs* = *yug*, also *tan* (ཁྲ་ཁྲ་ *Hind.*) 1. an entire piece of cloth rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus* *S.g.* the whole body, opp. to separate parts.

**བུས་པ་** *búm-pa*, bottle, flask; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtén; *ruzá-mai* earthen-bottle, pitcher; *ñel-bum* glass-bottle; *ñái-bum* beer-bottle; *mčód-bum* C's. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puipa*).

**བུར** *bur* 1. bolt, bar, vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *bur*.

**བུར་རྩིང་** *bur-rtiñ* (or perh. *tiñ*) *Sch.*, a kind of bell or gong in temples.

**བུར་ཅེ་** *búr-tse* n. of certain plants in *Ld.* & *Kun*.

**བུལ་** *bul* *W.*, \**bhul*, *bhyl*, *bhy* and *bhy-tog* C's, *Med.*, (the spellings of Campbell, *peu* — *v. bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), *soda*, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

**བུལ་པོ་** *búl-po* slow, heavy, tardy, *gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: \**ñul-te búl-po*.

**བུལ་ན་རི་** *bul-ha-ri*, \**bul-gar*\* *W.*, Russia leather, juffs.

**བུས་པ་** *bús-pa* 1. for *byis-pa* *Lt.* — 2. v. *búd-pa*.

**བེ** *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *p.*

**བེའུར་** *be-kur* *S.g.*?

**བེག་** *be-gé* v. *beg-gé*.

**བེ་ཙོན་** *be-tson*, also *-tson*, *Ssk.* བཟླ, 1. club, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

**བེད་** *be-ta* a geographical prop. name, prob. — Himalaya, *Pth.*

**བེན་**, **བེན་** *bé-to*, *bé-do*, vulg. calf.

**བེད་** *bé-dha* v. *bé-dha*.

**བེས་པས་** *be-snabs* C's., thick slime or mucus, e.g. the mucus flowing at childbirth from the vagina *Lt.*

**བེའུས་** *be-búm*, also *beu-búm*, writing, scripture, book *Gl.*, perh. the same word as the following.

**བེའུས་** *be-bum*, are stated to be the sacred writings of the Bonpos, which — as our Lams candidly owned — 'are also perused by Buddhists for their edification'.

**བེམོ་** *bé-mo* cow-calf, female calf C.

**བེར་** *be-rdzi* Nakshatra, v. *rygyu-skár* 3.

**བེཟ་** *bé-za* *W.*, from the *Hind.*

*terest*, *ñu-ka bé-za* a double paisa interest, of 1 rupee, = 4—6 pCt. pro month.

**བེར་སྐ་** *be-rag* (spelling?), fillet of the women in *Ld.*, ornamented with coloured stones.

**བེལ་ཀ་** *be-le-ka* *S.g.*, a kind of surgical instrument.

**བེལ་ལོག་** *be-log* *Sch.* great-grandfather.

**བེལ་ཁོང་** *be-ñin* oak-tree, = *ñá-ra*; *be-krod* oak-forest *Wdi.*

**བེལ་གཞི་** *beg-gé* *Lt.*, a disease; *Sch.*: measles.

**བེལ་ཅེ་** *bég-tse* a hidden shirt of mail.

**བེང་** *ben* *Sch.*, stick, cudgel, club.

**བེད་** *bed*, 1. — *ke*, *ka-béd*, advantage, profit, gain, high price, *tsai-la drug-ču bed yód-pai skabs-su* at a time when salt was a sixty dearer (than barley) *Gl.*; \**bed tób-če* *W.* to gain, to make profit; *bed-čód* *Mil.* is stated to be the same as *lois-spyód*; *bed-čód tsod bcül-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. interest, C., *W.*

**བེན་** *ben* a large pitcher; jug, beer-pot, *Gl.*; \**ču-bhén*, water-pot, C.

**བེས་པོ་** *bém-po* 1. dead matter, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *lus bem-rig ynyis-kyi so-mtsams-su* on the

བེ་ *beu*བོ་བ་ *bón-bu*

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a pestilential disease; in the *Mñg.* *bem tol rgyab-pa* seems to denote a surgical operation. — 3. some receptacle, box, bag etc., *bém-poi nán-nas yser bton* she took gold out of the . . . ?

བེ་ *beu* *Cs.* calf.བེ་བུ་ *beu-búm* v. *be-búm*, *Mil.*

བེ་ར་ *beu - ras*, in *Stg.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

བེ་ *ber* 1. cloak, *bér-gyi tú-ba* tail of the cloak *Gl.*; *ber nág-po* a black cloak *Gl.* and elsewh.; *jol-bér* dress with a train *Wlk.*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čen* for a collar; *ber-túl* fur-cloak. — 2. strength, sharpness, keenness, pungency, of spices, spirits, snuff etc.; *ber-čan* sharp, pungent, piquant; \**á-rág-la ber mán-po yod\** the gin is very strong *W.*; \**bér-ra rag, lēi bér-de mán-po rag\** it bites, burns my tongue; *za-bér* *Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba*.

བེ་ཀ་ *bér-ka* *W.*, *bér-ma*, *ber-lag* *Mil.*, stick, staff (cf. *dbyug-pa*); *spai bér-mu* cane, bamboo *Mil.*; *ber-ma lāg yēg* a simple staff *Mil.*; *lāgs-bér* iron-bar, crowbar; *smug-bér* cane, walking-stick.

བེ་ *bel* *Cs.* leather bag.

བེ་རུ་ *wai-dūr-ya*, *Ssk.*, azure stone, lapis lazuli *Dzl.* *wai-dūr-ya dkar-po* and *si-on-po*, v. table of abbreviations.

བེ་རོ་ཅན་ *wai-ro-tsa-na* *Ssk.*, *Tib.*: *nam-par-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བ་ *bo*, 1. num. figure: 135. — 2. affix, to designate some words as nouns.

བ་ཀླུ་པ་, བ་ཁོང་བ་ *bo-tóg-pa*, *bo-lón-ba* *Tb.*, ankle, ankle-bone.

བ་ད་ *bo-de* *Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བ་ཇི་ *bo - dhi* *Ssk.*, wisdom; also n. of the Indian fig-tree, *ficus religiosa*, *byani-čub-tii*; n. of the white narcissus (*Lh.*).

བ་བ་ *bó-ba*, prob. pf. of *bó-bu*.

བ་མ་ *bó-mo* *W.* for *bú-mo*.

བ་ལ་ *bó-lo*, ball, for playing *Ld.*

བ་ཀླུ་པ་ *bog-pa* v. *bógs-pa*.

བ་ཀླུ་ར་ *bóg-ru* *Sch.* roof.

བ་ཀླུ་ས་ *bogs, Cs.*, gain, profit, advantage; *bogs don-pa* *Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: gain for the mind, benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོ་ *boñ* 1. also *boñs*, size, dimensions, volume, bulk, *boñ-čē*, -*čen* large, *boñ čē don čün*, large of size, and small of significance are e. g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-boñ-čē*, -*čün*, *brin* big, little, middling, as to size of body, *S.g.*; *boñ-tūñ* little in stature; *boñ-tsād*, *boñ-tsād = rdzogs-pa* full size, a full-grown body *Thyy.* — 2. v. *boñ-na*. — 3. also *bón-ba*, *Cs.*: 'general name for small stones, pebbles etc.'; in medical works *zin-gi bóñ-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boñ-bu*. — 5. provinc. for *bañ* *Gl.*

བོ་ཁྲ་ *boñ-kru* *Sch.* a species of falcon.

བོ་གུ་ *bón-gu* v. *bón-bu*.

བོ་ར་ *boñ-rá*, various species of wolf's bane, aconite, *boñ-ikár*, -*ndy*, -*dmár*, -*sér*, used as medicines, or even as poisons.

བོ་ཀླུ་ *boñ-nág* v. the preceeding and the following article.

བོ་བ་ *bón-bu*, *Sch.* also *bón-bo*, 1. ass, *bón-pó* or *pó-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *boñ-prüg* colt or foal of an

ass; *bon-sgal* an ass's load; *bon-sbái* dung of an ass; *bon-rdzi* keeper or driver of an ass; *dra-bón* C's. 'an ass generating a mule'.

— 2. n. of insects, *ryyás-poi bón-bu* sugar-mite, lepisma, *Ld.*; *bon-nág* (perh. *bui-nág*) dung-beetle *Lh.* — 3. C's.: blockhead, fool.

ཐོད bod 1. *Ssk.* བོད, Tibet, *bód-(kyi)* *yl* id. 2. for *ból-pa*, *bod ka-tig* some Tibetans *Tar.*, *Kyed bód-rnams* ye Tibetans. — 3. for *bód-skad* the Tibetan language, *bód-du bagyur jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi)* *mi* Tibetans, *bód-mo* fem.; *ból-kyi mi-rigs* or *mi-brgyid* the people of Tibet, in contradistinction to other nations, *bod-búns* the Tibetan people, opp. to its ruler.

ཐོད་པ་ *bód-pa* 1. v. *bod*. — 2. = *ból-pa*.

ཐོད་ལོན་ (*acc.* to *Schf.* — བོན་) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jun. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos*, or shorter *čos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in C., but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

ཐོད་ bor, v. *bór-ba*.

ཐོད་ར་ *bór ra*, a sack of corn, holding about 30 *kál W.*

ཐོད་ ból, *ból-gón* 1. the upper part of the foot *Stg.* — 2. the leg of a boot *W.* — 3. clod of earth *C.* — 4. v. *ból*.

ཐོད་པར་ *ból-gár* = *ból-ha-ri*.

ཐོད་པོ་ *ból-po* v. *ból-po*.

ཐོས་ *bos*, v. *bód-pa*.

བྱ་ bya 1. sbst. bird, fowl, hen, cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba*. — 3. \**ja* čó - čé\* *W.*, to castrate, to geld.

བྱ་ཀ་ར་ཀ་ *byá-kú-ra-ka*, རྩམ་རྩམ་, prop.: explanation, 1. = *luñ-du-ston-pa* prophecy, cf. *Burn. I*, 54 sequ. — 2. in later times: grammar.

བྱ་ཀྱི་ *bya-kri* *Mng.*, *bya-tri* *Lt.*, n. of a medicine.

བྱ་ཀྱི་ *bya-rkái*, 1. a bird's foot. — 2. n. of a vein *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ *bya-skád*, also *bya-sgrúns*, *bya-čos* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ *bya-skón* fowler's net *Lex.*

བྱ་སྐྱི་ *bya-skyi* *Stg.*; *Sch.*: roof, shelter.

བྱ་ཁྱི་ *bya-kíni* C's. bird-cage.

བྱ་ཁྱུ་, ཁྱ་, ཁྱུ་ *bya-kyúu*, -*kád*, -*krún* = *Kyúu*, *Kra* and *Krún*-*Krún*.

བྱ་གཤ་ *bya-gág* *Dzl.* and elsewhere, a species of ducks, *Sch.*: the gray duck.

བྱ་དག་ *bya-dgá* gift, present, esp. as a reward; *shyín-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་ལོད་ and ལྱ་པ་ *bya-rgód* and -*rgyál* bird of prey *B.* and col.; *bya-rgód-spos* *Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgód-púni-poi ri*, ལྱ་པ་རུ་, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་རྩ་ *bya-ryyá* fowler's net.

བྱ་སྐུ་ *bya-sgúb* n. of one of the smaller lobes of the lungs.

བྱ་སྐྱེ་ *bya-snyén* v. *bya-rmyén*.

བྱ་ཀྱི་ *bya-tri* v. *bya-kri*.

བྱ་སྐུ་ *bya-tál* *Glr.* light-gray bird's dung.

བྱ་དབྱེད *bya-dab* 1. lit. a bird's wing. — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་དྲེ *bya-dré Sch.*, a winged diabolical creature, harpy.

བྱ་ན *bya-na* (acc. to *Lit.* corrupted from བྱ་ན་པ་) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, *byā-nai-yo-byā-d Lex.*, *byā-na-ma*, prob. id.; *tāi-ba byā-na-ma zig Kyér-nas* bringing some warm food *Mil.*

བྱ་མག *bya-nag* raven, or some similar bird *S.g.*; *bya-nag-rdō-rje Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་མོ *bya-nān Sch.* (sub. *byā-ra*) earnest endeavour.

བྱ་པ *byā-pa Cs.* fowler, bird-catcher.

བྱ་པོ *byā-po* 1. cock, the male of the domestic fowl, more definitely: *byā(-po) mtsa-lu B.* and col.; *byā-po dān-po, rnyā-pa* etc., the first, the second cock-crow *C.* — 2. \**byā-po skyā-po\* W.* sparrow. — 3. *bya-po-tsi-tsi Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, *Impatiens Roylei.*

བྱ་པུ *byā-spu*, down (feather), *byai spu B.* and col.

བྱ་པོ *bya-po*, cock, the male of any bird.

བྱ་པུག *bya-pirug* 1. a young bird. — 2. a young fowl, chicken.

བྱ་པ་ *byā-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. sbst. deed, action, work, without any reference to time, *jig-rtén-gyi byā-ba* and *čōe-kyi byā-ba* secular and religious works, frq.; *mai byā-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byā-ba zin-pa* an action completely past *Gram.*; *byā-ba mañ yañ brūs-bu čün-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyāl-po dan blön-po-rnam-s-kyi byā-ba byün-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense

*byā-ba* = secularity, worldliness, *byā-ba btān-ba jig rgyān-du čē* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byéd nyün-ba jig rgyān-du čē* the doing little brings great blessing, and so in a similar manner: *byā-rgyu byéd-rgyu ma mañ jig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *btān-pa-la* (or *btān-pai*) *byā-ba byā-pai lo-rgyūs* an account of what has been done for the spread of the doctrine *Tar.*; *byā-ba dan brél-ba* seems to be a grammatical term relating to the verb.

བྱ་བ་ *bya-bān v.* *bya-vān.*

བྱ་བ་ *bya-bāl Sch.* down (feathers); *Lt.* 121?

བྱ་བ་པ་ *bya-brāl-pa* one free from business, one that has renounced all worldly employment, an ascetic, *Ld.-Glr.*

བྱ་མ *byā-ma* a female bird, hen, brood-hen.

བྱ་མ་རྟ་ *byā-ma-rta* courier, estate.

བྱ་མ་བྱུ་ *bya-ma-būm* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱུ་མ་ *bya-ma-byur-skyāg(?) dan-dellon, Taraxacum Ld.*

བྱ་མ་ཁྱི *bya-ma-byi S.g.; Sch.* flying squirrel.

བྱ་མ་ལེབ་ *bya-ma-léb Sch.* butterfly, — *pye-ma-léb.*

བྱ་མོ *byā-mo* 1. the female of any kind of birds. — 2. hen, female fowl, also in conjunction with *mtsā-lu*, cf. *byā-po(?)*.

བྱ་མེད་པ་ *bya-rmyān-ba Sch.*, *bya-rmyen* (another reading *nyen*) *byéd-pa*, to yawn *Mil.*

བྱ་མེད་པ་ *bya-dmār* flamingo *Sch.*

བྱ་མོ་མོ *bya-tān* bird's nest.

བྱ་མོ་མོ *bya-tse-rin Sch.* the white crane.

བྱ་མོ་མོ *bya-tōge* a flight of birds.

བྱ་མོ *bya-rdz* one attending to poultry.

གྲ་ bya-rdān S.g.; Sch.: night-hawk, goat-sucker, caprimulgus; bat.

གྲ་མེན་ \*bya-bzhen\* Bal. egg.

གྲ་མེ bya-zē crest, tuft (of feathers) of birds Sch.

གྲ་ལྷག bya-lug prob. owl; Sch. quail(?).

གྲ་ bya-ra Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying a watchman, superintendent (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byā-ra byéd-pa* Glr., \*čó-čē\* W., *γton-ba* Mil. c. la, to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously, e.g. *nān-la* a disease Lt.; \*jā-ra i-mig\* (prop. *yid-mig*) \*čō\*, pay strict attention! W.

གྲ་ལྷག bya-rōg crow, raven, mentioned in S. O. as an inveterate enemy of the *ug-pa* (owl).

གྲ་ལས bya-lūs, labour, work, *zin-pa-mél-pai* bya-lūs endless labours Mil.

གྲ་ལོ་པུ byā-lo-pu 1. v. lo. — 2. Sch. 'keeping poultry'(?).

གྲ་སྐྱུ bya-so-ma Ts, Lal. bat.

གྲ་གཤམ་ (པ) byāg(-pa) 1. Cs. pliancy, nimbleness, agility of body; *byag-mkan* rope-dancer Lex. — 2. sometimes erron. for *jag* and *jāg-pa*.

གྲ་ byān 1. north; *byān-pyōgs* and prob. also *byān-ka* Mil. id.; *byān-gi*, *byān-pyōgs-kyi* northern; *byān-nōs* north side, northern brow or slope of a hill; also n. pr., Glr.; *byān-tān* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on *Ld.* — 2. northern country, coinciding with *byān-tān*: *byān-la*

*bčüg-go* he was banished to the north country Glr.; *byān-pa* a man from *Jai-tān* — 3. the significations of *byān-snyom-pa* Sch. to tailor, to cut to a proper shape, and of several other compounds, require a different etymology yet unknown. — 4. for *byān-bu*.

གྲ་རྒྱ་ byān-rkyān trousers, small-clothes, breeches Mil.

གྲ་ཁྱིམ་ byān-kōg 1. the inside of the body, *byān-kōg-stōd* the upper part of the body, cavity of the chest, *byān-kōg-smūd* lower part of the belly, abdomen, bowels S.g.; \**jan-kōg-la zug rag*\* I feel a pain in my bowels W. — 2. rump; opp. to *yan-lug* limbs Lt.

གྲ་ག་ byān-ga Lt.†

གྲ་སྐྱུ་མི་སྐྱུ་ byān - syra - mi - snyān the northern continent of the ancient geography of India, v. *gliñ*.

གྲ་རྒྱལ་ byān - čub, བོད་པུ་ prop. wisdom; with the Buddhists the highest perfection and holiness, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Köpp.* I, 425, 435; *byān-čub-mčōg* id., frq.; *byān-čub-mčōg-tu sems* (or resp. *tugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it Dzl., Glr.; *byān-čub dōd-pa* to aim at it, to be anxious to obtain it Dzl.; *lén-pa* to attain it; *byān-čub-sems* the mind intent on and suited for it, universal charity; *snyān-rje-byān-čub-sems-kyis kun blañ-nas* submitting to every thing with a loving and charitable mind; *byān-čub-sems-dpa*, བོད་པུ་འདུན་པ་ frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Köp.* I, 422; *byān-čub-sems-ma* fem. of it *Thgr.*; *byān-čub-šān*, བྱིན་མཚན་, the bodhi-tree, holy fig-tree, *ficus religiosa* (not indica), emblem of mercy; *byān-čub-snyān-po* བོད་པུ་འདུན་པ་ n. pr. = *rdo-rje-ydan*.

གྲ་རྒྱ་ byān - rdo Cs. monument, prop. inscription-stone.

བྱ་བ་ *byān-pa*

བྱ་བ་ *byān-pa* 1. v. *byān*. — 2. *S.g.?* *byān-pa-srin* Sch.: an insect.

བྱ་བ་ *byān-ba*, pf. of *byān-ba* q. v.; *byān-séms* a pure, holy mind *Mil.*, prob. — *byān-čub-séms*.

བྱ་བ་ *byān-bu*, བྱ་བ་ *byān-ma* 1. inscription, direction, label. — 2. the tablet on which an inscription is written, *zāns-kyi byān-bu-la* (to write) on a copper plate or tablet *Glr.*; *yig-byān*, *ka-byān*, resp. *žal-byān*, = *byān-bu* 1; *sgo-byān* inscription over a door, *dur-byān* on a sepulchre; *rtags-byān* a mark on a thing *Cs.*; *byed-byān* list of marked luggage; *mū-byān*, resp. *mitsan-byān* list of names *Pth.*; *dog-byān* cards *Sch.*; *byān-rdd* a stone monument.

བྱ་བ་ *byad* I. 1. *Cs.* proportion, symmetry, beauty, *dpe-byad* *Dzl.*, id.; *byād-čun* well-proportioned, fair, beautiful; *byad-méd* the contrary *Cs.* — 2. face, countenance *Lex.*; *byad spus kšns-pa* a hairy face *Glr.*; *byād-kyi bkrag* *Thgy.*, *mdaṅs Lt.*, brightness, radiancy, beautiful complexion; *byad-bzin* face *Dzl.*, བྱ་བ་ *Lex.*; *byad-yžugs*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewhere. —

II. (*Cs.* also *byād-ma*) 1. enemy. — 2. a wicked demon, *byād-ma rmé-ša-čan Wili.* — 3. also *byad-stem(s)*, *S.O.* and elsewhere, imprecation, malediction, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *yžān-gyi byad*, *pā-rol-poi byad-stéms* a malediction practised by another; *byād-du* or *stéms-su yžug-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byād*, *ča-byād* q. v. — IV. frq. for *byed*.

བྱ་བ་ *byan* 1. *Ld.* frq. for *byā-na*, *\*jan čo-kan*, *jan-ma* cook. — 2. v. the following.

བྱ་བ་ *byān-po* *Cs.* married man; *Sch.*: a free man, one divorced from his wife; *byan-mo* *Cs.* wife, spouse; *Sch.*: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. *\*ā-pč jan-mo*, as a vulgar abusive term; *byan-tsul-pa*

བྱ་བ་ *byās-pa*

*Sch.* 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byān-moi byi-bor* (or *-por*) *rañ byan tsud* *Lex.*, and: *séms-la rañ byan tsud* *Mil.*

བྱ་བ་ *byāb-pa* 1. to clean, cleanse, wash, wipe, *nañ fanis-čād-la* to clean the whole house *Domān*. — 2. to take up, to gather with both hands, e.g. barley *C.*; *byab-zed* *Sch.* instrument for cleaning, brush; *byab-krus* *Sch.* shower-bath.

བྱ་བ་ *byāms-pa* 1. kindness, love, affection, *byāms-séms* id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byāms-pai tiñie-žzin* the meditation of love, compassion, frq.; *mi kún-la byāms-šiñ* being kind towards every body; *byāms-pai nyen* kind, affectionate relations, frq; *byāms-pa māna* when I have many well-wishers, patrons *Dom.*; *byāms-pa* as a n. pr., also *byāms-pa ngón-po* *Maitreya*, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Köpp.*; *byāms-bžugs* sitting like *Maitreya*, i.e. after European fashion on a chair, with his legs hanging down, opp. to *tub-bžugs*, like *Sikyathubpa*; yet he is by no means uniformly represented in that posture.

བྱ་བ་ *byar*, supine of *byēl-pa*; *byar-méd* 1. prop.: *non faciendum*, not to be done. — 2. sbst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, *byar-méd-kyi nān-la ynd-par gyis* *Thgr.*

བྱ་བ་ *byās-pa*, pf. of *byēl-pa*; *byās-na* 'si feceris', 'sin feceris', after a preceding prohibitive *ma byed* also to be preceded by *else*; as sbst. 1. 'factor'. 2. 'factus': *byēl-pa byās-pa* a doer of deeds, as the first grade of holiness; *byās-pa šes-pa*, *yžā-ba* *Sch.* to keep in mind a thing done, to requite, to reward; *byas-čos* *Mil.*, also known in *C.*, seems to be a notion akin to our conscience, *\*jhe-čy zān-po*, *ném-pa* *C.*, *\*jhe-čy* id.



byi 1. *Gl.*, *Pth.*, *byi byéd-pa* to commit adultery or rape of females, *byi-ñud* punishment for it. — 2. *v.* *byi-ba*. — 3. *Lur.* \*bi\* bird, cf. *byin*.

byi-tün(-ga) a medicine *Med.*

byi-tur or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma Sik.* porcupine. — 2. spine of a porcupine or a hedgehog *Sch.*

byi-dar a kind of silk stuff? *Wdk.*

byi-dur *v.* *byi-tur*.

byi-dor the wiping, cleaning; *pyag-bdar zés-pa byi-dor-gyi las dei min* the word *pyag-bdar* denotes the act of cleaning *Lex.*; commonly *byi-dor byéd-pa* e.g. *ynás-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdar byéd-pa Dzl.* to dress, trim, decorate one's self, to make one's self smart.

byi-po *Sch.* bosom. — 2. *W.* male-cat, tom-cat.

byi-ba 1. subst. *B.* and *C.*; col. *C.* \*jhi-tsi\* *Ld.*, *Pur.* \*bi-tse\*, *Ld.*, *Lh.* \*sa-bi-li(g)\*, rat, mouse, and various other animals: *byi-ba-rkan-rin Sch.* rabbit (?); *drül-byi Sch.* white rabbit. — *byi-dkár Sch.* white hare. — *byi-kün* mouse-hole. — *byi-rdo Sch.* rat's-bane, arsenic. — *byi-ldém* mouse-trap. — *byi-nág Sch.* fitchet, polecat. — *byi-prug* young mouse. — *byi-brin Dzl.* mouse-dung. — *byi-blá v. sub byi-la*. — *byi-tün* mouse-nest, mouse-hole. — *byi-tser* medicinal herb *Med.* — *byi-dzin Cs.* mouse-trap; *byi-bzün Lt.*, \*bi-zün\* *W.*, etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loñ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa Cs.*, = *byi byéd-pa* 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of *byi-ba q. v.*; *byi-ba spu, Sch.* hair that has fallen off.

byi-bo *Lex.*; *Sch.* little child, infant, — *byi-pa*.

byi-bzin n. of one of the lunar mansions, *v.* *rgyu-skár*.

byi-zé *Cs.* — *tabe*, manner, way, method.

byi-ru coral, frq., also *byi-ru*; *byi-ru mdog* light red *Gl.*

byi-rug medicinal plant *Med.*

byi-la, *B.*, *W.* \*bi-la, bi-li\* (*Hind.* \*billa\*), cat; *byi-lai brun*, cat's dung *Lt.*; *byi-bla Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

byi-lám *Wdk.*?

byi-dán *Wdk.*?

byin-ba *v.* *byin-ba*.

byin-byin-tu-lu *S.g.* n. of an animal (?).

byin-pa 1. *Cs.* general, common. — 2. *Sch.* hidden, concealed. — 3. *Cs.* root. The word seems to be a secondary form of *spyi* and *dbyin*, yet in various passages of medical works none of the above meanings is applicable.

byin 1. pomp, splendour, magnificence, e.g. of kings; *byin-té-bar bzugs-pa* to be enthroned in great splendour *Dzl.*; *gyi-brjid dan byin ce Dzl.* *mtu dan byin Dzl.*; *byin-dan* magnificent, splendid, brilliant, *byin-méd* the contrary. — 2. blessing, a bestowing of blessings, a power working for good, *byin-báb Lex.*, \*páb *Sch.*: conferring blessings (?), *bcom-ldan-das-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, *v. below*; most frq. *byin-gyis rlob-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlobs*, to bless, *mi* a person, *sa-nyi* a place *Mil.*, also followed by the termin.: *séms-dan-gyi sdug-baidl zi-bar byin-gyis rlob* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mfun-rkyén dzóm-bar byin-gyis rlob* bless the son, that all happiness may be accumulated on hi m *Mil.*; *rgyud rnyen-po bzán-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

་*drén bdáid-kyis byin-gyis briabs* heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; to create, to change into *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzáid-pa* frq., *ytón-ba*, resp. *stóid-ba* Cs., = *byin-gyis rldó-pa*; *byin-rlabs-can*, *byin-rlabs dan ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs zúgs-pa* *Mil.*; ་*dre-dúl byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the ་*págs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན་ *byin-rten* Cs., the relics of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byin-pa* 1. subst. calf of the leg, *uyin-pa ná-ba* pain in the calf; *byin-súu* Cs. 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa*.

བྱིན་པོ་ *byin-po* Sch. all, the whole; general; *byin-gyis prá-ba* by degrees, more and more fine etc.?

བྱིན་རྟེན་པ་ *byin-rlabs* v. *byin* 2.

བྱིན་པ་ *byib-pa*, pf. *byibs* 1. to cover, to wrap up, *gós-kyis* *Lt.* — 2. Cs. to hide, conceal, keep secret, hush up.

བྱི་ *byiu* 1. *Pur.* "biu", little bird, bird *S.g.* — 2. Sch. alpine hare.

བྱི་པ་ *byil-ba* to stroke, *mgó-bo-la byil-byil* *byéd-pa* to stroke a person's head *Pth.*

བྱི་པོ་ *byil-mo* naked Sch.

བྱིས་པ་ *byis-pa* 1. child, esp. little child; *byis-(pai)* *nad* disease of children *Med.*; *byis-pa btsá-tabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo* Cs. childishness, want of judgment; *byis-pai skyé-bo* a plain, ignorant person, a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zini-zig* Cs., twins. — 2. boy, lad, till about the age of 16 years, frq. (*W.* not in use).

བྱི་རུ་ *byu-rú* = *byl-rú*.

བྱུག་པ་ *byug-pa* 1. unguent, ointment, salve, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byug-pa aka* thick ointment, thick plaster; *byug-pa ala* thin unguent Cs. — 2. foot-bath *W.*, perh. better: *bdtug-pa*.

བྱུག་རིས་ *byug-ris*, *Lex.* = *gral*, place, in a certain succession or row; *byug-ris zog* make room, leave a place empty *Sch.*

བྱུག་ས་ *byugs* v. *byug-pa*; *byuga-spos* anointing-oil *Sch.*

བྱུ་ *byun* v. *byun-ba*; *byun-tsul* history, story, particulars of any event, *nas byun-tsul dé-ltar yda* that is my story *Mil.*; *byun-rabs* Sch. id.

བྱུར་ *byur* B., esp. of later times and col., *Ld.* also *byus*, misfortune, mishap, accident, *byur tsé-zin bu mi yds-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur gel-ba* to draw down misfortune on a person *Dom.*; "ná-la jur cug son" *W.*, "jhur" C., I have had misfortune, I have been unfortunate; *byur-gyi*, also *byur-can* unlucky, disastrous, perilous. — "jhur-nág" great calamity C. — *byur-sel* preservative against misfortune. — *ran-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ་ *byur-po*, Cs. also *bu*, vulg. *byur-byur* heaped, a heaped measure of corn or meal; *byur-por bkan* *Thgy.*

བྱུ་ *bye* 1. = *byeu* little bird, *bye-glín* bird's nest *Ma.*; *bye-prág* a young little bird *Dzl.*, also *bya-prág*; *bye-brán* bird-dung *Wdi.*; *byeu úr-pa* Sch. partridge. — 2. v. *bye-ma*.

བྱུ་མེ་ *bye-mgó* 1. bird's head. — 2. an official mineral *S.g.*

བྱུ་བ་ *bya-ba* ten million, *byé-ba-prag ynum* *dan sa-ya-prag* drug thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱུ་བ་ *bye-brág*, བྱི་བྱི་, 1. difference, diversity, *ká-bo dan saas-rgyds bye-brág* *ci yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág* *bád-pa* = *vibhāṣā* *Was.* (147), also *bye-brag-bād-mśo* or *-zu-ytér*, title of books; *bye-brag-dan* *Cs.* different, *bye-brag-méd-pa* *Cs.*, *mi-byéd-pa* *Dzl.* equal; *bye-brág-tu smrd-ba* *Thgy.*, *bye-brág-pa*, འཇིགས་པ་, name of a school of philosophers, Atomists *Köpp.* I, 69. — 2. division, section, class, species, *dúd-groñ*, *ról-moi* *bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yül-gyi* *bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

ཅུམ byé-ma (*C.* "jhé-ma", *W.* "bé-ma") 1. sand, frq. — 2. sandy plain, sands, *ysér-gyi* *byé-mai* *dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. gravel (disease) *Schr.* — *byé-ma* *bru yéig* a grain of sand *Cs.*; *gán-pai klün-gi* *byé-ma* *taam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* चोनी, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-žáb* *Lt.* sandy water, water standing on sandy ground. — *bye-ljóns* a sandy tract *Cs.* — *bye-tán* a plain of sand, a sandy desert *Glr.* — *bye-jín* heap of sand. — *bye-tsüb* sand raised by a whirlwind. — *bye-ril* (*Schr. hril*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

ཅུམ byéd-pa I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.* *Bul.* "bé-d-pa"; in *Ld.* and *Lh.* instead of it gen. "dò-čé"), resp. *mdzad-pa*, eleg. *bggyid-pa*, 1. to make, to fabricate, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šin-la* *Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa* *žog-žoy-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *dis* *či* *žig bya* what are you going to do with it, to make of it? *Dzl.* to cause, to effect: *lkün-ba* *de nas byás-pa yin* *Mil.* it was I that caused this falling; with the supine, to take care that: *byéd-par*

*dod-par byéd-pa* to make him inclined to do it *Dzl.*, *ma* *dór-bar byos* *žig* *Pth.* take care, that he do not escape; *yód-par byéd-pa* to produce, procure, provide, *dei yná-kani-la sogs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; to act: *rgyál-po*, *drañ-erón* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: to do: *byd-ba dan* *bya-bu-ma-yin-pa stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; to commit, perform, execute: *nyés-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las* *či* *žig byed* what are you doing, what is your business? *tabs yid-de byéd-mkan* *med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rún-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myir-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* to work, to be efficient (of a medicine); to act, proceed, pretend, affect: *či* *ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-ylan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lugs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa* *Mil.* to proceed slowly, to be slow; to take, to assume, to count: *žag bži-pa dán-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *yšóul-par byed-pa* to kill, *pa-más* *žes-pur byos* (or *gyis*) *žig*, resp. *yab-yum-gyis mkyen-par mdzod* *čig* dear parents, you must know! *Dzl.*; on the other hand: *pá-la rig-par gyis* *žig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut., *žug-par byao* I shall remain *Tar.*, *kó-mo grogs bya-*

*ya* as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsil-bar bya* I must seek *Dzl.*; esp. with a negation: *brjōd-par mi byao* they are by no means to be pronounced; the participles in the short forms of *γton-byéd* and *γton-byā* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yid-la byéd-pa* etc., refer to these words. —

2. to say, to call, yet chiefly only in the pf. tense: *zes byās-pa Dzl.* thus said, so called; *snar byās-pa bzin* according to what has been said before *Dzl.*; *byas-kyan* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: (*zes*) *byā-bai sgra byūn-no* a voice thus speaking was heard *Glr.*; *dé-la dbyanis zēs byao* these are called vowels *Gram.*; (*zes-*) *byās-pa*, or more frq. *byā-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; *byā-ba* also implies: of the purport, to the effect, just as *zēs-pa* is also used: *‘tsol-zig’ byā-bai lun byūn-nas* an order being given to make a search *Glr.* — 3. to go away, to disappear: *byas son* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkan*, the person that does or has done a thing, the doer, performer etc.; author, *batan-bdōs byéd-mkan* the author of the work *Tar.* — 2. *byéd-pa* the instrumentative case *Gram.* — 3. *byéd-pa* the doing, dealings, with noun in the instrum. case: *dé-dra-ba mi-rigs-pa rgyal-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *blō-yi byéd-pa dbyis-su sbos* hide the working of your understanding in the heavens, i.e. let it disappear in nothingness; effect, also with the noun in the genit. case, *Wdi.* — 4. *byéd(-pa)-po*, doer, accomplisher etc., *mčōd-sbyin byéd-pu-por bos* he invited him as sacri-

ficing priest *Tar.*; *ḍul-bar byéd-pa-po* converter *Tar.*; *bkra-tis spél-bai byéd-po* augments of eternal happiness (from a hymn); *byéd-pa-po* instrumentative case *Gram.*; as the twelve *byéd-pa-poi skye-mčēd* I here cite the following from *Wdk.*, without being able to offer an explanation: *bdag, sēms-can, srog, grō-ba, ṣad-ba, skyēs-bu, gañ-zāg, lēd-can, lēd-bdag, byéd-pa-po, tsōr-ba-po, zēs-pa-po, mčōn-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byéd-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byā-ba* q. v.

བྱེ་བ་ *byeu* (also *byiu* q.v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-pug* *S.g.*, a medicinal herb *Cs.*

བྱེ་བ་ *byēr-ba* v. *byēr-ba*.

བྱེ་བ་ *byes*, *Lxx.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byēs-su grō-ba* to go abroad, to travel; *byēs-su ḍég-pa* to remove, to emigrate *Lxx.*; *byēs-nas slēb-pa* to come from abroad *Lxx.*; *byēs-pa* traveller, foreigner, stranger; *\*lam-rōy bēs-pa yōd-pa yin-te\** *W.* proceeding together as fellow-travellers.

བྱོ་བ་ *byō-ba* *Cs.* *rnā-ba byō-ba* to hear, hearken, listen.

བྱོན་པ་ *byōn-pa* v. *byōn-pa*.

བྱོལ་བ་ *byōl-ba* v. *byōl-ba*.

བྱོལ་སྒོ་བ་ *byol-sōn* animal, esp. quadruped; *byol-sōn-bas glēn-pa* more stupid than a brute *Mil.*; *byol-sōn rgyāl-po* the lion *Mil.*

བྱ་ཀ་ *brā-ka* v. *ṣā-ka*.

བྱ་ཉི་ *bra-nyē*, n. of a lunar mansion, v. *rgyu-skār* 2.

བྱ་བ་ *brā-ba*, 1. sbst., n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brā-pu-se* *Ld.* a similar animal (= *pra-li?*); *brā-mkār, bra-tān* *Cs.*, burrow of it; *bra-brin*

*Les.*, *bra-rit* *Cs.*, dung of it; *bra-lpags* skin of it. — 2. vb. to have or to be in great plenty, to abound (?), *rdzi -gis za ma bra*, *btuñ ma bra*, *gon ma bra* she allowed herself no abundance of food, drink, or clothing; \**za-, tuñ-, ñin-, lab-, zér-dha-te*\* eating, drinking plentifully, walking, speaking, talking a great deal *C.*; \**tsa-, dho-, dhán-dha-te*\* being very hot, warm, cold *C.*

བློ་ *brá-bo* (prov. \**brau*\*, Pur. \**bro*\*) buck-wheat; *bra-pyé* *Les.*, *rjen* *Sch.* buck-wheat flour; *bra -sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བློ་ *brag* rock, *brag rtse-yám-pa* a three-pointed rock; *brag-skéd* the middle height of a rock, opp. to *brag -mjug* and *rtse* its foot and top *Cs.* — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-cha*, -*cha* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mýg* foot of a rock *Cs.* — *brag-pug* rock-cavern. — *brag-pýe* dust produced by hewing stones *Glr.* — \**dhag-bhón*\* = *pa-bón* *C.* — *brag-dmár* name of a rock in or near Lhasa, alleged not to be identic with *amar-po-ri* (*Sch.*). — \**dag-tál-wa*, *dag-tig-pa*\* mite, tick *W.* — *brag-rtádñ* rock-lizard. — *brag-rtse* top of a rock. — *brag-kün* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rúd* fall of a rock. — *brag-rón* chasm in a rock, ravine. — *brag-tig* v. *brag-rtál-ba*.

བློ་ *bran* 1. resp. *aku-brán* chest, breast, (cf. *ná-ma*); *bran rdün-ba* to beat one's breast *Glr.*; \**fú-gu dán-la ñir-te Kyér-ñe*\* *W.* to carry a child pressed against one's breast. — *bran-kyéd* (?) *Cs.* a high, prominent chest. — *bran-dkyíl* middle of the breast, cardiac region. — *bran-lkóg* *Mil.* prob. = *lkóg-ma*. — *bran-skás* *Sch.* the dorsal vertebrae opposite to the chest. — \**dán -kúd*\* string of the *bran -kún* (-*gun*, -*kon*, -*gon*), pellet-bow, a bow furnished with two strings, to shoot pellets or small stones, *bran-rds* or -*rdau*, with it *W.* — \**ghan-lkóg*

*C.* cardiac-region, pit of the stomach. — *bran-sgró* snake, serpent (like *lto-gró*). — *bran-búr* the middle convex part of the *rdó-rje* *Ma.* — *bran-tsig* *Lh.*, prob. heart-burning. — *bran-(y)ól* *Cs.* dew-lap. — *bran-ze* *Mil.* prob. breast-bone, sternum. — *branyún* *Sch.* tame, gentle. — *bran-rus* *Med.* breast-bone. — \**dán -lág*\* *W.* the hands crossed on the breast. — *bran-so* *Glr.* breast, brisket of a butchered animal. — 2. also *bran*, gen. *brán-sa*, eleg. *mñis-brán* (q.v.), resp. *yzim-brán*, *bzugs-brán* night-quarters, halting-place, whether under a roof or in the open air; also as much as *stage* (of a journey); *brán-sa* *débs-pa* *Tar.*, prob. also \**bór-ñe*\* *W.*, to take up night-quarters; dwelling, particularly a temporary one, lodging; but also a permanent abode, esp. in *W.*; \**dán-sa tán-ñe*, *yár-ñe*\* to take in, to lodge a person over night *W.* (cf. *ynas* 2). — *brán-kas*, dwelling-house, dwelling-room *Pth.* — *bran-grógs* house-mate, bed-fellow. — *bran-dpón* master of the house, landlord. — *pó-brán* v. *pó*; *bla-brán* v. *bla*.

བློ་ *brán-né* *Les.* = *kran-né*.

བློ་ *brán-pa* v. *brán-pa*.

བློ་ *bran* 1. slave, servant, *mí-brán* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve *Cs.*; *brán-du gyúr-ba* to become a servant *Cs.*; *brán -du kól -ba* to make another be a servant, to use him as a servant *B.*; *brán-du skúl-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brán-du kas-bláns-so* *Pth.* they promised to serve him; *ku niag yid yum brán-du pül-te* devoting heart, mouth, and body to his service *Pth.*; *nai nub lto-gós-kyis brán-du kól* morning and night I am a slave to food and clothing *Mil.*; subject, one owing allegiance, \**la-dágs-si gyál-po-la dán-yul-ñe*\* a village subject to, belonging to, the king of Ladak *W.*; *brán-pó* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-kül*, *branyóg* = *bran*; also collectively, servants, domestics, household. — 2. texture, in the

བྱ་བ་ *bran-pa*

compound *tags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sno-brán Mil.* something similar. — *ču-brán Glr.*, and *mśao-brán??*

བྱ་བ་ *bran-pa* to pour out *Tar.*

བྱ་མོ་ *brán-mo* 1. *v. bran* 1. extr. — 2. also = \**dan-tsós* *W.* finger, toe.

བྱ་བ་ *brab-pa v. bráb-pa.*

བྱ་བ་ *brim-ze*, from བྱ་བ་ 1. Brahmin, Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd dón-pai agra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. a priest in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *bráhmana*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྱ་བ་ *bral v. brál-ba.*

བྱི་ *brí v. bri-ba.*

བྱི་བ་ *brid-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *brid-la ytón-ba* to give again and again'. — 2. *v. brid-pa.*

བྱི་བྱི་བ་ *brid-brid-pa Sch.* to float, to move confusedly, before one's eyes.

བྱི་ཙ་ *brid-rtsa Lt.?*

བྱི་མ་(ས་) *brim(s) v. brim-pa.*

བྱི་མ་ *bris v. bri-ba; bris-aku, aku-bris* picture of a saint, drawn or painted *Cs.* — *bris-bur* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tsen-bris* a coloured picture.

བྱི་བ་ *brú-ba v. brú-ba.*

བྱི་བ་མ་ *bru-ba-tsá Lex.*

བྱི་ or བྱི་ལ་ *bru-dá or bru-dá Wlk.*, prob. = *gru-dá* and *gru-dá Pth.*, *bru-dál* or *bru-dál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྱི་བ་ *bréd-pa*

བྱི་བ་ *brüg-pa* to flow, to stream, to gush *Cs.*; *subst. current, flow, flux Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྱི་བ་ *brun* dirt, dung, excrements, *mi-brün, bya-brün, sbran-brün* etc. feces of men, birds, flies etc. *Med.* and elsewhere.

བྱི་བ་, བྱི་བ་མ་ *brúb-pa, brúbs-pa v. brub-pa.*

བྱི་བ་ *brul* small particles, fritters, bits, crumbs, *bag-brul C.* crumbs of bread; *brúl-ba Mil.*, *C.* to fall, into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brúl-bu, brul-lu* = *brul W.*

བྱི་བ་ *brus v. brú-ba.*

བྱི་ *bre, \*de, Sskr.* ब्रीह, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.* 1/10 of a *bo*; *bré-bo če, breu čün* large and small *bre, Cs.*; *yaér-pyę bre gañ Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yčón* that will just fill a *bre Zam.*; *bre bšar-ba* to measure with a *bre Lex.*; *lha-kañ bre-tsad tsam žig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-řten*, which has the shape of a corn-measure; in a general sense, measure, *bre-srán ytán-la brébs-pa Glr.* to regulate measures and weights. — 2. \**bre* *Ld. Lh.* \**bre-sé* *Kun.* *Eremurus spectabilis*, a plant of about a man's height, belonging to the asphodels. — 3. *v. bré-ba.*

བྱི་ཁོ་ *bré-ko* basin for washing *C.*

བྱི་བ་ *bré-ga* medicinal herb; *bré-gu, id.* (perh. the same plant) *Med.*

བྱི་བ་ *bré-ba v. bré-ba; bla-bré, ka-bré Sch.* capital, chapter, upper part of a column or pillar.

བྱི་མོ་ *bré-mo Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྱི་བ་མ་ *brégs-pa v. brég-pa.*

བྱི་བ་ *brén-ba v. brén-ba.*

བྱི་བ་ *bréd-pa* to be frightened, afraid, in fear = *rtub-pa, B. and C.*; *sbrülggis dñanis-din bréd-pa* to be frightened by a snake *Wdn.*, or *bréd-čün dñanis-pa Pth.*;

*béd-kýis bréd-na* if you are afraid of the devil *Glr.*; *bréd-toms Lex.*; \**qhlé-po*\* fearful, frightful, terrible *C.*

**བྲེལ་** *brél-ba* I. vb. (not the same as *brél-ba*) 1. to be employed, busy, engaged, to have business or work on hand, *niéd mkar-las-kýis brél-nas loñ mi dug* being engaged in building, we have no time to spare *Mil.*; *dod kó-nas brél-na* if one is entirely taken up with lust and pleasure; \**dhe-rin ná-la qhlé-wa yó*\*, *sán-myan dog*\* to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synonym. with *póns-pa* to be poor, to be without, wanting, destitute of, c. instrum.: *loñs-spyod-kýis brél-ba Dzl. 22, 7*; more frq. with a negative: *ñis kyan mi brél-bar byds-so* they did not let him want anything *Dzl. 22, 17, Sch.*; *ñód-bai yo-byadd-kýis mi brél-bar* abounding in every necessary of life *Dzl. 255, 3* (acc. to a better reading); combined with another word: *póns-brél-te*; *brél-pón-méd-ñiñ Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl. frq.* — II. sbst. 1. *C.* and *B.*, a being engaged in a multiplicity of business v. I. 1. — 2. *W.*: business, affair, concern, \**ñá-lu ñél-wa ñig yod*\* I have some particular business, concern, suit; \**ñél-wa ñi yod*\* what do you want, what are you about, what are you doing there?

**བྲེས་** *brés* 1., *W.* also *brés-kyu* manger; *rtá-brés* manger for horses. — 2. v. *bre.* — 3. v. *bré-ba.*

**བྲོ་** *bro* 1. oath, *bro-fsál-ba* to take an oath (?) *Pth.*, *bro-bór-ba* id., *dbu-bsnyun dan bro bór-ro Glr.* they swore by their heads, *nif.* — 2. dance, *bro skráb-pa Lex.*, *kráb-pa Mil.*, *brdün-ba Glr.*, resp. *ñabs-bró mzdúd-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rtá-bró* drums and dancing *Glr.*; *bró-mkan Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewhere; *Sch.* 'an epidemic disease'; *bro-fsál Sch.* 'cold (in the head), cough, catarrh';

*Tar.*: *págs-pa lo man-por aku-bro fsal-te*; *Mil.*: *ñin-tu bro-fsál-bar gyúr-nas.*

**བྲོ་** *bró-ba*, I. vb. 1. to taste, to smell, vb. 'a. & n.'; *nyid kyan mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *ká-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spas bro-o* it smells of incense *Dzl.*; *dri-ysün ñim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* to desire, to wish, = *dód-pa*, *bló-bro-ba* id.; *ñu bró-ste* being about to weep *Mil.* — II. sbst. taste, savour, flavour, col. *bró-blág* (\**qlob-lág*\*), *lán-tsa ka-zás kün-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltá-ba or myon-ba*, col. \**qlob-lag nyai-ñe*\* *W.* to taste, to savour; to try the taste; *bró-ba-ñan Cs.*, \**qlob-lag-ñan*\* *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

**བྲོ་** *bró-ma* v. *gró-ma.*

**བྲོ་བྲུ་** *bróy-zu* v. *próy-zu.*

**བྲོ་** *brod*, = *bró-ba*, taste (*ñim-po*) \**qhuñ-ñen*\* *C.*, \**qód-ñan*\* *W.*, well-tasted, savoury; \**qhoñ-ñem-po*\* *C.* of a strong, powerful taste.

**བྲོ་བྲུ་** *bród-pa* joy, joyfulness, *bród-pa skyéd-pa Mil.*; *dgu-bród* id. *C.*; *ñi-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

**བྲོ་**, **བྲོ་** *brob*, *bro* v. *bráb-pa*, *brál-ba.*

**བྲོ་** *bro* 1. v. *bro* 5; *bro-s-tebs Sch.* — 2. v. *bro-s-pa.*

**བླ་** *bla* I. the space over, above a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, བླ་སྐྱོད་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-ñib*, *ñes-rab* and the like frq; *bla-na-méd-pai lam*, *bla-med-rdo-rjeñtég-pa*, = *ñágs-kyi lam*, the mystical method, v. *mdo* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stén*, *sa-ñg* upon and under the earth. Generally fig.: superior, better, preferable, *bañ-mzód ston yan blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

*tse* *jos kyañ blao Dzl.* then I will rather die; less frq. with *na*: *ñ-na yañ blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyöl-bar gyur kyañ blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod mig-gis mi mñon yañ blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* 272, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

**Comp.** *bla-gáb, bla-gós* (*W.* vulgo \**tsá-dar, tsá-sar*\*) = *yzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, *ἱμάτιον*; *bla-gáb prág-pa yčig-tu yzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-med-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais *Dzl.* and elsewh. — *blá-ma* བླ་མ་ 1. the higher, upper, superior; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkür-sti byéd-pa* *Domañ, Tar.*; the exact grammatical explanation of *mi blá-mai čos-kyi čö-prül Dzl.* 47, or of the similar passage *mi čos blá-mai rdzu-prül Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, ལཱ་, with the genit. of the person *Pth.*; in a more gen. sense: ecclesiastic, priest, 'Lama' *Thgr., Pth.*; in East. Tib. a title designating a high eccles. degree, something like 'D.D.' v. *Desg.* 247, 371; *bla-mčód* for *blá-ma dan mčód-ynas* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth., Mil.*; *bla-(ma-)čén-(po)* chief Lama, Grand-Lama. — *bla-bráñ* resp. for dwelling-room or house of a Lama or Lamas, whilst *y-im-čán, pö-bráñ* are the resp. expressions for secular dignitaries. — *bla-slób, blá-ma dan slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *smán.* —

II. *Sch.* 'soul, life'; acc. to oral explanations: 1. strength, power, vitality, e.g. in

food, scents etc., just like *bčud.* — 2. blessing, power of blessings, like *gyañ*, e.g. \**čim-mé mi-la la čém-po mi dug = yañ mi čag* C., no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-čín* a tree of fate (gen. a juniper or in *W.* a willow-tree, *rat-čén*), planted at a child's birth; *rgyöl-poi bla-gyá* the king's turkois of life *Gtr.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ynaś* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* 20, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdöl-ba Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse* (?) *Lex.*

བླ་པ་, བླ་མ་ *bla-gáb, gos* v. *bla* I.

བླ་ཅེན་, བླ་ཅོད་ *bla-čén, -mčód* v. *blá-ma* sub *bla* I.

བླ་ཡིད་ *bla-ynydñ Med.?*

བླ་ཏཱ་བ་ *bla-tábe Lex.*

བླ་འདྲ་མ་ *bla-dágs Gram.; Sch.*: 'a primitive word, an abstract noun'. (?)

བླ་ན་ *blá-na* v. *bla* I.

བླ་འོ་ *blá-bor Sch.*: 'well! that may be! so much the better!'

བླ་བྲན་ *bla-bráñ* v. *blá-ma* sub *bla* I.

བླ་འཕྲོ་, བླ་འཕྲོ་ *bla-tšó, gla-tao Sch.*: hereditary portion, inheritance.

བླ་ཡུ་, བླ་ཡིད་ *bla-yyú, bla-čén* v. *bla* II.

བླ་རེ་ *bla-ré* v. *bla-bré* sub *bla* I.

བླ་ག་ *blag* 1. sub *bde-blág* q.v. — 2. sub *btso-blag* q.v.

བླ་ག་པ་ *blág-pa* 1. pf. *blags, rnd-ba blág-pa = rnd-ba yád-pa Lex.*: to incline one's ear to, to lend one's ear, to listen to (*blág-pa* not by itself 'to hear' (s.) —



2. *mčī-ma blág-pa* to shed tears. — 3. in *blág-pa méd-pa*, the free translation of བཤམ་པ་མཐོང་པ་. Burn. I, 309 takes it in the signification given by Sch. to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

བླ་བ་ blán-ba v. lén-pa.

བླ་བ་ blád-pa to chew, secondary form to lddá-pa. Lex.

བླ་བ་ blán-pa = glán-pa Cs.

བླ་བ་ blar, frq. incorr. for star.

བླ་བ་ blú-ba, pf. *blus*, to buy off, to ransom, to redeem, *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him Glr.; *pug-ron-gyi erog blus* he redeemed the life of the dove Dzl.; *di-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head Dzl.; to recover, to redeem, *yté-ba*, a pawn, pledge, security C.; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

བླ་བ་ blúg-pa v. ldúg-pa.

བླ་བ་ blúgs-sku molten image; *blúgs-pár* casting-mould; *blúgs-ma* cast metal, statues, relieves (cf. *búr-ba*); *blúgs-yrzár*, *dgán-blúgs* v. *yrzár*; *já-blúgs* urn-shaped vessel for pouring out tea etc.; *spyi-blúgs* v. *spyi-bo* sub *spyi*; *már-blúgs* oil-pitcher.

བླ་བ་ blúd-pa 1. vb. *ldud-pa*. — 2. sbst. to blú-ba, release, ransom, redemption Sch. — *blúd-bu* v. *rlúd-bu*.

བླ་བ་ blún-pa dull, stupid; stupidity, foolishness; *blún-po* stupid, foolish; fool, idiot; *blún-po la-lá* . . . *dzin* some fools consider it . . .; *blú-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blún-po yin* the man without virtue is a fool; *ḍod-yón-la žags šin-tu blun* to be given to lust is folly Pth.; *byol-son-pyúgs-pas blun* more stupid than a beast Mil.; *blún-ytam*, *blún-tsig* foolish talk, foolery; *blún-dad* superstition Mil. (cf. *dios-dad*).

བླ་བ་ blus v. blú-ba; *blús-ma* ransom Cs.

མོ་ blo I. rarely *bló-ba* mind (Was. 314 མོ་པོ་) 1. the intellectual power in man, understanding, *mčās-pai blo dañ ldán-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po (čün-nu)* of great (small) mental abilities C.; *blo yañ-te* of a clear understanding, sharp-witted Dzl.; *ses-pai blo* sagacity, intelligence, judgment Dzl.; *blo-rgyd* Sch. comprehensive intellectual power; *blo myur-žin* being of quick comprehension, sharp Dzl.; *blo-ráb*, *-brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties Mg., 'the last expression is frq. used in modestly speaking of one's self Glr. and elsewhere; *bló-yimén-pa* intellectual darkness, a darkened mind Glr.; *blo-bag* narrow-minded, weak in intellect Sch.; *kyod ni blo nór-ro* you are mistaken; *blós-lódgs-pa* 'to be competent in mind or judgment' Sch.; *bló-na-bab* 'I understand' Sch. (?) — 2. mind, thought, memory, *čos dañ yi-ge-la blo jüg-pa* to direct one's thoughts to religion and to learning to read Glr.; *bló-la šbyór-ba* to impress on the mind, to inculcate Glr.; *bló-la bžúgs-pa* what is retained by, treasured up in the memory Tar.; *bló-la bžün-ba* to learn by heart Glr., W.: 'loa or lo-na züm-tš'; *blo-tag-čöd* v. sub *tág-pa* I. — 3. mind, sentiment, disposition (here in part = *yid*), *bló-la dód-pa* to desire; *blo dún-pa* interest, concern, v. *dún-pa*; *mčód-pa byéd-pai bló-can* de he that has a mind, is disposed, to sacrifice Dzl.; *rañ bde-bar dód-pai blo méd-par* without any regard to his own welfare Thgy.; *blo nyé-ba* friendly sentiment; also: kindly disposed Glr.; *šdán-bai blo* a hating mind, malevolent disposition Lt.; *blo gró-ba* Sch.: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mčün-pa* to be of the same mind, like-minded, with supine also: to agree Glr.; perh. also: to be unanimous, peaceable, on friendly terms Sch.; *kyéd-kyi blo dañ mčün-pa* agreeably to your wish Mil.; *blor ma šon* Sch. 'the mind could not take it in' Tar. 51, 7, Schf.: 'it did not please

me, I could not reconcile myself to it'; \**blo skyél-ba*\* W., \**Kel-ba*\* C., *čel-ba* Cs. (?), to rely, to depend upon, *blo gél-ba* to hope Sch. (the correct spelling as yet doubtful); *blos ytón-ba* to give up, resign entirely, to risk, venture, e.g. *rán-gi srog Gtr.*, Mil., *blo spán-ba*, id. Mil.; \**tse-di li-tán*\* monk C.; *śo-day blos ma tóns-par* as she was so much attached to us Mil.; *rañ-blos ma tóns-pa* a man attached to himself, in love with himself; *blo ytód-pa* Sch. to trust, confide (cf. compounds); *dé-las blo zlog-pa* Thgy., to subtract, to draw off, divert, dissuade from; *blo brid-pa* to deceive, impose upon, cheat Gtr. (*bló-yi bdag* 'conscience' Sch., acc. to Sch. not an authenticated expression).

Comp. *blo-kog-čé* confident, courageous, intrepid, undaunted. — *blo-grós* sense, intellect, understanding; *blo-grós-kyi də-bya* what is to be discerned by the understanding; *blo-grós dan ldán-pa*, *blo-grós-čan* sensible, judicious (of persons), *blo-grós čén-po* C. of much sense, of an excellent understanding, *čün-nu C.*, *žán-pa* Mil. of little understanding; *blo-gros-méd* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *smug-čün Wdn.* — *bló-čan* having mind, sense; *byis-pas bló-čan* having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above *mčód-pa byéd-pas bló-čan de.* — *blo-nyés* ill-meaning, malicious Gtr. — *blo-ytád*, *blo-yden* hope, confidence, assurance, *bdag-gi blo-yden sú-la* ža in whom am I to place my confidence. — *blo-yden čos-la byéd-pa Gtr.*; W.: \**lor-tád* or *lo-dán čó-če*, *kyél-če* (\*)<sup>2</sup>, c. la. — *blo-rtóg* prob. = *blo-grós*, *blo-rtóg ta-dad-pa* Pth. people of different mental abilities. — *blo-stobs* 1. C., W. courage. 2. W., generosity, magnanimity, or perh. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — *blo-tábs* counsel, expedient, *blo-tábs tsól-ba* Ma. — *blo-bde* cheerful, happy. — *blo-čodd* covetous, greedy. — *bló-sna* 1. *bló-sna man-ba* Gtr. was explained by our Lama: having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, \**lō-na rñi-mo*\* slowness, irresolution, also long suffering, \**lō-na řñi-śe*\* resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish Cs. (*Dzl. 722*, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — *blo-bzdāi* 'sound sense', col. \**lob-zan*\*, a very common name of persons. — *blo-čéd* Sch. 'memory, intellectual power'. — *blo-śems* mind, soul, heart, *blo-śems-bde* = *blo-bde* Mil. — *blo-badm* intellect; W.: \**lo-sām mēd-kan*\* foolish, one not knowing what he is about.

II. frq. incorr. for *glo*:

ཐོན་པོ་ *bló-ba* I. vb. to be able = *pód-pa*; *Kyod mi lō-na* if you cannot; \**di mi lo*\* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = *blo*, frq. used by Mil. for the sake of the rhythm.

ཐོན་པོ་ *bló-bur* = *gló-bur* sudden, suddenly; *Kyod dá-ltar-gyi dád-pa bló-bur yin* thy present faith is new, but just sprung up in thee Mil.; *mi-spyod bló-bur-đu gyur* the conduct of men suddenly changes Ma.

ཐོན་པོ་ *blón-mo*, for *lón-mo*, bones or knuckles used as dice Mil.

ཐོན་ *blon* 1. Lex. = *gros*, *blón dēbs-pa* to give advice, to counsel; Cs.: to make arrangements — 2. v. the following.

ཐོན་པོ་ *blón-po* officer (prop. counsellor), any magisterial officer of higher rank; *blón-po dāi*, *bañs* commanding and obeying, higher officers and subalterns Gtr.; more particularly minister (of state); *blón(-po) čen(-po)* Gtr., *blón-po bká-la ytóg-pa Gtr.*, more commonly *bka-blón(-po)*, high officer of state, minister, governor; *Erims-blón* minister of justice, officer of justice; *rgyal-blón* king and minister, also = council, privy-council, Gtr.; *čos-blón* 1. (opp. to *bdád-blón*) an orthodox, faithful minister etc. 2. *čos-blón čén-po* minister of public worship Gtr.; *rje-blón* the same as *rgyal-blón* Gtr. — *pyi nañ bar yñm-gyi blón-po* Gtr., lit outer, inner, middle

minister, a distinction not quite intelligible. — *dmag-blon* military, *yül-blon* civil officer Cs. — *nan-blon* 1. v. above *pyi-nan* etc. 2. Lh. country-judge.

ཧྲོ་ bha, sometimes written for བ, either from ཧྲོ་ ignorance, or in order to appear learned, as is also ཧྲོ་ for བ, and so forth.

ཧྲོ་མ་ bha-ga Sek. the female genitals, Pth.

ཧྲོ་ར་མ་ bha-ra-ta, bha-ra-tai düm-bu, bha-ra-ta, bär-dha, Sek. འཕྲུལ་མ་ country between Lanka and the Sumera, viz. Hindustan; also North-India, Mil. and elsewh.

ཧྲོ་ལ་ bha-lad, Urd. بھلات Beng. belati, 'a far distant country', — *ji-lā*, for Europe.

ཧྲོ་མོ་ bhan-ge W., Sek. འཕྲུལ་, hemp.

ཧྲོ་ད་ bhe-da v. བེ་dha.

དབང་ dba 1. Lex. = *ze-sa* reverence, respect, obs. 2. (or *rba*) = the following.

དབང་ཁྲོ་ dba-khlon Glr., *rba-khlon* Mil., Dzl., *dba-räbs* wave, billow; *rba-skya* whitish waves Mil.; *dba-tsüb* surge, roar, turmoil of waves Cs.; *dba-byi* water-rat?

དབང་པ་ dbag-pa, pf. *dbags* Sch., v. *dbog-pa* and *bag-pa*.

དབང་ dban ('*wan*', vulg. 'an') 1. might, power, potency, *blon-po dban* *tsé-pas* because the minister was very potent Glr.; *dban dge-dün-la* *rtad* Glr., not only: 'he granted great privileges to the priesthood' Sch., but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength S.g.; *bedad-dban-med* it is not in my power to stay Thgy.; *büm-pa* *jó-moi yin-te dban ma mčis-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it Dzl.; *sdod-dban-med-par* having no strength, not being able to wait (from eagerness, avidity etc.) Glr.; *dban-med*, prob. *sdod* to be supplied (if the text be correct), this won't do so any longer Glr.; (*ran-dban-med-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, Mil.: *dban-med-du mčis-ma* *cor-du* *jug-pa* to make one

weep; *dban-med-du* *tsöl-ba* to make a person powerless, to force by absolute power Glr.; *dban-du* *gyir-ba* to get into another's power, to be overpowered Tar.; *dod-pai* to get into the power of the passions, to be led away by them Dzl.; *dban-du* *gyir-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-mons-pa-med-pa* and *sems-nam-par-gröl-ba*; *dban-du* *sdud-pa* to reduce under one's power Pth.; *myit-rje* to make the principle of mercy one's own, to practise it freely Glr., (where *dü-ba* stands) *grö-ba* to comprise all beings, Glr.; *dban-du* *byéd-pa* id.; *dban byéd-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdag-gis dban byar med-pa* what one does not possess Thgy. — *dban-sgyur-ba* c. la, to govern, to rule, frq.; *dban* *grub-pa* id. seldom. — *dban skür-ba* v. *skur-ba* and *ban*, 2. '*wan* *tän-čé*' W. to make efforts, to exert one's self, also = the next. — *dban zä-ba* to offer violence Dzl. 220, 3. — *dban-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lās-kyi* of former actions Glr.; *na-rgyäl-gyi* *dban-gis* from or in consequence of pride Tar. — 2. more especially in mythology, *dban* *bču* Dzl. 222, 14, also *stobs-bču* Trigl. 8, 6; Gyatch. II, 46, Burn. II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. Köpp. I, 437 seqq. 2. in later times *rtan rjes-nyu dzin-pai* *dban* *bču* ten powers tending to the benefit of others are ascribed to the Bodhisattva, Thgy.: *tsé-la* *dban-ba* (respecting this form v. below) power over the length of one's own life; *sems-la* *dban-ba* power according to one's own pleasure to enter into any meditation; *yo-byäd-la* to shower down provisions for the support of creatures; *lās-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *smón-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-prül-la* to exhibit wonderful feats for bring-

ing about the conversion of others; *yo-śe-la* to understand all writings on religion (ni f.); *śe-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *pyi naṅ yedn-gi dbaṅ skir-ba* Pth. is alledged to signify: to convey externally, i.e. into the mouth, the power of *snan-ba-mṣa-yas* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyān-ras-yezigs* and lastly into the mind perfect purity, i.e. the *rtā-mgrin*, and together with it power over the demons. — 3. regard, consideration(?). In later writings the composition of *dbaṅ-du byās-na* (*mḍad-na* etc.) c. genit. (instead of which in C. also *dbaṅ-du śōr-na*, *śōn-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *lēgs-pai*, *jīgs-pai*, *bṣān-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Glr.*; *śndgs-kyi dbaṅ-du rtsis-pai ślō-ka* prob. the *Slokas* being numbered with a regard to the *Man-tras*, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbaṅ-po*).

Comp. and deriv. *dbaṅ-bṣkūr* consecration, inauguration, initiation *Was.* (189), = *dbaṅ-bṣkyūr* might, power, e.g. *saṅs-rgyās-kyi Glr.* — *dbaṅ-grāl* the row of those that are to be ordained or consecrated. — *dbaṅ-dan* mighty, powerful *Cs.* — *dbaṅ-tān* 1. might, = *mīa-tān*, *dbaṅ-tān-mḍ-pa* low, mean, of inferior rank *Dzl.* 2. time, chronology *Lezz.* 3. destiny, fate, predestined fate, or rather the destiny of any creature consequent to its former actions, *tse dan dbaṅ-tān*, frq.; *dbaṅ-tān-mḍ-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-dus-po-brān* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-lān* mighty, powerful; *dbaṅ-lān-gyi pyogs Domaṅ*, *dbaṅ-poi pyogs Sbh.*,

is said to be north-east. — *dbaṅ-po* v. the next article. — *dbaṅ-pyṅ* 1. adj. mighty, also sbst.: *dbaṅ-pyṅ yān-las śē-ba Glr.* 2. symb. num.: 11. 3. noun proper s. Iswara, Siva *Glr.*, hence also the Lingam as his emblem *Glr.* b. Avalokitesvara *Glr.* — *dbaṅ-ba* 1. vb. c. *la* = *dbaṅ byed-pa*, e.g. *rgyal-śrid-la mī dbaṅ* he does not succeed to the throne; gen. with accus. *yēg di dbaṅ-ba yin* one... belongs to this one *Mil.*; *bḍag dbaṅ-bai rgyal-prān* the vassals under my sway *Dzl.* 2. sbst. — *dbaṅ*, e.g. *tse-la dbaṅ-ba* (v. above). — *dbaṅ-ris* prob. domain, dominion. — *dbaṅ(-po)-lāg(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-śe* perception, by means of the organs of sense *Was.* (278).

དབང་པོ་ dbaṅ-po 1. possessed of power, dominion, *nōr-gyi dbaṅ-por gyur Dzl.* (*Ma.*); lord, ruler, sovereign, esp. divine rulers: Indra, also *lhai dbaṅ-po*; further *rgyāl-bai dbaṅ-po*, *tūb-pai dbaṅ-po* the highest of the Buddhas *Glr.* — 2. organ of sense, *dbaṅ-po lia(-po)* a. the five organs of sense, eyes etc., also *dbaṅ-poi sgo lia Med.* b. *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lia*, as stated by *Burn.* II, 430, v. *Köpp.* I, 436. In natural philosophy six organs of sense frq. are mentioned, སྐད་པོ་ being added as the sixth; medical writings also treat of *dbaṅ-po dyu* or *dbaṅ-poi sgo dyu*, v. *bū-ga*. — 3. sense, intellectual power, *dbaṅ-po rñon-po* of acute intellect, *dbaṅ-po rāul-po* of obtuse intellect, also as common expressions for sagacious or dull *Dzl.*; *dbaṅ-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbaṅ-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbaṅ-po yśō-ba* to gladden, strengthen, revive, the senses *Mil.*; *rān-gi sēms-las dbaṅ-poi rnam-śes byun* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

*S.g.* — 4. *genitals*, *Wān.* and elsewh.; *dbān-po lāg-pa* v. *dbān-lāg* sub *dbān.*

དབང་མི *dbar-mi* *Sch.* a faint-hearted, timorous man.

དབའ་ *dbal* *Lex.* — *tog* and *rtse-mo* top, summit, point e.g. of a *mčod-rten* *Gl.*; the point, or acc. to some the grooves of the *pūr-pa* or exorcising dagger; *rtai dbal bzān-nān* *Lex.*? — *dbāl-ba* v. *bal-ba.*

དབུ *dbu* resp. for *myo*, head, frq.; beginning, commencement, e.g. of holy doctrine *Gl.*; \**u lān-čē* *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzād-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzād-do* he was my instructor *Mil.* — *dbu-akrd* the hair of the head. — *dbu-rgyan* ornament of the head, diadem *Mil.* — *dbu-rīas* *Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. higher officer. 2. *dbu-čün* subaltern officer *Ca.* — *dbu-rje* Reverence, Reverend, title of Lamas. — *dbu-snyūn bzēs-pa* *Sch.*, *dbu-snyūn dān bro bōr-ba* *Gl.* resp. to swear by one's head. — *dbu-tōd* royal cap, crown. — *dbu-mtūn drūn-du* resp. the same as *kabs drūn-du* in directing letters: To... — *dbu-<sup>2</sup>pān* elevation, high rank, dignity, *stōd-pa* to praise, *smād-pa* to despise, to revile (dignities). — *dbū-ma* 1. n. of the goddess Durga, the wife of Siva. 2. principal vein, v. *rtad-ba*. 3. the middle (-doctrine), middle-road, མཐུན་མཐུན་, which endeavours to avoid the two extremes *Was.*, also *dbū-mai lam* or *lā-ba*; *dbū-ma-pa* an adherent of this doctrine *Sch.*, cf. however *māo* extr. — *dbu-méd* the Tibetan current hand-writing, cf. *dbū-čan*. — *dbu-rmōg* *Zam.* w.e.; in *W.* \**gyul-po ū-mōg čō žig*\* is said to signify: Long live the king! — *dbu-rtse* the top, pinnacle, of a temple, monastery *Gl.* — *dbu-mdzād* (cf. *dbu mdzud-pa* above) chairman, principal, warden, in convents an official that takes the lead in performing the

prayers. — *dbu-zwā cap* — *dbu-šōg* title-page *Sch.*

དབུ་པ་ *dbū-ba* v. *lū-ba.*

དབུས་ *dbugs* 1. breath, respiration, *dbugs rñib-pa dān byin-pa* or *byūn-ba* to respire, to inhale and exhale air *Med.*, *W.* \**tōn-čē* for *byūn-ba*; *dbugs byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyūn tōb-pa* to be eased in one's mind, after despondency *Tar.*; \**ug gyan bōr-čē* *W.* to stop, to keep back one's breath; \**ug sub* or *kor tdn-čē* *W.* to choke, suffocate, strangle, throttle; *skyé-gro tams-čād-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkār*) *Gl.*; *pyi-dbugs* seems to be the last breath of a dying man, *būt nān-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mād-ba* and *mī-bād-ba* an easy and a hard breathing *Med.* frq.; *dbugs-tūn* short breath; *dbugs rdzān-ba* or *brdzān-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs theb-theb byéd-pa* to pant, to be puffy *Med.* — *dbugs-ryōd Lt.*? — *dbugs-nān* *Sch.* flatulence. — *dbugs tēb-erēl* *Sch.* 'in one breath'? — 2. a breath, one respiration, as smallest measure of time — འུའུ *Kyim* = 4 seconds.

དབུ་མ་ *dbuñ* *Lex.* — *dbus.*

དབུ་བ་ *dbūb-pa* v. *būbo-pa.*

དབུ་ར་ *dbur* termin. of *dbu*, *Sch.* first, at first.

དབུ་བ་ *dbūr - ba*, also *ur - ba*, \**ur-ba* to smooth, *šōg-bu* paper, *ras* woollen stuff, *yād* a pavement *Ca.*; \**ur gyāg-pa* *C.*, \**gyāb-čē* *W.* to iron, to smooth linen etc., \**ur-čag*\* smoothing-iron.

དབུ་བ་ *dbūl-ba* I. vb. v. *būl-ba*. — II. adj. poor, indigent *Dzl.*; sbst. poverty, want, penury, *dbūl-ba sel-ba* to relieve want *Gl.*; *dbūl-tūn pōis-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbūl-pōis* poor, a poor man, pauper *Mil.*; poverty *Gl.*; usually *dbūl-po*, fem. *dbūl-mo*, poor.

དབུ་ས་ *dbus* (*Ld.* \**us*, *C.* \**g*\*) 1. middle, midst, centre, *tāg-pai dbus tām-du*

*pyín-nas* having proceeded about to the middle of the rope *Dzl.*; *skyt-boi dbús-su* in the midst of the people *Tar.*; *tan ynyts-kyi dbus-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi rirgyal* Sumeru standing in the centre (of the world) *Mil.*; seldom relative to time: *bžuga-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mta* 'the medium and the extremes' *Cs.* *Asiat. Researches XX, 577* — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: the central province of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thy.* b. of Tibet, the province *Ü*; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsai.*

**དབེན་པ་** *dbén-pa* solitary, lonely, e.g. a road *Dzl.*; solitude, loneliness, *dbén-pa di-na* in this solitude *Dzl.*; *dbén-par gró-ba* or *ynás-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben-(pai) ynas*, sa solitary place, esp. hermitage; *dbén-ynas čen-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *letonis-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless; *snyti-pos dbén-pa* = *snyti-po méd-pa Tar.*

**དཔོན་** *dbo* 1. n. of a lunar mansion, v. *rgyus-kár*, no. 22. — 2. the belly-side of fur.

**དབོ་བ་** *dbó-ba* v. *bó-ba*.

**དབོན་པོ་** *dbón-po* (*W.* \**ón-po*\*, *C.* \**om-po*\*) 1. *B.* resp. for *tsá-bo* grandson; nephew; *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-zán* *Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.*'s Mongol transl. agrees, *Geschichte d. Ost-Mong.* p. 359 med. — 2. Lama-servant *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = \**sor-kyim-pa*\*, *C., W.* — 4. a Lama skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

**དབོ་བ་** *dból-ba* *Cs.* = *rtól-ba*, *Lex.* *rdzin dból-ba*.

**དབྱིས་** *dbyanis*, \**yai(ə)*\* 1. singing, song, tune, melody, *glu-dbyāns* id.; *luin-betān-gyi dbyāns* prophetic song, psalm *Mil.*; *dbyāns(-su) lén-pa*, *dbyāns byéd-pa* to sing *Dzl.*; *stód(-pai)* *dbyāns* song of praise, hymn of thanksgiving, \**jhə-pa*\* *C.*, \**púl-čə*\* *W.*; *yduñ-dbyāns* a song of aspiration *Mil.* — *dbyāns-čun* *Glr.* a deity, prob. = *Jam-dbyāns-čan-ma* Saraswati, goddess of euphony. — *dbyāns-snyān* sweet singing. — *dbyāns-pa* singer *Cs.* — \**yai-žú*\* bow for a violin, fiddle-stick *W.* — 2. vowel, hence *dbyāns-yig* 1. the (four) signs of the vowels, *Gram.* 2. *Cs.*: notes (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

**དབྱར་** *dbyar* summer, in India: rainy season (cf. *das*); also *dbyār-ka*, *dbyār-ka Mil.*, *W.*, *dbyār-dus*, *Cs.* *dbyār-mo*; *dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B.*, *dbyār-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rná* summer-drum, po. expression for thunder *Cs.* — *dbyar-čār* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

**དབྱར་པ་** *dbyār-pa* (*Pur.* \**šbyār-pa*\*, elsewh. \**yār-pa*\*) poplar, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdñ.* also *dbyār-pa*.)

**དབྱི་** *dbyi* (\**yi*\*, com. \**i*\*) 1. lynx, *dbyi-mo* the female of this animal, *dbyi-jrüg* a young one; *dbyi-tsán* lair of it. — 2. in *Ü*: beer, = *žai*.

**དབྱི་གུ་** *dbyi-gu* = *dbyig-gu* little stick, cf. *dbyig-pa*.

**དབྱི་བ་** *dbyi-ba*, prob. only fut. to *pyin-ba*, to wipe off, to blot out, to efface, *Lex.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis*.

**དབྱི་མོ་** *dbyi-mo* flax (?).

**དབྱི་མོ་** *dbyi-moñ* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

of an acrid taste, used as tea'; in *Lh. Potentilla Salesovii*, of which neither the one nor the other fact is known to me.

**དཔྱིག(ས)** *dbyig(s)* 1. = *nor* wealth, riches, treasures, *nor* - *dbyig* id. *Dzl.*; *dbyig-can* rich, *dbyig-méd* poor *Cs.*; *dbyig-mán* *Lex.* — 2. prob. = *dbyig-nyén*, precious stone or a kind of such *Glr.* and elsewh.

**དཔྱིག་པ་** *dbyig-pa* stick, = *dbyig-pa*.

**དཔྱིག་པུ** *dbyig-pu* *Sch.*: 'implement for cleaning, scouring, polishing'.

**དཔྱི་ཅ** *dbyin-tsa* *Sch.*: summer-hat (?).

**དཔྱིངས་** *dbyinis* 1. syn. with *kloñ*, com. *nám-mk'ai dbyinis* or *dbyinis* alone: the heavens, celestial region, *rgyab-la brag dmar nám-mk'ai dbyinis* red rocks behind and the expanse of heaven *Mil.*; *Kyeu dbyin-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyinis-na bzugs-pai dā-kī-ma Mil.* — 2. height *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of extent, region, space, **ཡུལ་** (cf. *kloñ*), *čos-kyi dbyinis*, **ཡུལ་ཡུལ་**, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *tugs-dgōns čos-dbyinis-su tim C.*; and also *dbyinis* alone: *blō-yi byéd-pa dbyinis-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *pyin-po lhag-mo méd-pai dbyinis-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyinis-su* in a body, in one mass, whole, entire (?).

**དཔྱིན** *dbyin* or *ryin byéd-pa* *Sch.*, to incite, instigate, set on.

**དཔྱིབས་** *dbyibs* shape, figure, form, *byā-dbyibs-can* having the shape of a bird *Lt.*; *šin-rtai dbyibs dan dra* shaped like a waggon or carriage *Glr.*; *skyes-pai dbyibs-la nōs-bzui-ba* to learn the nature (of plants) from the shape in which they grow; *\*ā-mē yib dug\** he quite resembles his mother in shape *W.*; *dbyibs ligs-pa B.*

a fine figure, *\*sōg-po\** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlm-por yod* it has a round shape *Glr.*

**དཔྱུག་ཀྱུ** *dbyug-gu*, *dbyū-gu* 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tso* q.v.; *Sch.*: *dbyug-gu re-bzi*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tso* would make as much as 25½ hours.

**དཔྱུག་རུ** *dbyug-rdo* *W.* sling-stone; *B.*: *rdo-ryug*.

**དཔྱུག་པ་** *dbyug-pa* I. vb. pf. *dbyugs* 1. to swing, brandish, flourish, a stick, a sword; to wag, *rid-ma* the tail *Cs.*; *\*yug yug jhe-pa\** *W.*, to swing to and fro, to dangle; *\*yug ton\** *W.*, swing! dangle! — 2. to throw, cast, fling, *\*gyāl-kar-nē do\** *C.*, to fling a stone through a window; to throw away, to throw down, *\*yug-lē zōg\** *C.* (= *\*pān-te bor\** *W.*), throw it away! — II. sbst, stick, *C.*; *\*yug-pa gyāb-pa\** *C.* to strike, to beat with a stick. *dbyug-to Glr.*, *dbyūg-to*, id. (*Sch.* club?) *Lex.*: = *bēr-ka*, **འཇམ་རྟ་**; *dbyug-to-can* wielding a stick; n.p.

**དཔྱུང་པ་** *dbyin-ba*, fut., and in *C.* secondary form to the pres. *byin-pa*.

**དཔྱེབ་** *dbyé-ba*, (regular pronunciation *\*yé-va*, com. *\*é-va\**). I. vb. fut., and in *C.* secondary form of *byéd-pa*. — II. sbst. 1. parting, partition, division, distinction, classification *Thgy.* — 2. section, part, class, species, *dbyé-ba nyi-bu ysunis* twenty different species are named *Lt.*; *yi-ge dā dbyé-ba nyis* these letters are divided into two classes; hence like *śna-tso*gs: *sgyu-rtad dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-bral* *Lex.*: discord, dissension.

**དཔྱིན་པ་** *dbyén-pa* (*\*yén-pa*, com. *\*én-pa\**, = *dbén-pa*), difference, dissension, discord, schism, *dge-dūn-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen byéd pa* to make a difference, to discriminate *Sch.*

**དཔྱིར་མེད་**, **དཔྱིར་མེད་པ་**, **དཔྱིར་མེད་པ་**, *dbyer-méd*, *dbye-ru-méd-pa*, *dbyer-mi-pyéd-pa* in-

separable, not to be distinguished, quite the same, identical *Gtr.* and elsewh.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

**དབྱེས་** *dbye* *Schr.*: magnitude, size, dimensions, so perh. where *dprál-bai dbye* *če* is mentioned as a characteristic of beauty.

**དབྱེས་** *dbrag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, *C.*; *Sch.* also: vise, handvise.

**དབྱེས་པ་** *dbrád-pa* v. *brád-pa*.

**དབྱེས་པ་** *dbráb-pa* v. *bráb-pa*.

**དབྱེས་པ་** *dbrál-ba* v. *brál-ba*.

**དབྱིས་** *dbri-ba* v. *bri-ba*.

**དབྱིས་ཅོང་** *dbre - btsón (?) Sch.*; *Lex.* *dbre btsog* dirt, filth.

**དབྱིས་པ་** *dbrog-pa* v. *próg-pa*.

**འབད་** *ba* *Sch.*: 'seizure, dstraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ba-gan*, *ba-gan-yig* warrant for thus proceeding against a debtor *C.*

**འབད་ཆ་** *ba-ča Wdn.*; *Sch.*: lees from distilling brandy.

**འབད་ཤོ་** *bá-po* magician, sorcerer, conjurer; *bá-mo* sorceress, witch *Cs.*, *W.*

**འབད་བ་** *bá-ba* 1. to bleat, *W.* \**ba tán-če*.  
— 2. to bring, to carry, *bá-əog* bring it hither! *Sik.*, *ba-soñ* take it there!  
— 3. to commit adultery *C.*

**འབད་བ་** *bá-bo*, *Cs.* = *jug-pa*, hole, cave, cavern, *brág-gi* cleft in a rock, grotto; *bá-bo-can* hollow, excavated.

**འབད་བྱི་** *bá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea *C.*

**འབད་ཞིག་** *bá-zig B.* only, solely, alone, *bdag bá-zig tár-ro* I alone escaped *Dzl.*; *rkán-pa bá-zig* the foot alone (appeared party-coloured) *Dzl.*; *blón-po de bá-zig-gi čün-ma* only this officer's wife *Dzl.*;

mere, nothing but, *yer dan dñul bá-zig-gia gañ Sbh.*

**འབག་** *bag* 1. mask, guise, disguise; cf. also sub *sgo-lo*. — 2. imitation, effigy, likeness, figure, *dra-bdg* resp. *sku-bag*, *žal-bág* id.; *dra-bag-gyon-mi* masked persons *Pth* — *bag-čam*, prop. masquerade, masked ball; *Cs.*: buffoonery, grimaces.

**འབག་པ་** *bág-pa* I. vb. pf. *bags*, fut. *dbag?* cf. *sbag-pa*, to defile, to pollute one's self, *bud-méd dan* with women *Dzl.*; *dod-čags-la* through lust *Dzl.*; to defile, to soil, to dirty, *snód-la* a vessel *Dzl.* 230, 7? — 2. *C.* to take away, to steal, to rob; to covet, to wish to take, c. *la Mil.* (acc. to oral information).

**འབག་འཕོག་** *bag-bóg* a slight elevation, hillock *W.*

**འབག་རྒྱ་** *bag-rág* spider, *bag-rág-gi tsan* cob-web *Sik.*

**འབག་སྐྱུ་** *bags-lhag* rest, remainder, remnant (of food) *Mil.*

**འབད་བ་** *bán-ba* to be soaked, macerated, softened by soaking *Cs.*, cf. *shán-ba*.

**འབད་སྐྱུ་** *bans* subject, *rgyál-po bán-su on* the king turns into a subject *Ma.*; *bans byéd-pa* to obey, *bkai bans bgyid-par* (or *bka-bans-su*) *Kas-blans-so* they promised to obey, to perform the commandment *Mil.* frq.; *bans-su byéd-pa* (*Cs.* to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to *blón-po* officers, magistrates, or *rje*, *rgyál-po* etc. — *lha-bans Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

**འབད་བ་** *bád-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyün-du čös-la bád-pa de* this (habit of) constantly applying one's self to religion *Mil.*; also c acc.: *dká-ba brgya-prág* to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, *žün* or *sá-yrzi* to cultivate the ground, *rgun-brim* to grow vines, *dúd-gro* to breed cattle; *slob-pa* to apply one's self to learning, *glén-mo kó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst.



application, study, exertion, *ḡād-pa drag-pos* with most persevering application; *ḡād-pa dan rtsöl-ba mēl-par* without any exertion *Glr.*; hence *ḡad-rtsöl* id.; *skya-bus srīb-pai ḡad-rtsöl* an assiduous rubbing with a human hand *Wñ.*; *dei ḡad-rtsöl-gyis* through his endeavours *Thgy.*; prob. also: volition, energy of will *S.g.*; the passage in *Thgy.*: *byan-čub ci töb-la ḡad rtsöl-lo*, is perh. not quite correct.

འབབ་ *bab* 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

འབབ་བ་ *bái-pa*, pf. *bab(s)*, imp. *ḡob Cs.*, *bobs Glr.*, to move downward 1. to descend, *lá - nas* col., a defile, in *B. gen.* with *las*, e.g. *rtā-las Dzl.*, also *rtā-ka-nas Glr.* to alight from a horse, mostly with *la*, although *ri-la ḡab-pa* may also mean: to alight (flying) on a mountain *Dzl. རྩ་མོ་*, 2. — 2. to fall down, *ḡnam-la kā-ba ḡab* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsān ḡab-pai ytor-kun* sink-hole, for dirty water to run through *Lex.* — 4. to alight on, to enter into, of demons *Lt.* — 5. in a general sense, like to get: *nya skām-la ḡab-pa* a fish that has got on dry ground; *nā-la ré-mos ḡab Pth.*, or *res ḡab Tar.* it is my turn; *arōg-la ḡab-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dūs-la ḡab-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skābo-la ḡab-bo* there is now an opportunity *Dzl.* — *ḡab-ču* river, rivulet, brook; also rain. — *ḡab-stōys* access or descent to the water, steps leading to a bathing-place *Hind. ḡhāt.* — *ḡab-mo\* W.* condescending, affable.

འབབ་ *bam* 1. *rkai-bām* a disease of the foot *Sch.*: gout. — 2. *ḡām - yig v. yi-ge.*

འབབ་བ་ *bām-pa Cs.* putrefaction, rotteness; to be putrid, rotten, cf. *bām-pa.*

འབབ་བ་ *bār-ba* (vb. n. to *sbār-ba*) 1. to burn, *me bār-bai Kān-pa* a burning house *Thgy.*; to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *ḡad-du* in light *Tar.*;

*bār-du rūn-ba Cs.* combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, rattle, to be garrulous, babbling, *\*ḡar ḡo-pa me\** it is not worth while to talk about it *C.*; *ko nā-la mām-po ḡar ḡug* he treats me to a long gossip *C.*; esp. to brawl, quarrel, chide, *ka-ḡar* quarrelsome, brawling *Mil.*; *mām-ku bār-du byūn-ba-las* as she was going to brawl still longer *Mil.*; *\*bār-kād tān-čē\** to rail at a person *W.* — 4. *ḡpal ḡar-ba* (s. to be celebrated, famous.

འབབ་འབབ་ *ḡar-ḡar* 1. sbst. a high, pointed hill, cf. *ḡag-bōg.* — 2. adj. uneven, rough; pock-marked.

འབབ་བ་ *bal-ba*, used only with *skra*, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra ḡyas bal ḡyon bal byéd-pa* (of a nun) *Pth.*; *\*bāl-ḡo-čen\** a person wearing the hair thus dressed *C.*; *skrá-bal-čen*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, to have the hair disheveled, hanging down in disorder *Pth.*; so also *Dzl. རེ་ལ་*, 17, acc. to correct reading; *bal-bāl* shaggy *Sch.*

འབྱེང་འབྱེང་ *bi-bi* small lumps of clay *Cs.*

འབྱེང(ས་)་བ་ *biḡ(s)-pa*, pf. *ḡigs*, fut. *dbig*, imp. *ḡig(s)* and *ḡug(s) - pa*, *ḡug*, *dbug*, *ḡug*, also *ḡig-pa*, *ḡug-pa*, 1. to sting, of insects *Stg.*; to pierce, *rdō-rje-yis ni rin-čen ḡug* the diamond pierces the precious stone *Pth.*; to bore, *šin-la biḡ-pa* *ḡug-pa* to bore holes into wood *Glr.*; in a gen. sense, to make a hole, *rkai-pa Kyis ḡug* the dog bit my foot *Mil.*; *Kān-pa biḡ-pu Thgy.* and elsewhere, to break into, to break open; *\*biḡ gydb-pa\**, id. *C.*; *ču-ḡāgs biḡs* it removes strangury *Mil.* — 2. *C.* to do flower, to lie with, obscene. — *\*biḡ-čē\* W.* to make remarks on an absent person, to criticize. — *biys-byéd*, n. p., n. of the Vindhya mountains (v. བེ་ལ་).

འབྱེང་ *biñ*, *\*ḡham-bñ\** *C.*, resp. *\*sol-bñ\** tea-pot.

འབྱེང(ས་)་བ་ *biḡ(s)-pa* = *ḡub(s)-pa* *Sch.*

འབྲུ་བུ worm, insect, any small vermin, esp. euphem. for louse; *bu-srin*, *srin-bu*, id.; *bu-skyogs* snail *Med.*; *bu-tags* Cs., cob-web; *\*bu-yán\** (prob. a mere corruption of *bün-ba*) humble-bee *W.*; *\*bu-riti\** snake *W.*

འབྲུ་བ་ *bü-ba*, pf. *bus* 1. to open, to unfold, of flowers, esp. with *Ku Pth.* — 2. Cs.: to be lighted, kindled, set on fire.

འབྲུས་ *bü-ma* Sch.: tool used in forging nails.

འབྲུ་རས་ *bu-ras* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབྲུ་ལ་ *bü-la* 1. C., *W.* shoe of plaited straw. — 2. C.: *\*kō-wa bü-la\**, a kind of leather, resembling chagreen.

འབྲུ་སྤྲུང་ *bu-su-hän* medicinal herb *Med.*

འབྲུག་ *bug* Sch. awl, puncher; chisel.

འབྲུགས་པ་ *bügs-pa* v. *bigs-pa*.

འབྲུངས་པ་ *büns-pa*, prop.: to fall upon in a body, to rush in upon, = *rüb-pa*; *čos-la büns* apply yourselves with might and main to religion! it is also used of one person: *\*bad büns* he summons all his strength, strains every nerve *Dzl.*

འབྲུད་པ་ *büd-pa* I. pf. *bus*, *pu(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pu(s)* 1. vb.n. to blow, *las-kyi rluñ büd-čün* whilst the wind of works is blowing; *čos-kyi duñ bus* the trumpet of religion blew (was blown). — 2. vb.a. to blow, *duñ* the trumpet; to blow away, *rluñ-gis sbür-ma büs-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; to blow into, to inject, e.g. to apply a clyster C.; to blow or breathe upon, *bür-bus* to be encountered by a cold wind *Med.*; to inflate, to distend by injecting air, *lus kun büs-pa ltar skrañs* *Ming.*; *bud-duñ* *Wdk.* = *duñ* trumpet. Cf. *sbüd-pa* and *pu*. — *W.* *\*pü-čē\**. — II. pf. imp. *puđ*, fut. *dbud* *W.* *\*puđ-čē\**, trs.: 1. to put off, pull off, take off C., *W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; to throw down, *puđ bžag-go* *Glr.*, = *\*pañ-ste\** *bor* *W.*, v.

sub *puñ-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yuł out of the country Tar.*; *yuł-puđ* an exile *Schr.*; *drag-pos* by force *Mil.*; to let out (out of a cage); to set free, to set at liberty, to allow to pass *W.*; to lay out, to spend, *\*nił tsam puđ son\** how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, C., *W.* — 4. to take away, to subtract, *\*gü-ne* (or *gu tóg-ne*) *ži puđ-pa* (or *puđ-na*) *ña lus\** 4 taken from 9 leaves 5 *W.* — III. pf. *bud*, vb.n. (limited perh. to *W.*) 1. to fall from, escape from, drop, fall down, *\*láy-pa-ne bud son\** it escaped, dropped out of my hand; to fall off, of leaves; to fall through, *\*sól-wa du-mig-ne bud son\** the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, *\*nyi-ma bud son\** the sun is gone down; *\*büd-kän\** a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, *\*dus-tsöd bud\** time passes away (make haste!); *\*puđ-ka šar-na gun bud son\** when spring begins, winter has passed away; *\*bud čug-čē\** to cause to be lost, or to suffer to be lost, to lose.

འབྲུན་པ་, བྱན་པ་ *bün-pa*, *bün-pa* to itch; *\*bun*, *zü-bun\** the itch, itching *W.*; *\*bun rag\** I feel an itching (*B. rgyá-ba*).

འབྲུབ་པ་ *büb-pa*, pf. *bub*, imp. *bub(s)*, 1. to be turned over, upside down, frq. with *ka*, *ku-büb-tu nyal* he lies with his face undermost; *ka-bub-tu bžug* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-büb* (or *-bubs*) *byed-pa* Sch.: stumbling to fall on the hands. — 2. fig. to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲུབས་པ་ *bübs-pa*, pf. imp. *puđ(s)*, fut. *dbub*, *W.* *\*puđ-čē\**, to put on a roof, or something for a roof; *tog* to make, construct a roof; *gur* to pitch a tent; *gru-pübs* corner-pavilion *Sg.*

འབྲུས་པུམ་ *bum* one hundred thousand, *büm-tso* id.; *rgyai dmag büm-tso lia*

500 000 Chinese *Glr.*; *búm-pa* *drug* 600 000; *ngur-búm* the 100 000 songs, v. *ngúr-ma*.

**འབྲས་པ་** *búm-pa* tomb, sepulchre *Cs.*, *sku-búm*, *γduñ-búm* *Cs.*, id.; *sku-búm* (\**kum-búm*\*) n.p., a large monastery on the Chinese frontier, v. *Huc*, also *Köpp.*, who traces the name back to the preceding word.

**འབྲས་པ་** *búr-ba*, I. vb. 1. to rise, to be prominent, *sbán-la brág-ri* *búr-ba* *ñig* a rocky hill rising from the green-sward *Mil.*; *búr-du dód-pa* v. *dód-pa*; *búr-du rkó-ba* to emboss, to work out relieves *Glr.*;

\**búr-kó gyáb-pa* \**C.*, \**búr-la tón-če* \**W.* id. — 2. to spring up, come forth, bud, unfold, \**no bur dug* \* it is getting green *W.* — 3. to increase, augment, \**no kyé-na ñ-ma bur dug* \* when the fields are getting green, milk becomes more plentiful *W.* — *kyon-bur* gold and silver ornaments in relief on some other metal. — *glo-búr*, *blo-bur* seems to be a technical term for some part of a building *Glr.* — *bris-búr* paintings and sculptures. — *búr-rko-mkan*, *búr-bzo-pa* engraver. — *búr-sku* relief-picture — *búr-rgód* (s.l.c.) *Ld.-Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?).

— *búr-joms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *búr-po* 1. *Sch.*: projecting, prominent; a protuberance, tumor, *rús-pai* *búr-poi* *ldebs* near the protuberance of the bone *Med.* 2. having protuberances, uneven, rough, opp. to *jam-po*, of the skin *Med.* — *búr-ma* embossment, relieve — II. sbst. protuberance, e.g. a boil, pustule etc.

**འབྲས་པ་** *búl-ba* I. vb., pf. imp. *ñul*, fut. *dbul* (\**ul*, *ll*), *W.* \**ñul-če* 1. to give, when the person receiving is considered to be of higher rank (cf. *γdñ-ba*), *ñi tsam* *ñig dbul-bar byi* how much shall we give you? *Feer Introd.* p. 70, 18; to bring in, e.g. to place a criminal before the king *Dzl.*;

*gar dan rtséd-mo rgyál-po-la* *búl-ba* to perform dances etc. before the king *Dzl.*; *γtsüg-lag-kan* *rgyál-po-la* *γzigs-par* *búl-ba* to show the king the convent-temple *Glr.*; to

lay before, represent, report, like *γdöl-ba*, *tsul rgyas* *ñul-bas* as they had given him a minute report of the manner in which...

*Mil.*; *ñul* *ñig* communicate it to me *Mil.*; *búl-bar* *ñul-nas* *Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-nuddis-nas* *ñul* given at Kardang. — 2. to add (arith.) *Wdk.* II. sbst. offering, gift, present, *búl-ba man-po* *ñul* *Mil.*, also *byéd-pa* *Pth.*

**འབྲས་པ་** *bús-pa* 1. v. *bú-ba*. — 2. = *búr-bar*, prominent.

**འབྲས་པ་** *bús-in* *Sch.* a coppice of young trees.

**འབྲས་པ་** *be-dha* (\**bé-da*\*), a class of itinerant musicians, cf. *mon* *W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr.*, *Schl.* 25, b. p. 15 — may be wrong).

**འབྲས་པ་** *ben* *Pth.*, \**ben* \**W.*, *C.*, 1. aim, goal, target, *ben* *dzugs-pa* to set up a target; *bén-la* *γtód-pa* to aim, to take aim; *bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. scope *Cs.* — 3. putrefaction *Sch.*, = *bam*.

**འབྲས་པ་** *ben-dug* *Cs.* rags, tatters.

**འབྲས་པ་** *bébs-pa*, pf. *ñab*, fut. *dbab*, imp. *ñob* *W.* \**ñab-če*, causative to *báb-*

*pa* 1. to cast down, throw down, *lto-ba sa-la* to cast one's self on the ground *Dzl.*; *sardul* *bébs* *béug* he made (the pigeon) throw down dust *Glr.*; to cause to rain (e.g. jewels) frq.; *Kyeu* *ču* *bébs-kyi* *ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtser* to keep one's eyes directed towards the tip of the nose. — 2. to subject *Dzl.* *γso*, 12. — 3. to put off, to lay aside, e.g. *bag* 1. — 4. used in a variety of phrases: *γnas* *bébs-pa* *W.* \**ñi* *ñab-če* \* to take up one's residence in a place; *dpya* *bébs-pa*, with *la*, to impose

taxes *Tar.*, cf. *bab*; *skyon bēbs-pa* to impute a crime to a person, to calumniate *Glr.*; *\*(s)kad pab-čē\** *W.* to translate; *blo*, resp. *tugs*, e.g. *yul-pyogs di-ru bēbs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytün-la bēbs-pa v. ytan*; *\*nā nül-la pūb-čā\** to turn the barley into money *Kun*.

འབེས་ *bem* v. *ben*.

འབེར་ *ber* ('a: 'a sort of plastic mass used by smiths'.

འབེལ་(ས་) *bel(-ma)* the hair on the forehead of a horse *Cs.*

འབེལ་པོ་ *bél-po* *Sch.*: 'temperate, saving, economical; *bél-po dug* a good deal has been saved (by economy), ample provision has been made; *bél-du jrig-pa* to enjoin temperance, frugality' (?).

འབོ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *Käl-bō Cs.* bushel.

འབོ་བ་ *bó-ba*, pf. *bos*, *bo*, *pó*, fut. *dbo W.* *\*bo-čē, pó-čē\**, to pour out, *krag bó-ba* to shed blood *Ma.*; *ma bó-ba byün-nas* there being no spilling *Glr.*; *bdiúd-rtsi jō-bas* pouring out nectar *Glr.*; *\*jōs ton\** *Ld.* pour out! — 2. to swell (up), to rise, *\*bōs-te rag\** I see it has swelled *W.*; *bōs-pui nas* *Sch.* swelled barley; *srán-ma jōs-pa tsam* as big as a swelled pea *Lt.*; *srúd-ma jōs-pōs* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa bo dug* the ground is verdant *C.*

འབོག་ *bog*, a kind of upper-garment, *pō-bōg*, for men, *mō-bōg* for females *Cs.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also *\*bog-čā\**, hence *\*bog-fes\** a burden thus formed. — 3. *W.*, a small hillock; *\*sa-bōg, be-bōg\** a sand-hill; *\*ri-bōg\** a projecting hill, also a clod; *\*pañ-bōg\** a piece of turf.

འབོག་ཅོལ་ *bog-čol* v. *strug-čol*.

འབོག་ཐོ་ *bog-tō*, *žwá-mo bog-tō Cs.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོག་(ས་)པ་ *bog(s)-pa*, pf. *bog*, *pog*, fut. *dbog?* *W.* *\*bog-čē\**, to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *tsigs W.* — 2. to be taken down (opp. to *gél-ba*), *Käl-rnams pog Glr.* the loads were taken off; *\*zan mé-ne\** the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, *bog -čün brygál-ba Thgy.*, *brygál(-žin) bōg pa Pth*, id.; *bog yun-rin-na Lt.* prob.: when the fainting-fit has lasted a long time; *smyo-bōg* madness, insanity, *byun* sets in, takes place *Glr.*; *bog-ši* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *čü-la Dzl.* also *ču Ler.* to wade through the wa'er.

འབོག་སྒྲ་པ་ *bōgs-pa*, pf. *pog*, fut. *dbog, dbag*, imp. *pog*, 1. to give, to impart, *ydamas-ñig, lun* counsel, advice, directions *Tar.*; *kriid, baldp-pa Mil.* instruction; *adim-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give (?), *nor Ler.* — 2. *yži-ma* to fit up a dwelling, = *bēbs-pa Glr.*; *gro bōgs-pa* to take breakfast. 3. to blot, stain, pollute, v. *bāg-pa*.

འབོད་བ་ *bōñ - bu Cs.*, roundness, rotundity, *bōñ - bōñ*, round; acc. to my informants *\*bōñ-bōñ\** loose, slack, incoherent *W.* —

འབོད་ *bod* 1. v. *bód-pa*. — 2. v. *bád-pa*.

འབོད་པ་ *bód-pa, bod-pa*, pf. imp. *bos*, *W.* *\*bo-čē, bos (bōi, bō)\**, 1. to call, to exclaim, *šdod čig res bōs-so* he exclaimed: wait! *Dzl.*; *mi žig B.*, *mi žig-la col.*, to call a person; *rtsar Glr.*, *mdün-du Pth.* to call near; *nān-du* to call in; *bód-pai brda* or *tsig* interjection *Gram*; *čün-la bód-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bōs-par ön-ba* to come uninvited *Dzl*; *lú-čos bód-pa Wñ.*, *bod-grōys-pa Dzl.* to cry repeatedly; *\*bōs-ra\** *Ld.*, *\*bōi-ra, bō-ra\** *Lh.*, *\*tāñ-čē* or *gyāb-čē\** id. *W.*; *ñu-bod* howling, v. *nū-ba*. — 2. to call, to name, to denominate, *yül-skad...* *bód-pa* commonly called, styled... *Wñ.*

**འབོམ་** *bo*bs, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; \**bob-zin*\* a shoe provided with such stuffing *C.*

**འབོར་བ་** *bór-ba*, pf. imp. *bor*, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám - pai - dg - tu* to precipitate a person from a bridge *Dzl.*; *pyir* to cast out *Thgy.*; \**ma bhor-wa jhe*\* *C.* don't throw it away! \**bhor son*\* I've lost it *C.* *bor-ytór*, *bor-stór*, *bor-dór*, *dór-bor-ba* *Mil.* and elsewh. id.; to throw away, pour away, *žu* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-tab* husband or wife *Dzl.*; to leave behind, *mi zig bód - du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la ton* let that alone, give it up, keep away from it *Mil.*; \**na lé-ka bor tai yin*\* *W.* I shall now leave off working, I shall put aside my work. — 3. = *jóg-pa*, to place, put, lay, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: \**ru bor*\* put it here! \**tán-ni kar bór-če*\* to seat a person on the carpet, to invite to a seat on the carpet; \**mii lág-tu fin bór-če*\* to place a charge into somebody's hands; \**nyér-pa só-ma bór-če*\* to appoint a new manager; frq. with gerund: \**Kyi tág-te bór-če*\* to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

**འབོར་** *bol* (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

**འབོར་པ་** *ból-po* *B., C.*, \**ból-mo*\* *W.* 1. soft, of the ground, beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *ból-le át-gé sádd-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

**འབོར་** *bos* 1. v. *bo*. — 2. v. *bo - ba*. — 3. sbst. boil, bump, tumour *C.*

**འབྱང་བ་** *byan-ba* to clean, cleanse, purify *Cs.*, *byan-kyid* custom *C., W.*

**འབྱུང་བ་** *byám-pa*, pf. *byams* *Cs.*, to flow over, to be diffused. *byam-klás-pa* *Lex.*, *Cs.*: unlimited, infinite; *rab-byams*

*Lex.*, *Cs.*: widely diffused, far spread; *rab-byams-pa* *Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

**འབྱར་བ་** *byár-ba* v. *byór-ba*.

**འབྱིབ་** *byi-ba*, pf. *byi*, also *pyi* and *pyis*, vb. n. of *pyi-ba* to be wiped off, blotted out, effaced *Cs.*; to fall off, of the hair *Dzl.* and elsewh.

**འབྱིན་བ་** *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *zin-rta byé-ma-la byin* *Glr.* the carriage sticks fast in the sand; *gru žu-la* the ship sinks in the water *Dzl.* and elsewh. — 2. to grow faint, languid, remiss, *rig-pa byin-ba baér-ba* to lift up again one's fainting soul *Mil.*; *byin-rgod* seems to signify languor, distraction, *byin-rmügs* *Mil.*, id. *byin-rmügs-méd-pai sgom*; so also *byin-tibs* *Lt.*; *sems-byin-ba* drowsiness, indolence, depression of spirits. — 3. *C.* \**jhün son*, *jhün log son*\*, they have dispersed, separated, are all gone home. — 4. v. *jin*, 2.

**འབྱིད་པ་** *byid-pa*, pf. *byid*, *pyid* 1. to glide, to slip *Lex.* = *dred-pa*. — 2. to disappear, to pass away, e.g. *mi-tse byid* human life passes away *Lex.*; in *W.* \**tse jid-če*\* vb. a., to earn a livelihood, \**gár-rn čö-te*\* by smith's work (*C.* *lto zá-ba*).

**འབྱིན་པ་** *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun* *Ld.* \**jin-če*\*, trs. of *byin-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; \**jins(ton)*\* take it out (out of your pocket, out of the box etc.) *Ld.*; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., *mig dbyun-ba dt-dag* the men whose eyes are to be put out *Dzl.* p. 120, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid *Dzl.* — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; *lus-la krag* to draw blood by scratching one's self *Dzl.*; *mči-ma Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug - baidl - gyi skad* to utter

complaints, lamentations *Dzl.*; *skad chen-po* to cry aloud *Dzl.*; to exhibit, to extol, *batün-pai* *ché-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; to drive out, turn out, expel, *ynas byün-pa Tar.*; \**yün-ra*\* *Ts.*, to banish, so also *Ld.* \**pti-ché*\*; to cast out, throw away *Ts.*; to save, rescue, liberate, release, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *köl-du pýün-ba*, *yid byün-pa* etc. v. in their own places.

འབྱུང་པ་ *byung-pa*, pf. and imp. *byugs* 1. to wet, moisten, smear, spread over, anoint, with *la*: *sa skám-la tsá-ču bytugs-pa* salt-meat *Glr.*; *yddön-la sol-snínm bytug-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos dan bytug-pas* covering the little temple with spices and ointments *Dzl.*; *yer bytug-pa* prob. to gild *Pth.* — 2. to stroke, to pat, *mgó la* a person's head *Dzl.*

འབྱུང་བ་ *byün-ba* 1. vb., pf. imp. *byui* (intrs of *byün-pa*) to come out, to emerge, often with a pleon. *pyir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kór-ba-las* — to be set free, to be liberated *Dom.*; to go out, *kyim-nas Dzl.*; *pyi-rol-tu byün-ba* to go out into the open air *Dzl.*; to make one's appearance, to become visible *Dzl.*; to show one's self, to appear *rgyal-poi rmi-lam-tu byün-bai lha-yétg* the princess that appeared to the king in a dream *Glr.*; also: *ná-la rmi-lam bzán-po byün* I have had an auspicious dream *Mil.*; *agren-mor byün-ba* to go abroad naked *Dzl.*; to be heard, to resound, *skad frq.*; to be said, to be told *Tar.*; to turn out, to prove, to be found, *ma bzi-ba su byün-ba* he who is found not intoxicated *Glr.*; *nán-pa byün* it proved to be ill founded *Mil.*; ... *pa su yañ ma byün* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; to step up to, with *rtar* to *Glr.*; *brgyügs-nas byün* they came running up or near *Pth.*; to go to, to proceed to, to come, *rii rtse-mor Dzl.*; \**ka-nán-wa ma jün-na*\* *W.* if no order (permission etc.) comes; *dbugs pyir byün-nas* when breathing returned, when they recovered from faint-

ing *Dzl.*; *mun-pai bekal-pa lia-brgya byün-no* then came, followed, 500 dark Kalpas *Pth.* — 2. to rise, as kings, *frq.*; to arise, to originate, to become, with *nas, las*, from, in consequence of, by, *dé-nas byün* it derives its origin from that *Glr.*; *brás-bu byün-bai ñin* trees on which fruit is growing *Stg.*; *ni byün-bar gyur ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kyeu zig byün dug* by that time a boy had become of it *Glr.*; *ynyis-su b;un* they became two, they split in two (systems of doctrine); *rab-tu byün-ba* to become a priest, v. *rab*; to come in (money); to happen, to take place, very *frq.*; *ltas ci byün* what signs have taken place? *Dzl.*; *ni zig-la nyés-pa chen-po byün* — a man has committed etc. *Dzl. frq.*; *ro di-rnams-la ci byün-ba yin* what has happened to these corpses, what is their history? *Glr.*; *ñiar byün-ba* and *ma byün-ba* things heard of and unheard of *Tar.*; *ká-pye-nas yód-pa dé-ñi de dús-su byün-no* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yañ byün lags-sam* did the same thing happen to your Reverence? *Mil.*; *néd-kyis di-bzin byün* it is I that brought this thing about *Glr.*; *pyis-byün* or *byün* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *gro-tub-pa byün* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bzügs-pa byün-na* in case your Reverence should stay there *Mil.*; with the supine: *bül-du, zér-du, stón-du byün-ba-lu(s)* as they gave, said, showed *Mil.*; *tugs-dám pél-bar byün* meditation increased; lastly, with the root only: *bod dan brel byün* came into communication with Tibet *Glr.*; *aleb byün-ba-la* when he appeared *Mil.*; *rdo dbyug byün* he threw a stone; and so it is commonly used now, esp. in *Ü.*; it supplies the place of a copula in: *yañ de kun sém-la ñin-tu tsád-pa zig byün* this song was truly heart-affecting *Mil.*

**Comp.** *byün-küis* 1. = *fü-nig* a well, spring *Sambh.* 2. origin *Pth.* 3. ablative case *Gram.* — *byün-küis-kyi kams* Cs., 'aminal, *byün-küis-kyi kams-kyi bcud* a mineral elixir' (?) — *byün-ynäs* (ཡུལ་), place of origin (cf. *padma byün-ynäs*); primitive source, *yön-tan tams-öd-kyi byün-ynäs* source of all accomplishments; *byün-bai yzi* id.; *pan-bde tams-öd byün-bai* ; *zi* primordial source of all happiness. — II. sbst. 1. a coming forth, an originating, the state of being, *byün-ba-nyid* *Tar.* 4, 4 *Schf.* the true state of a case. — 2. element, usually 4: *byün-ba bzii ynod-pa* damage done by fire, water, wind and sand *Glr.*; *byün-ba bzii* *lus* the physical body, very frq.; *byün ba ryo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp.* I, 602. — 3. symb. num. for 5.

**འབྲུག་པོ་ བླ་མ་-po** (ཡུལ་) 1. being, creature, *byün-po kun* all beings Cs.; *byün-po chen-po* the great being, Buddha Cs. — 2. demon, evil spirit, foul spirit, frq., *byün-po-arün* a preservative, talisman, against such; *byün-mo* fem. Cs.

**འབྲུག་པོ་ byé-ba**, pf. and imp. *bye*, *W.* \*be-*ce(s)\**, intrs. of *byéd-pa* 1. to open, *padma ka-byé-ba* a lotus-flower that has opened *Glr.*; *mial ka-byé-nas* when the mouth of the womb has opened itself *S.g.* — 2. to divide, separate, resolve, *sha sha nyis-su bye* it resolves into thick and thin matter *Med.*; *düm-bu stön-du dbye-bar gyur* it separates into a thousand pieces *Glr.*; *bye-brag ma byé-bai bar-du* as long as the separation has not evidenced itself *Dzl.*

**འབྲུག་པོ་ byéd-pa**, pf. and imp. *pye*, *pyed*, *pyes*, fut. *dbye*, *W.* \*je-*ce(s)\**, pf. and imp. \*je(s)\*, vb. a., 1. to open, \*ka je(s)

*toni\* W.* open your mouth; *sgo pyis-nas jö-gpa Pth.*, \*je-te bür-*ce*\* *W.* to open the door without shutting it again; fig. *öde-kyi sgo rnám-par byéd-pa*; *mig* to open one's eyes, opp. to *dzün-pa*; *lön-ba-mig byéd-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dän-ga, yi-ga B.*, *kam W.* the appetite; *ba-jyéd* the open h, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. to separate, to keep asunder, to disentangle, threads *W.*; to disunite, to set at variance, *dé-dag dbye-bai pyir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byan-k'og-stod-smad m'én-dris dbye-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; to divide, classify, *rigs-kyi sgó-nas dbye-na* if they are classified according to the different species *Lt.*; to pick, to sort, pease; hence, to pick out, choose, select, \*je-te kyot\* make your choice, and bring it here! *W.*; *séms-can-rnams lüs kyis rnám-par pye* the heings are severed by their deeds *Thgy.*; *ki-pye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ki-pye-ba* also to open, to begin to bloom; *byéd-pa* to dissect, to anatomize *Thgy.*; esp. with *rnám-par*, to analyze, to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdúd-pa* is the opposite of it: *byed-sdud analysis and synthesis* Cs.; *byed-sdud-kyi syra* term for the affix *am*, the disjunctive particle (ni f.) *Glr.*; *mi-pyéd-pa* inseparable, indivisible, imperishable, *sku Sch.*; unshaken, immovable, *dád-pa Mil.* frq.

**འབྲུག་པོ་ byed-dpyad** *Sch.* tongs, pincers.

**འབྲུག་པོ་ byém-pa**, with *byül-pa*, 'to act with promptness, determination and good success' *Sch.*

**འབྲུག་པོ་ byér-ba** pf. and imp. *byer*, to disperse *Dzl.* *tsón-dus byér-nas mi d'üg-ste* the market-people having fled, and no body remaining *Pth.*; to give way, to be

removed, of diseases *Lt.*, opp. to *ryyas* and *baags*.

**འབྱེད་** *byó-ba*, pf. *yíy*, *yíyos*, imp. *yíyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lec.* and *Cs.*

**འབྱེད་པ་** *byóg-pa*, pf. *byogs* to lick *Lec.* and *Cs.*

**འབྱེད་བ་** *byón-ba* I. pf. *byán-ba* 1. to be cleansed, purified, v. *byán-ba*. — 2. to be skilled, well versed, *rig-byéd-la* in the Vedas *Tar.* — II. pf. *byóns-pa* to be finished, perfect, complete, frq. with *nyíi-rje* *Mil* and elsewh., to exercise full compassion(?) cf. *shyón-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

**འབྱེད་པ་** *byón-pa*, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nus byón-pa-na* then in proceeding on the way *Gtr.*; to arrive, appear, become visible; also for *byún-ba*, e.g. *rañ-byón*; with root of the verb: *púr-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-óns-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = *júg-pa* to begin, to set about a certain work *Tar.* 125, 16.

**འབྱེད་པ་** *byór-pa* wealth, riches, goods, treasures, *byor-pa zád-mi-šes-pa dañ ldán-pu* one possessing inexhaustible wealth, *bád-ba dañ byór-pa* joy and treasures *S.O.*; *byór-pa drug Pth.*, prob. six kinds of temporal goods; *rañ-gi byór-pa lia* and *yžan-gyi byor-pa-lia* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-byor*, yet without any evident reason for being thus divided *Thgy.*; *byor-ldán* rich, mostly used as a noun personal.

**འབྱེད་བ་**, **འབྱེད་པ་** *byór-ba*, *byár-ba* I. intrs. of *shyór-ba* 1. to stick to, adhere to *Med.*; *\*Kyág-la jar son\**, it is frozen fast *W.*; *hyár-byed spyin* glue *Lec.*; *byor-smán* sticking-plaster *W.*; to infect, of diseases, *byor-nad* an infectious disease *Cs.* also mentally: *\*lu* or *sém-la jar\** it sticks fast, is remembered, borne in mind.

2. to be prepared, ready, at hand, ex-  
tant, *ša ma byór-nas* there being no meat  
prepared *Dzl.*; *jírál-du byír-ba ma yín*  
that is not at once in readiness *Dzl.*; *či byór-  
ba des mótód-pa byéd-pa* to offer sacrifice  
of such things as are at hand *Dzl.*; *či-ste  
byór-bar mi gyír-na* but if he has not  
such a thing at his disposal *Samibh.* — 3.  
to agree, *mi-byór-ba ká-dig* some disagree-  
ments, contradictions *Tar.* — II. resp. to  
come, arrive, *W.*, *C.*; *\*kyi'-kyi ku dñin-du  
jír-gyu yín\** I shall appear before your  
Honour *C.*; *\*nyír-du jar yon\** I shall im-  
mediately attend *C.*

**འབྱེད་པ་** *byól-ba*, pf. and imp. *byol*, fut.  
(and pres. in *C.*) *abyol* to give or  
make way, to turn out of the way, to step  
aside, *yčig-gis yčig-la Dzl.*; *byól-te gro* in  
walking I make way (to people) *Dzl.*; *W.*  
with accus.: *\*rul, las, dig-pa jól-čé\** to step  
out of the way of, to shun, a serpent, toil,  
sin. Sometimes *jól-ba*.

**འབྱེད་པོ་** *brá-go* n. of a medicine *Med.*

**འབྲེལ་** *brañ* v. *brañ* II.

**འབྲེལ་མྱེས་** *brañ-ryyds* *Mil.* sacrifice, offer-  
ing of eatables.

**འབྲེལ་བ་** *brán-ba* 1. pf. *brañs*, imp. *bron*,  
to bear, bring forth, give birth; to  
litter, *brán-mo* an animal going with young,  
bearing *Cs.* — 2. also *brén-ba*, pf. *brañs*,  
imp. *bréñs* *Mil.* (*bron* Sch ?) to follow, to  
walk at another's heels, with *yíyir*, *yíyt-bzin*  
(*-du*), *rjés-su*, *W.* *\*tñi-la\** with genit., to  
follow, pursue, hunt after, *dbyüg-pas* with a  
stick *Pth.*; to pursue, in one's thoughts.

**འབྲེལ་པ་**, **འབྲེལ་པ་** *brád-pa*, *drád-pa*, pf.  
*brad*, imp. *bród* to scratch,  
to scrape, with the nails, claws etc.; to  
lacerate by scratching, *ydon Dzl.*; also to  
gnaw, nibble at.

**འབྲེལ་པ་** *bráb-pa*, pf. *brab*, imp. *brob* 1.  
to catch suddenly, to snap away,  
snatch away, a fly with one's hand, the prey  
with a bound. — 2. to beat, to scourge, *tsér-  
lédg-gis* with thorns *Thgy.* — 3. to throw  
out, to scatter, mingal objects, such as grains  
of barley etc.



**འབྲས་བ་** *brāl-ba*, pf. *bral*, imp. *brul*, intrs. of *prāl-ba*, to be separated, parted from, deprived of, c. *dañ*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *brāl-bar mi yod bū-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čün-iu-nas pa-má nyis dañ brāl-te* from a child bereft of parents, an orphan from infancy *Pth.*; to lose, to be bereft, frq. used in reference to the death of near relations; *mdo-sdē dañ lāg-pa mi brāl-zin* as the sacred writings never came out of his hands; *skóm-pc dañ brāl-bar gyūr-to* he got rid of his thirst; *nad dañ brāl-bar gyūr-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las begral* etc.); more particularly: *srog dañ* etc. to die, perish, frq.; *jig-čün brāl-bar gyūr-ba* to be dissolved, of the human body *Dzl.*; *dú-ba yód-na brāl-bar on* what was solid, is dissolved in dust *Dzl.*; *bral(-bar) med (-pa)* inseparable, indissoluble, frq.

**འབྲས་** *bras*, C. also *brás-mo*, resp. *bsan-brás* (Pur. \**bras\**, Ld. \**qas\**, Lh. \**qai\**, C. \**qē\**) 1. rice; *bras-akār(-mo)* white rice, *bras-dmār* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *bo-ta-li* (Hd. \**basmañ\**), *rygal-mo-yeán*, *ham-dzén*, *dzin-dzin* the second sort, acc. to Cs.; *brás - kyí srus* peeled rice *Sch.*; *bras-sá-lu* 'wild rice' *Sch.*; *bras-so-ba* *Sch.* and *Schr.*, rice not husked *bras-mo spos-žel* or *dkur-dzóm Ts.* maize.

**Comp.** *bras-dán* rice-wine, rice-beer. — *bras-dán* boiled rice. — *ša-brás* rice mixed with small pieces of meat. — *bras-lug* rice-soup. — *bras-zin* rice-field. — *bras-zán* dish of rice. — *bras-yós* parched rice *Med.* — *bras-sil* C. boiled rice, got up with butter, sugar, apricots etc., W. \**pu-lá*, *fo lá*, ཕུ་ལ་ལོ་. — 2. tumour, esp. larger swellings in the groin etc.

**འབྲས་ལྗོངས་** *bras - ljon* (\**qē - jon\**) n. p., Silkim.

**འབྲས་ལྷངས་** *bras - spāns* n. p., monastery near Lhasa.

**འབྲས་བྱ་** *brás-bu* 1. fruit, e.g. *šin-gi* *Mil.*; *brás-bu ye-méd-kyi sa* a country

producing no fruit *Thgy.*; corn, grain, *brás-bu zür-bus briā-ba* *Mil.*; *bras-nan* a failure of fruit. — 2. testicle *Wdi.* cf. *rlig-pa*; *mig-brás* apple of the eye. — 3. fig. effect, consequence, esp. as opp. to *rgyu*, hence *rgyu-brás* cause and effect, more esp. in moral philosophy — retribution, requital, recompense, reward, three grades being distinguished: 1. *nmām-pa smén-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu btün-pai brás-bu* by adversity during life; 3. *dbān-gi brás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-brás* and *brás-bu* also directly denote the doctrine of final retribution, *brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyün-du-zugs-pa* རྒྱུད་དུ་རྩུག་པུ་ རྒྱུ་འཕྲུལ་ or as partic. རྒྱུ་འཕྲུལ་, he who enters the stream (that takes from the external world to Nirwana); b. *lan-yčig-pyir-on-ba* ལཱ་ཡཅིག་ཕྱིར་འོན་པུ་ རྒྱུ་འཕྲུལ་, he who returns once more (for the period of a human birth); c. *pyir-mi-on-ba* ཕྱིར་མི་འོན་པུ་ རྒྱུ་འཕྲུལ་, he who returns no more, being a candidate of Nirwana; d. *dgra-bcom-pa* འདྲེན་པུ་, the Arhat, the finished saint; v. *Köpp.* I, 398.

**འབྲི་ཁྲ་** or **འབྲི་ཁྲ་** *bri - kūn* or *-gun* sect of Lamas and monastery in Tibet, *bri-kūn-pa* member of that sect.

**འབྲི་བ་** *bri-ta* a form of medicine, prob. a kind of extract *Med.*; *bri-ta-sa-dzin* medicinal herb, an emetic, *Med.*; in *Lh.* *Cuscuta*, which however does not agree with the descriptions.

**འབྲི་བ་** *bri-ba*, I. pf. and imp. *bri*, intrs. of *pri-ba* to lessen, decrease, diminish, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *grīb-pa*) — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. to draw, design, describe, *dkyil-kor žig* to describe a circle or other figure; also to paint *Glr.* 2. to write, *yi-ge* letters, a letter (epistle); *yi-ger* 'literis mandare', to record, to write down, something from hearing *Dzl.*; *bri-smyug* writing-reed, pen, pencil etc.

**འབྲིམ་** *bri-mo*, བཟའི, tame female yak; *rgod-bri* *Rtk.*, or *bron-bri* *Cs.*, wild female yak; *bri-zal* young female yak *Ld.-Glr.*, *bri-o* yak-milk; *bri-mar* yak-butter; *bri-mdzo* (*W.* "brim-dzo") bastard of bull and yak.

**འབྲིམ་ཀླ་** *bri-môg* medicinal herb *Med.*

**འབྲི་** *brin* middle, midst, mean, middling, moderate, *brin zig* something moderate, of middling quality, = *tsad-ma* or *fig-tsad* *W.*; *brin-po* the middle one, of three sons *Dzl.* and elsewh.; between *stobs-ê* and *tsün-nu* *Lt.*; *bzan nan brin ysum*; *rnal-byôr brin-po* one that is moderately advanced in contemplation *Thgr.*; *zla-ba brin-po* v. *zla-ba*; *brin-gis* middling, moderately, adv.

**འབྲིང་བ་** *brin-ba*, in *zabs-brin byed-pa* for *brin-ba* *Mil.*

**འབྲིང་པ་** *brid-pa* 1. also *drid-pa*, pf. *brid*, to deceive, cheat, impose upon, *blo brid-pa* id. *Glr.*; *brid-de rnöd-pa-las* *Tar.*, as she wanted to seduce him deceitfully; *ka-mnar-brid* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *pri-ba*.

**འབྲིམ་པ་** *brim-pa*, I. vb., pf. *brim(s)* 1. to distribute, deal out, hand round, sweet-meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... → 2. *Ld.* to throw away, what is worthless, = "pän-ces". — II. sbst. distributor, dispenser, waiter at table *Dzl.*; *brim (-pa)-po*, id. *Cs.*

**འབྲུ** *bru* grain, corn, seed, frq.; grain of sand, *byé-ma bru rei stên-na* on every grain of sand *Glr.*; *bru tag-pa* to pound grains *Lex.* — 2. a single grain, piece, letter, *yt-ge bru yêig* a single letter; also without *yi-ge*: *bru dräg* the six letters = *yi-ge dräg-pa*, v. *drug*. — 3. collectively, grain, corn, in gen. *brui kal* a load of grain *Dzl.*; *bré-sna mi bruis* no kind of grain is growing *Glr.*; *bru gdä-bu-can* pulse, legume *Sg.*; *nor dan bru-rnams* *pel* money and corn multiply. — *bru-rdög* grain of seed. — *brü-sna* v. above. — *bru-bdi* granary. — *bru-bü* corn-worm, weevil *Cs.*

*bru-mär* oil extracted from seeds; lamp-oil *Dzl.* — *brü-tson-pa* oil-merchant.

**འབྲུཅ་** *bru-tän*, n. of a superior sort of tea.

**འབྲུབ་** *brü-ba*, *bru-ba*, pf. and imp *brus*, *drü-ba*, *drus* 1. to dig, *kün-bu, dur, don* (cf. *rkd-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *yig* a writing; to examine, *bru* grain; hence *mšan bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mšan brü-bai tsig* provoking words *Lex.*; *snýad, snyon brü-ba* to accuse *W.*

**འབྲུམ་** *brü-ma* tumour, swelling, weal *Sch.*

**འབྲུཾ་** *bru-tsa* an angular kind of Tibetan current handwriting, v. *Caoma Gram.*

**འབྲུག་པ་**, **འབྲུག་** *bru-äd*, *bru-äd* v. *bru-äd*.

**འབྲུག་** (*Bal.* "blug") 1. thunder, *brug-skäd, brug-sgrä* id.; *skad-ên brug* loud thunder; *brug böd-pa Cs.*, *gräg-pa Dzl.*, *lätr-ba Lex.* and elsewh., thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *gyu-brug snön-po* blue dragon *Glr*

**འབྲུག་པ་** *brug-pa* I. sbst. 1. sect of Lamas, clothed in red, *Schl. 73.*, established in the province of Bhotan, acc. to *Sch.* — *za-dmör*, = *sä-skyä*. — 2. Bhotan. —

II. vb. for *brüb-pa* *Mil.* frq.

**འབྲུང་བ་** *brüd-pa*, = *brü-ba*, also *drüd-pa*.

**འབྲུབ་བ་** *brüb-pa* 1. gen. with *çu*, to overflow, to gush, to spout forth to flow over, *Mil.*, *Tar.* and elsewh.; *çu-brub Lex.*, *brubs Sch.* water that has flown over (?). *brub-po* fluid, liquid; fluidity, a fluid, *Cs.* (?). — 2. *Cs.* to deal out. — 3. *Sch.* to shut up, wrap up.

**འབྲུམ་པ་** *brüm-pa* 1. *Cs.* grain, minute particle, *brum-rdög, bru-rdög* a single grain, = *bru*; fruit, *gyun-brüm* grape; *es-brüm* hip (fruit of wild brier) *Sik.* — 2. pustule, peck, gen. *brüm-bu*; *brum-nad* small-pox; *brum-näg* black or deadly small-pox; *brum-dkär* white small-pox; *brum-fäd* coloured small-pox *Med.*, *brum-*

*pa* and *brüm-pa ndg-po* as name of a disease of the groin, prob. bubo *Med.* — *brum-rjes* pock-mark. — *brüm-po* a large grain *Cs.*; *brüm-bu* a small grain; pock, pustule, v. above.

འབྲུག་ལྷ་མོ་ *brum-lha-mo* *Sch.* a tutelary goddess of little children, worshipped by the Shamans.

འབྲེང་ *bré-ba*, pf. and imp. *bres* to draw over or before, to spread, to stretch, a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lex.*; to wrap a thing up in a cloth, in order to carry it, as books, a corpse *Thgy.*

འབྲེང་པ་ *brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also *brég-pa* to cut off, *ñi-ta-lai lo-ma brega-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; to mow *Sch.*; of parts of the body: *ake* to cut off a person's neck *Thgr.*, *ñi-mtsán* the membrum virile *Schr.*, *rtai süg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, *skra dan ká-spu* frq.; *brég-mkan* barber, hair-cutter *Dzl.*; *brég-spydd* a sharp small knife *Sch.*

འབྲིང་པ་ *brén-pa* *Cs.*, *brén-ba* strap, rope, *ko-brén* leather strap; *ba-brén* *Mil.*; *brén-lag* *Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — *brén-bu* *Cs.* cobbler's strap.

འབྲིང་པ་ *brén-ba* frq. for *brán-ba*.

འབྲིང་ *brél* sbst. v. *brél-ba* II.

འབྲིང་པ་ *brél-pa* connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, *smón-lam-gyi brél-pa* the efficacy of prayer *Mil.* frq.; *jog-pa* to apply, make use of it *Mil.* — 2. the vascular and nervous system conjunctively, the two systems in their totality, *ni f.*, *Med.* — 3. genitive case, the sixth case of Tibetan Grammars, *brél-pai sgra*, the termination of it, *kyi*. — 4. a small quantity, a little, a bit, *zäs-kyi brél-*

*pa zig dgos* I ask for a little bit to eat *Mil.* frq.; *žos(-kyi) brél(-pa) töb-pa* to snatch up a little bit of religion *Mil.*

འབྲིང་པ་ *brél-ba* I. vb., intrs. of *abrél-ba*,

1. to hang together, to cohere, to be connected, *rtsa dan rus-pa tsam brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; *od-zér-gyi drá-bas brél-te* covered with a continuous net of rays *Glr.*; gen. with *dan*, *bod dan rgyai brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; *brél-mtsams* 1. joint, or rivet of pincers etc. *S.g.* 2. boundary, *W.* — 2. to come together, to meet, to join, *brél-ytam* gossipings in meeting on the road *Mil.* — 3. to meet sexually, to cohabit, *de dan lus brél-ba* to cohabit with (him or her) *Glr.*; (*thán-du*) *brél-ba-la(s) bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. *brél-ba* or *brél* union, communication, connection, *bod dan brél byun* the union with Tibet took place *Glr.*; *rgya bod rnyis brél čád* the union ceases *Glr.*; *\*nor-dél čö-čö, nor-dél-la čä-čö* *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél = las-ñiro* q.v. — *rnyis-brél, ysum-brél* a double, triple consonant, e.g. *sk, skr.*

འབྲིང་ *brog* solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus *brog-skyön-ba Ld.-Glr.*, *Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-brog* a near, *rgyán-brog* a remote summer-pasture; *brog-kyi* *Cs.* a large shaggy shepherd's dog; *bróg-dgon*, *bróg-stön*, *bróg-ra = brog*. *bróg-ymas* 1. pasture-land 2. people occupying it. — *bróg-pa*, *bróg-mi* id.; more particularly, inhabitants of the steppe, nomadic Tibetans *Sch.*, *bróg-mo* wife, *brog-próg* child of such a nomad. — *brog-čád* *Sch.* rude, rough, boorish, *brog-čád stön-pa* to be rude etc.

འབྲིང་ *brön* 1. (ཕྱག་) = *gyag-rgod*, wild yak *Glr.*; *byán-kai brön*, the yak of

Jang-thang; འབྲས་-bri cow, འབྲས་-prug calf, འབྲས་-ko skin, leather, འབྲས་-da flesh, འབྲས་-ru or -ra *Gl.* horns of the wild yak. — 2. v. *brān-ba*.

འབྲས་ *brom* noun personal; འབྲས་-stön a celebrated Lama and scholar in the 11th. century.

འབྲས་པ་ *brds-pa*, pf. and imp. *broas*, to flee, to run away (*W.* \**bor-če*\*), འབྲས་ཅིན་ *gab-pa* to flee and hide one's self *Dzl.*; ཕྱིར་འབྲས་-so (the army) took to flight *Gl.*; འབྲས་པའི་ཡས་ *Dzl.*, འབྲས་-sa *Gl.* place of refuge; fig. *mig kuñ-du broas* his eyes are sunk, hollow *S.g.* — འབྲས་-sa a large dorsal muscle *Med.* — ཡལ་འབྲས་-pa = ཡལ་འབྲས་-log-pa (?) *Dzl.* 274, 9.

འབྲས་ *rba* v. *dba*.

རྒྱ་འབྲས་ *rbad* 1. *Sch.* a large species of eagles. — 2. *W.* crutch, = *pañ-ka*. — 3. = *rbab*. — 4. great (?) v. *ka-rbad*; *rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód*. — 5. quite, wholly, entirely (?) *rbád-yčod-pa*, *rbad-tser yčod-pa* *Mil.* to cut off entirely, to extirpate; \**lag-čü bę-čę*\* resolute *C.*

འབྲས་ལྗང་མ་ *rbad-skyogs* *Sch.* residue, residuum, dregs, husks etc.

རྒྱ་འབྲས་ *rbád-pa* 1. vb., imp. *rbod*, to set on, incite, *Tar., C.*, e.g. *Kyi*; to excite, instigate, animate, *Cs.*; *rbad-ka* *S.g.* an inciting talk (?). — 2. adj. undulating, undulatory *Sch.*

འབྲས་ལྗང་མ་ *rbad-rbód*, thick, dense, close, strung, great *Cs.*, *skra rbad-rbód* *Lex.*

རྒྱ་འབྲས་ *rbab*, 1. *Med., Sch.*: a kind of dropsy, *skya-rbáb* *Sch.*, also *da-rbab* *Lt.* id. (?) — 2. the rolling down, also *rbad*, e.g. *rdor-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab bi-bas* after the rolling of detritus had ceased *Mil.*; \**bad yög son*\* a piece of rock rolling down hit him *W.*; *rbab sgril-ba* *Lex.* to roll down, *trs.*; *rbáb-pa* id. *intra.*; *már-la rbáb-tu* *lor* it rolled down and away *Mil.*

འབྲས་ *rbe* *Sch.* 'the fur of the stone-fox'.

འབྲས་ *rbo* *Sch.* mill of fish.

རྒྱ་འབྲས་ *rbod* v. *rbád-pa*.

འབྲས་ *lba-ba* 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; *lba-tsa* *Med.*, prob. a kind of salt, used as a curative of goitre.

འབྲས་ *lbag* bubbles (?), \**ču bag gyáb-če*\* to strike the water, so as to make it splash and foam *W.*

འབྲས་, འབྲས་ *lbu-ba*, *dbu-ba* bubble, foam, froth, slaver; *ču-lbu* *Lex.*; *lbu-bčas nyuñ* producing little froth *Lt.*; *lbu-ba baál-ba* to scum or skim off *Cs.*; *grogs ču-yi lbu-ba dan dra* a friend is like water-bubbles.

འབྲས་ *sba* v. *spa*.

འབྲས་མ་ *sba-nág* *Sch.* a mean house, hovel, hut.

འབྲས་ *sba-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. privy parts, pudenda *Stg.*

འབྲས་པ་ *sbag-pa*, pf. *sbags*, imp. *sboys* (cf. *bág-pa*), to soil, stain, defile, pollute, *dri-mas* *Lex.* — 2. to mingle, intermix, *Lex.*

འབྲས་བ་ *sban-ba* v. *sboñ-ba*.

འབྲས་མ་ *sban-ma* malt from which beer has been brewed, v. *čan*; *sban-skóm* id. dried, *sban-pyé* id. reduced to flour (of an inferior quality) *Cs.*; *glum-sban* *Ts.* = *sban-ma*; *sban-ču* barm prepared from it *W.*

འབྲས་མ་ *sban* dung of larger animals, *rtas sbans* *Gl.* (\**sial-bán(s)*\*) *Ld.*), *bon-sban*, *glan-po-čei sbans* *Cs.*; *sban-lúd* id., used for manure; *sban-skám* id. dried for fuel.

འབྲས་མ་ *sbañ-ča* *C.*, \**sbañ-ja*\* *W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

འབྲས་པ་ *sbam-pa*, pf. *sbam*, imp. *sbois*, to put or place together, to collect, to gather, *pyogs yčig-tu* *Lex.*; *emyug-ma sbam-pa* *dra* like reeds laid together *Wdn.*

འབྲས་བ་ *sbar-ba*, v. *sbor-ba*.

འབྲས་མོ་ *sbar-mo* v. *spár-mo*.

ཐོག་ *shol* (perh. the same as the following *shol-pa*), *ldg-pai* the soft muscles of the inner hand, cf. also *pyag-shol*; the soft part of the paw of animals.

ཐོག་པ་ and བ་ *shol-pa* and *-ba* frog (rather scarce in Tibet), one *Lex.*

ལྷོ་ལྷོ་, *crab, crawfish* (?); *shol-pa dkar-po* *Sig.* stated to be a large species of frog; *ndge-shol* *La.* prob. tree-frog; *rús-shol* tortoise; *shol-tán* or *-lón* *Pth.* 1. a young frog, *lad-pole* *Ca.* 2. vulg. (from ignorance) lizard; *shol-rgyab* *S.g.* tortoise-shell.

ཐོག་མིག་ *shol-mig* bud, eye, gem, sprout, shoot, *son* comes forth, *bys* opens *Sig.*

ཐོག་པ་ *shol-pa* *Ts.* for *shud-pa* strument for blowing.

ཐོག་གུ་ *shu-gu* hollow, cavity, in the stem of a plant or a grass-blade *Mil.*

ཐོག་པ་ *shu-ba* v. *lbu-ba*.

ཐོག་ལ་ *shu-la* *La.* *Ts.* = *bka-blom-gram* sable, mustela zibellina.

*shu-lhán* *Ts.* ('*bu-hl'in*') plane, tool used in joinery.

ཐོག་ལོ་, ཐོག་ལོ་, *shug-lól*, *shub-lól* *Ca.*, *Glr.*; \**shug-lól*, *shum-lól* *W.* large brass cymbal; \**shín-és*, *yáb-és* *W.* to play the cymbals.

ཐོག་པ་ *shug-pa* = *búge-pa*, to perforate, to

ཐོག་(ཐོག་)པ་ *shug-(shug)-po* *Ca.*

ཐོག་(པ་) *shug(s)*, more frq. *shubs*, cavity, excavation, interior space, *káa-bus* *Lex.* tubular cavity, in bones etc. *S.g.*; subterraneous passage, conduit, sewer *C.*; *shubs-su* *yág-pa*, *shubs-nas* *lón-pa* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *shug-tu* nor. *shd-ba* to hide money in such a place *Lex.*; hiding-place, hidden recess, = *sai-sen*; hole for inserting the handle of some instrument *Sch.*; *shín kyi shubs ynyis* hollow, expanded nostrils *Ca.*; *shubs-bydr* *Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *nye*.

ཐོག་ལ་ལྷོ་ *shugs-hág* (\**bu-hág*\*) 1. the panting of a dog *Sik.* — 2. *baseen* with a large and nearly globular bell-mouth *W.* —

ཐོག་པ་ *shud-pa* 1. vb. to light, kindle, set on fire, seldom, *Lex.*: *mé-tas shud-pa* q.v. — sbst. bellows, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *shud-pa* *shud-pa* *Ca.* or *rgyán-ba* *Sch.* to blow or work the bellows; *shud-rgyál* = *shud-pa*.

ཐོག་པ་ *shün-pa* v. *spün-pa*.

ཐོག་པ་འི་ *shun-yér* *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

ཐོག་ *shur* ant *Ca.*, prob. identical with the following (cf. *gróg-shur*).

ཐོག་པ་ *shúr-pa* beetle, *shu-shur* *S.g.*; *shur-tén*, *-tán*, *-dmár*, *-ngyógs* *Ca.*, denoting various kinds of beetles.

ཐོག་པ་ *shúr-ma*, = *shün-pa*, chaff, husks etc.; *shúr-gis shúr-ma bú-pa* *lár* *Dzl.*, *shg-shur shu yén-ba* *lár* *Pth.* like chaff scattered by the wind, carried along by the water; *shu-lén* or *-lón* *amber* *Wts.*

ཐོག་པ་ *shé-ga* *Lex.* w.e.

ཐོག་པ་ *shé-ba* *Sch.* to scuffle, wrestle.

ཐོག་པ་ *shé-ga* *lean, lank, thin* *S.g.*

ཐོག་པ་ *shd-pa*, pf. *shas*, fut. and common secondary form *sha*, imp. *shos*, *W.* \**shd-és*, pf. *shas*, to hide, conceal, *yér* a treasure, *mdedd-dú* in a store-house; *md-mo shd-pai phug* cavern in which a Mamo is concealed *Mil.*; *shén-gi shogs shd-dú* to conceal troops in a wood *Dzl.*; *yér-dú* to deposit as a treasure *Glr.*; *sai shg-tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; \**shds-ts* or *sh-ts bor-és* *W.* = *shd-pa*; \**shds-ts* secretly, clandestinely, by stealth *W.*; *shé-shé-dan-la* *his sha phyr* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *srin-zin thod-ba* id.; to keep, preserve, *shari-med-par* (to bestow) freely, amply, without restriction.

ཐོད་མ་ *thod-ma* a veiled woman; name of a wife of Buddha Cs.

ཐོ་ *tho* Sch. the upper part of the belly; *thotul* bacon C.; *tho-rkän-pa* pickpocket C.

ཐོ་བ་ *tho-ba* pf. *thos* = *tho-ba* 2, to swell(up), to distend, *tho-ba thos* Lt. the belly is swollen, turgid; *tho-krog-pa* Sch. 'to wheeze from inflation' (?).

ཐོག་(ས་)་བ་ *thog(s)-pa* v. *thog-pa*; *rdän-gi bu-tai tsig-thog* Mil., seems to imply a man that is receiving abusive language from his own sons (?).

ཐོ་བ་ *thön-ba*, pf. *thanis*, fut. *than* to steep in water, to soak, to drench; \**bdänte bor* W. soak it in water!

ཐོད་པ་ *thod-pa* tassel, tuft.

ཐོབ་པ་ *thöm-pa*, more frq. *thöm-po* thick, *pra-ba-las zlog thöm-po* Zam. the contrary to *pra-ba* is *thöm-po*; *thöm-prä dan rin-tün mnyam* of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; *thöm-ma* a stout woman Cs.; sbst. thickness, stoutness, heaviness.

ཐོར་བ་ *thör-ba*, pf., fut. and secondary form *thar*, trs. of *thär-ba*, to light, kindle, inflame.

ཐོར་ལོ་ *thör-lo* *Anemone polyantha* Lk.

ཐུན་བ་ *thün-ba* v. *thyon-ba*.

ཐུད་བ་ *thüd-ba* v. *thyöd-ba*.

ཐུད་པ་ *thüd-pa* Wdn., n. of a tree, prob. = *thüdr-pa*.

ཐུག་པ་ *thyig-pa*, *thyig-mo* Lex. w.e.

ཐུག་པ་ *thyin-pa*, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smün-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent Ptk.;

*ma byin-par mi len-pa* v. *dge-ba*. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression *thyin-pa yum* comprises: *zan-zin-gi* the bestowing of goods, *mi-jigs-pai* the affording of protection, and *tsö-kyi thyin-pa*, the giving of moral instruction Cs., *thyin-ytön* distribution of gifts, *thyin-ytön chen-po byed-pa* Dzl. — *thyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. Köpp. I, 487, and in almost all legends; also the reverse, *len-pa* the receiver of gifts, *Dulva* v. Feer Introd. p. 71. — *thyin-sreg*, ཐུག་སྟེང་, burnt-offering, v. Was. (194), Schll. 251 sqq.

ཐུ་ *thyu*, sometimes for *egyu* Sch.

ཐུན་བ་ *thün-ba*, pf. *thyanis*, fut. *thyan* ཐུན་ 1. to clean, remove by cleaning, clear away, as *dag-pa*, esp. *dag-pa Tar.*, *agrib(-pa)* Thgy.; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, *Kru-thyön* diarrhoea Lex.; to cleanse, *thyön-byed* 1. cleansing, purifying, *rari thyön-byed-kyi des-rab* Mil. the knowledge how a man may be purified by his own doings. 2. *Med.*: purging medicine. — 2. to remove, take away, in a general sense Cs.; to subtract, *de-rnams tig-mtsams thyan-sie* Wdk., 60 being subtracted, cf. *pri-ba*; to cease, of diseases *Med.* — 3. to exercise, to train, *blo one's mind* Cs., *ka one's mouth*, hence *ka-thyön* eloquence Mil. (having reference also to *ka-yedn* q.v.); *snön yön-tan thyan-pa ön-bai mtus* by dint of formerly cultivated abilities Gtr.; *tugs yön-su thyan-pai skyes-bu* Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rün thyan dgos* that must be practised still better; to study, *sde-möd-la* the holy scriptures Mil., and with accus. *gtün-lugs Tar.* 14,9 (where *byan* stands); *rtön-la thyan-ba* to learn mathematics Ptk.; to practise, to perform; to recite, to repeat, formulae, *thar-thyön byed-pa* Mil., \**kor jan dö-cé* W.; to accustom, familiarize, \**mi dan*

*jan-kam\** accustomed to man, tame, also without *\*mi dan\** W.; *\*jan-kyda\** custom, use, habit W. — 4. to accumulate (?) C. — 5. to conjure to the spot, to call by magic (?) Tar. 76, 15 Schf.

མཐོང་བ་ *sbydr-ba* I. vb., pf. and fut. *sbyar*, W. *\*zdr-ze\**, trs. of *byór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster W.; *\*zar gyab-ze\**; to apply *lê-rise dkan-la Gram.*; fig. *blô-la*, *sams-la* to impress; *\*kár-ya dan\** to solder W.; *\*zer gydb-la zór\** nail it fast! W.; *\*me-skám zar tsar\** the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise *Thgy.*, Tar. 127, 14; to put together, to join, unite, *rús-pa čág-pa Med.*, *dbán-po rnyis* v. sub II.; to compile, compose, a book; *ku* 1. to close, shut, one's mouth, = *čums-pa Pth.* 2. to kiss C.; to insert, to dispose in proper classes or divisions *Gram.*, *byá-bai sgra ma sbyar yañ* also without the word *bya* being added; *bde-ba-lá*, *byañ-čub-la Mil.*, like *god-pa* 3; to join, connect, combine, words, letters; *tsig de don dan sbydr-tá-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rtis-su* to count together, to sum up *Dzl.*; *sbyór-la*, gen. written *zór-la*, joined, connected, combined, *\*tsig nyi sum zór-la yon\** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *zór-la gró-ba* to go along with (another person) *Mil.*; *zór-la kur-kyer* take this also along with it! *\*Ko čá-te zór dan kal son\** W. as he was going, we sent it along with him; *zór-la gyel son* it fell at the same time (by coming in contact with some other falling body); *\*zór-la kyér-ica\** to take hold of and take away at the same time; *kó-la zór yód-pa* he was also (simultaneously) affected by (the loss); *\*zór-la zór-kam žig\** or even *\*tsig-gi zór\** a mere expletive, without any appreciable meaning C.; *bdag sdig-agrib čes-pai zór-la* (the ca-

lamity has befallen the others too), owing to their connection with such a great sinner as I am *Mil.nt.* — 2. to prepare, procure, to get ready, *yo-byád* the appurtenances *Dzl.*, *tsó-ba* victuals *Dzl.*; *rtá dan sbydr-bai žiñ-rtá* a carriage ready to start *Stg.* (or acc. to no. 1, a carriage attached to the horses); to mix, *ču dan* with water *Dzl.* and elsewh.; *yán-du* to prepare, to turn one thing into another, to change, transform *Thgy.*; frq. to prepare one's own mind, to compose one's self, *dád-pa-la sbyór-bar gyis* make up your mind to believe *Mil.* — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with *dan*, *kó-moi yid dan sbyor žig* accommodate yourself to my wishes *Dzl.*; *krim dan sbyór-ro Dzl.* then we must conform to the law; most frq.: ... *dan sbydr-nas* or *-te* corresponding, agreeable to, according to, *krim* according to the law, to usage etc. *Dzl.*; *bá-moi yid* according to the wish of the daughter *Dzl.*; also to compare *Tar.* 89, 16, *Thgy.*; *yán-rgyúd-la sbyór-ba* seems to imply: to gain knowledge by observing others, opp. to *rañ-rgyúd-la brtdg-pa*, to ascertain by one's own immediate judgment.

4. to compose poetry, ... *kyis sbyór-bao* = *sdeb-pa* 5 — II. sbst. 1. adjunction, conjunction, union, *dbán-po rnyis-kyi sbyór-ba byéd-pa*, 'membrorum amborum conjunctionem efficere' *Wdn.*; hence cotton, cohabitation, *bud-méd-lasbyór-babyéd-pa* to effectuate it with a woman *Pth.*; *sgra-sbyor-ba* a joining or combination of sounds (letters), orthography (?) *Zam.* — 2. a mingling, a mixture, e.g. of medicines, also *sbyar-tábe Med.*; *sbyor-sde-bži* the four departments of pharmacy *Glr.* (apparently the title of a book); preparation = *sidn-gro Schl.* 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mšams sbydr-ba*. — 3. syllogism *Was.* (278). — 4. comparison, agreement, harmony, *yám-gyi* the harmony of history *Schf.*

མཐོང་བ་ *sbra* 1. W. *\*(s)bra\**, C. *\*da\** felt-tent, 2. *sbra-gúr* id.; *sbra-tág* ropes, *sbra - žiñ*

frame-work, *sbrá-pa* inmate, of such a tent.  
2. v. sub *ptsan*.

**སྒྲུབ་** *sbrág-pa*, pf. *sbrags*, C. \**ḍág-pa*\*, W. \**rág-ḍe*\* to lay, to put, a thing over or by the side of another, *pyogs-yṅṅ-tu* Lex.; gen. used only in the gerund: \**ṣa dor rág-ne*\* together with salt and spices W.; \**ñá-ža dan rág-te mi dug*\* he does not belong to us W., or in compounds: *nyi-rág* double-barreled gun (one barrel beside the other), W. \**ran-bárḍug-rág*\* six-barreled pistol, revolver W., *bse-ago bḍun-sbrag* Pth., sevenfold skin-door, used as a target for shooting at.

**སྒྲུབ་མ་** *sbrág-ma* hay-fork, Cs.

**སྒྲུབ་བྱ་** *sbrán-bu* C. \**ḍán-bu*\*, W. \**rán-nu*, *ra-uni*\* fly, and similar insects without a sting; *sbrán-ma* 1. id. 2. C. bee, *sbrán-mai* *tsogs* swarm of bees. — *sbrán-rtsi* W. \**rán-si*\* honey; \**rán-si rán-nu*\* W. bee. — *sbrán-ḍan* mead or something similar. — *sbrán-tsan* and *sbrán-don* Cs. cells in a honey-comb, the honey-comb itself. — *sbrán-bug* bee-hive Sch. — *sbrán-byi* marten Sch. — *sbrán-yab* flap, fly-brush Cs.

**སྒྲུབ་པ་** *sbrád-pa* = *brád-pa* to scratch Sch.

**སྒྲུབ་པ་** *sbrán-pa* = *sbrón-pa*.

**སྒྲུབ་བྱ་** *sbrám-bu* unwrought gold Cs.

**སྒྲུབ་པ་** *sbríd-pa* 1. to sneeze Med.; *sbríd-pa byun* I am seized with a sneezing Med. — 2. to become numb, torpid, \**kán-pe nya ḍid son*\* my foot is asleep W. — 3. Dzl. མཐོང་, 5 Sch. to flutter before one's eyes (7).

**སྒྲུབ་པ་** *sbrúd-pa*, pf. and imp. *sbrus*, fut. and sec. form *sbru*, W. \**rú-ḍe*\* to stir with one's hand, *zan* Lex.; to knead (Cs.) is *rdzi-ba* which is not identical with *sbrúd-pa*, at least not in W.

**སྒྲུབ་པ་** *sbrúm-pa* pregnant, big with young; *mi dan srog-ḍags sbrum-ma-rnas* Dzl. women with child and beasts with young; *sbrúm-par gyúr-ba* to conceive, to become pregnant, frq.; *sbrúm-par tsór-nas* feeling pregnant Pth.; *prú-gu sbrum byán-*

*bas* having conceived, being with child Pth.

**སྒྲུབ་** *sbrul*, Pur. *sbrul*, Lh. \**rúl*\*, C. \**ḍul*\* 1. serpent, snake; *sbrul* and *sbrúl-mo* also mythical demoniac beings; *sbrul yḍug-pa* or *dug-sbrul* venomous serpent; *sbrul kas sḍigs-po* Sch. serpent-tamer; *sbrúl-gyi snyin-po* v. *tsán-dan*. — *sbrúl-mgo* 1. a serpent's head. 2. v. *an-ke*. — *sbrul-sgin* a serpent's egg. — \**ḍul-nyá*\* eel or some other esculent snake-like fish C. — *sbrul-ḍug* venom of serpents. — *sbrul-mig* 1. a snake's eye. 2. n. of a certain vein Med. — *sbrul-tail* snake's grease Med. — *sbrul-ḍags* v. *ḍags*. — *sbrul-ló* serpent-year, *sbrúl-lo-pa* one born in such a year v. *lo*. — *sbrul-dún* slough, skin of a snake. — 2. symb. num.: 8, = *klu*.

**སྒྲུབ་(ད་)** *sbré(d)* Lex. n. of an animal; Sch.: stone-fox.

**སྒྲུབ་, རེ་བྱ་, རེ་བྱ་** *sbré-bo, ré-bo, ré-ba* a coarse material manu-

factured of yak's hair for tent-coverings. **སྒྲུབ་པ་** *sbrén-ba*, pf. *sbréns*, Cs.: to play an instrument; acc. to Dzl. *SV*, 16, to jerk, a chord, a bow-string.

**སྒྲུབ་པ་** *sbrébs-pa* Cs.: resp. for *ltogs-pa* hungry.

**སྒྲུབ་པ་** *sbrél-ba*, W. \**rél-ḍe(s)*\* to stitch together, paper; to stitch to, to sew on; to fasten on, a package on a horse; *lāgs-sgróy lág-pa sbrél-nas* having one's hands shackled together; *bar zám-gyis sbrél* the chasm is overarched by a bridge *Glr.*; (iron chains) *sén-ge dan* fastened to (stone) lions; in a gen. sense: to connect, to join, *ynyis-sbrél*, *ysum-sbrél* two or three consonants joined together, cf. *min-yṅ*.

**སྒྲུབ་པ་** *sbrés-pa* Cs. frozen, stiff, hard.

**སྒྲུབ་པ་** *sbrón-pa*, pf. and fut. *sbran* 1. to call to the spot, *rā-mda*, *grogs* for assistance Lex.; to send for, the minister *Glr.* — 2. to call to *Thgy.*; to give information, notice, intelligence, *gyál-po-la rmi-lam-du* to warn the king by a dream Dzl.; *mi ḡig sbrón-du btán-nas* Dzl. to dispatch a man in order to convey intelligence. — 3. to sprinkle, to stain, to pollute, *tig-les* Sch.



# མ

མ *ma* 1. the letter *m*. — 2. numerical figure: 16.

མ *ma* I. *pbst.* 1. mother, col. *ā-ma*, resp. *yum*; *mai rum* womb, matrix; *rdā-gi ma yāg-pai sriñ-mo* full sister by the same mother, whilst *mas dbēn-pai sriñ-mo* denotes half-sister, step-sister, by another mother. — 2. *frq.* used metonymically, e.g. capital, v. below; \**ma tsam yod*\* *W.*, what is the amount of the sum advanced? original text, copy to write after, pattern v. below; a letter written above another. — *Comp.*: *ma-kāl* amount in bushels of grain lent out. — *ma-kū* mother and uncle, v. *kā-bo*. — *ma-rgyūd Sch.* 1. original, primary cause. 2. line of descent by the mother's side, when however it should be spelt. *brygyūd*. — *mā-čū* the first infusion of malt or stronger beer, v. *čāñ*. — *ma-čūñ Cs.*: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. *Cs.*: 'a mother's elder sister'. or a father's principal wife. 2. v. the respective article. — *ma-pār* capital and interest *W.* — *ma-bu* mother and son; capital and interest; original and copy; *ma-bū mñun-pa bri-ba* to copy accurately *Schr.*; a letter written above and below another letter; principal and cross beam etc. — *mā-mo* v. that article. — *ma-tsab* foster-mother *Sch.* — *ma-yāi* v. sub II. — *ma-yyār* step-mother *Cs.* — *ma-rō* a mother's corpse *Pth.*

II. a root signifying below, opp. to *ya*: *mā-gi* the lower one, e.g. *čū-bo Mñl*; *ma-gi-na* below, at the bottom, *mā-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mā*); *mā-mčū* lower lip. — *mā-tem* sill, threshold. — *mā-tog* v. *tog* I, 2. — *mā-rdo* = *rmāñ-rdo*. — *ma-rab* mean descent, people of low extraction *Dzl.* — *ma-ri Sch.* downward (?) — *ma-ré* = *ma-tēm*, v. *re*.

III. negative adv. *not*, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma gro* do not go, *ma byed* do not do (it). With the form of the future *mī* is placed: *ryōd-par mī byao* it shall not, should not be pronounced *Dom.*; *mī de dgrar mī bslāñ* they should not make the man their enemy *S.g.* — b. with the preterite: *ma soñ* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *mčis*, *red*. — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rūñ-ba* v. *rūñ-ba* (v. *mī*).

IV. In the col. language of *Lh.* *ma* is used as an interrogative, when a question is returned by a question: \**kyōd-di mīñ čī zer*\* what is your name? \**mīñ ma?*\* my name?

V. Affix, so-called article, *frq.* denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zāñs ru-bāi-ma* a four-handled kettle (cf. *bu lo-jnyis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday *C.*, = *snōñ-ma žag W.*

མ *mā W.* always with a marked accent and a long vowel, prob. abbrev. of *mañs* very, before adjectives and adverbs, \**mā māñ-po*\* very much, \**mā gyāl-la*\* very good.

མགར *ma-kar* (Hind. *مکار* impostor) *W.* deceit, imposition, intrigue, \**ma-kar čō-ze zer*\* he speaks hypocritically, with some secret design; *ma-kar-čan*, hypocritical, fawning.

མ་ཀ་ར་ *ma-ka-ra* *Sek.* sea-monster.

མཎ་ *ma-kā* 1. *Lt.* = *mtsan-dbye*. — 2. *Mecca* *Stg.*

མཎལ་ *ma-kāl* v. *ma* 1.

མཎམན་ *ma-mkân* v. *ma-rgân*.

མཎལ་ *ma-gāl* *Wdñ.*, *W.* poplar-tree.

མཎི་ *mā-gi* v. *ma* II.

མཎན་ *ma-rgād*, \**mar-gād*\* *Glr.*, from མར་གན་, emerald.

མཎན་ *ma-rgân* *W.* \**mar-gân*\* 1. *matron*, *grandam*. 2. *C.* also \**ma-kên*\* *cook*; *quarter-master*.

མཎེན་ *ma-čên* 1. v. *ma* I. — 2. *head-cook*.

མཎི་མཎི་མཎི་མཎི་མཎི་ *ma-tri-mu-tri-sa-la-dzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou*.

མཎང་ (?) *ma-dân* *Ld.* a place on the roof of a house cleared for spreading grain there.

མཎཔན་ *ma-ydân*, *W.* \**mag-dân*\*, *C.* \**ma-dân*\* *ground*, *basis*, *foundation*; also for *ma-ydân-gyi ri-mo* *ground-plan*.

མཎུ་, མཎུ་ (?) *ma-rdû*, \**ma-dû* *W.* *thorn*, *prickle*, *mā-rdû-čan* *thorny*, *prickly*.

མཎོ་ *mā-rdo*, \**mar-do*\* *W.* prob. a careless pronunciation of *rmân-rdo*.

མཎི་ *ma-ni* 1. *without sexual distinction* *Med.* and *Gram.* — 2. *impotent*, *unable to beget* *S.g.* — 3. *barren*, *childless* *Wdñ.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also *hermaphrodite*, *Wdñ.* however denotes this explicitly by *mtsan-ynyis-pa*

མཎུ་ *ma-nu* *Med.*? *Cs.*: = མཎུ་, མཎུ་, *yid*; as *symb. num.*: 14.

མཎུ་པ་ *ma-nu-pa-tra* a *medicine* *Wdñ.*; in *Lh.* *Bryonia dioeca*.

མཎི་ *mā-ni* (*Sek.* *precious stone*) 1. *abbrev.* of *Ommanipadmehūm*; \**mā-ni tññ-čê*\* *W.* 1. to *mutter prayers*. 2. to *purr like a cat*. Hence 2. *praying-cylinder*, *prop.* *ma-ni-čos-*

*kor Schl.* 230. — 3. *consecrated stone-heaps* or *stone-walls* (*Mongul Obo*) *Schl.* 196; *ma-ni bka-büm* *title* of a book; as to its contents v. *Schl.* 84.

མཎུ་པ་ *ma-pân* *Mil.*, *ma-pâm* *Cs.* = *ma-drös-pa*, v. *drös-pa*.

མཎ་ *mā-ma* *children's nurse* *Dzl.*, *Glr.*, *Cs.*: *nū-ma snūn-pai* *wet-nurse*, *dri-ma phyi-bai* *nurse for cleaning*, *pūn-du kūr-bai* *for carrying*, *rtādd-grogs-kyi* *for playing*.

མཎུ་ན་ *ma-mân* *Ld.* *col.* for *na-bün*, *fog*.

མཎོ་ *mā-mo* 1. *Sch.* *grandmother*. — 2. *Sch.* *ewe*, *sheep that has lambed*. — 3. *Mil.* and *elsewh.* *frq.*, a kind of *wicked demons*.

མཎི་ *ma-ti* *Lt.* *medicinal plant* (?).

མཎུ་ *mā-tū* v. *tū-ba*.

མཎུ་ནི་ *mā-yi*, *W.* \**māb-ti*\* 1. *ground-work*, *basis*, *elementary principle*, *component part*; *prime colour*; *principal thing*, *main point*. — 2. *Sch.* *originally* (?).

མཎ་ *mā-ya* *Sek.* = *Tib.* *gyu-prul-ma* རལ་ *"delusion"*, *n.* of the *mother of Buddha* *Sākyamuni*.

མཎུ་པ་ *ma-yyōg* = *tab-yyōg* *kitchen-boy*, *scullion* *W.*

མཎི་, མཎི་ *ma-ri*, *ma-ré* v. *ma* II.

མཎུ་ *mā-ru* *n.* of a *castle*, *perh.* = *rmé-ru*.

མཎུ་ཅེ་ *ma-ru-tsê* 1. *n.* of a *medicine* *Med.* — 2. *n.* of a *country* *Pth.*

མཎ་ *ma-la* *Sch.* *excellent! capital!* — In *Feer Introd.* p. 69 it was explained by our Lama as = 'é-ma *ah, well!* Also *Feer* has: *Eh bien!*

མཎུ་པ་ *mā-la-Kan* *Ld.* *snake-charmer*, *conjuror*.

མཎལ་ *mā-la-ya* the *western Ghauts* famous for *sandal-wood*; the *tracts* along their foot, *Malayalim*, *Malabar*.

མཎལ་ཅེ་ *ma-la-la-tsê* *Ld.* *small lizard*.

མཎལ་ *mā-lag* *Ld.* *somerseset*; \**mā-lag lōg-čê*\* to *perform a somerseset*, to *play the tricks of a mountebank*; to *roll on the ground* with *legs turned up*, of *horses* etc.

མཐུང་མཐུང་ *md-lam* high-road, broad passage *W.*

མཐུང་ *ma-da* 1. *Ssk.* མཐུང་, *pea*, *Phaseolus radiatus*, = *mon-srân* or *greu Wân*. — 2. *W.* the contrary of *ya-da*, contempt, scorn, disregard. — 3. *W.* trigger of a musket.

མཐུང་ཀ་ *ma-da-ka* *Ssk.* མཐུང་ཀ་, *Cs.*: a small gold weight and coin in ancient India.

མཐུང་ཀ་ *ma-ni-ka* name formed from the Hebrew *משיח*, for *Christ*, the Greek word not being adapted to the Tib. language *Chr. Prot.*

མཐུང་ *ma-hā* *Ssk.* great, used in names and titles: *ma-hā-kā-la* and *de-ba* = *Siva Glr.*; *ma-hā-tsi-na*, *ma-hā-tsin* the modern name of China, formerly *ryga-nāg*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-ra-dza* the great king, title of some princes, particularly that of Kashmere.

མཐུང་ *ma-he*, *Ssk.* མཐུང་, buffalo *Glr.*, *ma-he-mo* female of it.

མཐུང་པ་ *mag-pa* 1. son-in-law *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.*

2. bridegroom col.

མཐུང་མཐུང་ *mag-mal*, *Ar.* مخمل, velvet *W.*

མང་ *man* 1. *C.* col. for *mi oi*, *mi dug* (?); so also in some passages of the *Ma.* — 2. *v.* *mān-po*.

མང་གཤམ་ *man-ga-lam* *Ssk.* = *bkra-bis*.

མང་པོ་ *mān-po* 1. much, many, *mi mān-po* (*rnams*) many people, also (like *οἱ πολλοί*) most people, the gross or bulk of the people, for which *W.* \**mān - tse*\*, e. g. \**mān-tse zer dug*\* most people say, or, mostly it is said etc.; *kor mān-po* (*rnams*) the numerous retinue *Dzl.*; *mān-por* adverb mostly (not frq.) *Zam.*; *bu mān-nyūn los* look after the height of the water, whether there is much or little of it; *ycig begyūr-ba-la mān-nyūn med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. very, very much, with verbs, chiefly col., *mān-po* *’jigs* I am very much afraid.

Comp. and deriv. *man-bkūr* = *mān-pos bkūr-ba* *v.* *bkūr-ba* I. and II. — *man-gé-*

*mo* long ago, long since (?) *Cs.* — \**man-na*\* *W.* col. for *mān-por*, *mān-ba(r)*; \**zag dai zag mān-na mān-na tān-tse*\* to give a little more every day. — *mān-tse* *v.* above. — *mān-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *mān-du* is not only the termin. case, but also a compound of *mān* and the synon. *du*, being used exactly like *mān-po*, both in the nomin. and accus. case, *ydums-nig mān-du bstān-pas brās-bu bzi tob-pa mān-du byun* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མང་པ་ *mān-ba* I. *vb.* pf. *manis*, to be much, *di mān-nam de* *manis* is this much or that? i. e. which is more, this or that? *Dzl.*; *dgra mānis-pas* as the enemies had become very numerous *Dzl.*; *smān-dpyādd mānis-pas jñān-rygu med* by making much of medical treatment he will not grow well *Mil.*; *ma mān cig* be it not much, let it not grow too much *Mil.* and elsewhere; *mānis-kyis dōgs - pa* fearing lest it should grow too much *Wdk.* — II. *adj.* 1. *mān-po*. — 2. having much, *bu mān-bar gyūr-ba* to get many children, *bu-mānis* rich in children *Pth.* — *māns-tsig* a sign of the plural number, e. g. *dug Gram.* — III. also *subst.* plenty. མང་ཡུལ་ *mān-yul*, a province of Tibet bordering on Nepal, in which *skyid-grōn* is situated, *v.* *skyid*.

མན་ཇི་ར་ *man-dzi-ra* *S.g.* a mineral medicine; perh. *man-dza-ri* *Ssk.* pearl.

མནུལ་ *manjal* *Ssk.*, prop. *Tib.* *dkyil - kor* jewels, vintds etc. presented as offerings, and arranged in a circle *Glr.* and elsewhere, cf. *tsogs*.

མན་ *mad* 1. = *nad* (?) *lus mad - méd - çin* *Sambh.* — 2. sometimes for *smad*.

མན་པ་ *mād-pa* true, *kyed mad yśūn-zin* as you speak what is true *Mil.*; *ma nyés-pas bden-tsig mād-po smras kyan* although he solemnly declared not to have committed it *Pth.*

མན་ *man* I. *subst.*, also *mān-na*, *mā-na* *Hind.* a 'man' or Indian hundredweight, equal to about 80 pounds, anglicized *maund*. — II *W.* for *ma yin* (*B. min*) 1. it is not;

मन-नग *man-nág*

मर-का-ला-गा *mar-ka-la-ga*

\**i man*\* this it is not; \**mán-na*\* is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for only, but etc.: \**de mán-na mi yon*, *de mán-na med*\* only this one is to be met with, besides this there are none; \**la-dág-gi lug tón-se mán-na mi yon*\* there are only small sheep in Ladak; \**dún-la mán-na mi tón-kan*\* he who sees only what is close before him, a short-sighted person; \**de-bu lo gyad tñ-la mán-na mi yon*\* fruit will appear only after a space of eight years; \**di-rin mán-na ma ton*\* I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. no. — III. = *ma* II., *mán-yán* below and above *Ca*; *mán-čád*, -čád, -čód 1. adv. and postp. c. accus., below, downward, on the lower side of, as far as, *lě-ba mán-čád ču nán-du nub Glr*, he was immersed in the water below his navel, i.e. up to his navel; inst. of *mán-čád* also merely *man*: *pús-mo goñ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de mán-čód*, below that *Glr*; in reference to time, from, *do-nub man čad* from this evening *Mil.*; *de mán-čád* since, from that time forward *Mil.*; *rmañ bñi-ba man rab-yndz mdzād-pa yán-la* from the foundation up to the consecration *Glr*; even to (the last man), (all) except or save (one), also \**mán-pa*, *mán-pe*, *mán-kin*, *man-na*\* *W. (B. min-pa)*. — 2. subst. lower part of a country, lowland, thus in *Lh.* as a proper name.

मन-नग *man-nág*, *Ssk.* उपदेश, advice, direction, information, *stón-pa* to give, *man-niag (-gi) -rgyud* v. *rgyud* 2; in later writings and in the mind of the common people, it coincides with *snags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ka-rgyan*.

मन-चद, चद, चद, च, च *man - čad*, *pa*, *lhag*, v. *man* II. and III.

मन-दा-रा-बा *man-da-ra-ba*, मन्दारा, a tree in paradise *Stg.*

मन-ना-मन-ने *man(-na) -mán(-ne) Ld.*, turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.

मन-ते *mán-tsi Sch.* a kind of silk-cloth.

मन-डी *man-dzi* 1. *Sch.* 'a small square table', acc. to others a tripod with long curved feet, for sacrificial purposes. — 2. *W. bed Hindi मञ्ज*.

मन-लेल *man-lél crystal, glass Pth.*

मर *mar* I. subst., resp. *yoł-már* 1. butter *Thgy. C., W.* — 2. col. also oil. — *Comp.* *skya-már*, *Ld. Kág-la mar* fresh, not melted butter; *ba - már* cow-butter; *bru-már yak-butter*; *bru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtai-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *žun-már* melted butter, *ghi (Hind.)*, the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; \**žym-már-pa*\* *C. lamp*; *mar-dkar Med.* = *skya-már*. — *már-ku* melted, liquid butter. — *mar-rnyin* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — \**mar-nág*\* *W.* oil, \**nyuñ-dkar-mar-nág*\* rape-seed oil. — \**mar - blug*\* *W.* a small urn-shaped vessel for butter or oil. — *mar-mé lamp*, at present only for holy uses, thus: \**mar - mé ghyen - tsen*\* holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. ७८, 11; Glr.*); *mar me mdzād Buddha Dīpañkara*, v. *Dzl. XXVII.*; — *mar-zogs Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysar* fresh butter *Lt.* — II. termin. of *ma* I., to or 'into' the mother; *mar-gyur gró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la id., B. and C.*; v. *rbab* and *grib-pa*; *mar-no* v. *no* 5.

मर-का-ला-गा *mar-ka-la-ga* (?) a fine ochreous earth, found e.g. on the Baralasa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi* Ld.

མར་རྒྱུད་ *mar-rgán* v. *ma-rgán*.

མར་འོ་ *mar-nó* v. *nó* 5.

མར་དོན་ *mar-dón* perh. *dmar-dón*.

མར་པ་ *már-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་པ་ *mar-ba* provinc. for *dmár-ba* Sch.

མར་ཡུལ་ *már-yul* Ma., n.p. = *la-dwaags* Ladak.

མཁ་ *mal*, the place where a thing is, its site, situation, \**mál-du* *zág-pa*\* C. \**bór-čé*\* W., to put a thing in its own place; also where a thing has been, its trace, vestige, *stí-rtai* rut, wheel-mark, track; *mal yáig-tu mi dúg-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, couch, bed, *mál-gyi* *og-tu* under the bed *Glr.*; *dgons-mal* resp. for night-quarters *Dzl.* ༡༩, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); \**mal dúg-čé*\* W. to live in a strange place, *énuðqueiv*; *mal bdé-bu* *Sch.* a quiet sleep, *nai lus sems mál-du bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gós* Cs., *mal-čd* *Lex.*, \**mal-čé*\* C., \**-stán*\* C., W. *Dzl.* bedding, bed-clothes. — *mal-ldán* *Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa*, resp. *yzims* — *mál* couch, bed.

མཁ་ལ་ལྷུ་ལེ་ *mal-la-múl-le* Ld. lukewarm, tepid.

མཁ་ལི་ཀ་ *mal-li-ka* *Sek.*, properly name of a flower, *Jasminum Champaca*, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. —

2. v. *ma* II, the lower part, gen. however with terminative meaning, downward, towards the lower parts, *mas btán-ba* *Med.* to move downward, to purge; backward, last *Sch.*; used also as a sbst.: *más-tyi* the last,

e.g. *yi-gé* final letter Cs.; *más-la* downward, below *Sch.*, *más-nas* from below *Sch.*; cf. the contrary *yás*.

མི *mi*, I. num. figure: 46. — II. sbst. man, *mi yod-pa* to kill men, to murder, *mi-méd ri-kród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-lá ma lab* tell no body else of it *Mil.*; *rán-gis bédge-pa mi-yis épyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor ran slón-ba* to gather by begging what belongs to others *Mil.*; *mi bú-mo* 1. daughters of men, opp. to *lhai bú-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rán-gi bú-mo* *Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ná*, *mi-bdág* I, *Mil.* (cf. *pho*), and with certain sbst.: *ytó-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tó* *Sch.*

Comp. *mi-ka*, (idle) talk of the people, common talk, *yúl-sdei náin-nas mi-ka* *sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nán-pa*, *mi-ka zug* or *poy* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. human dwelling, house, (the Chinese capital contained) *mi-kyim búm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr.* *Schl.* 20. b. and *Glr.* 94, 7 it seems to imply the people of a household, domestics, the same as *kyim-ghi mi*. — *mi-grén* v. *grén-ba*. — *mi-rgód* v. *rgód-pa* II. — *mi-brgyid* v. *brgyud*. — *mi-rjé* sovereign, king, *mi-rjé mdzéd-pa* to be king, to reign *Glr.* — *mi-nyid* Cr. 'humanity, honesty'; *mi-nyid-čan* 'humane, honest' (?) — *mi-brdág* 1. — *mi-rjé*. 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and C., W.: men, persons: preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sde* v. *sde*. *Sch.* has also: *lha-sde* *mi-sde* princes and nations. — *mi-sná* 1. race of men, class of people (seldom). 2. messenger, delegate, not frq. met with in books, yet not unknown in C. and W., and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for apostle, *ph-nya* having been adopted for 'angel'. — *mi-dpön* prefect *Glr.*, *C.* — *mi(s)-bu* 1. a child of man, a mortal, po., *Mil.*, cf. *mi bu-mo* above. 2. son of man, when Christ speaks of himself as such, otherwise *mi sras Chr. Prot.* — *mi-bo* Cs., rarely for *mi*. — *mi-dban*, prince, potentate: — *mi-ma-yin(-pa)* མཐུག་པོ་ one that is not a human being, *mi dan mi-ma-yin-pa tams-dad* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-kröd-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mka-la rgyü-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkar-pyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi do-grül* apparitions of ghosts *Mil.* — *mi-mo* woman, yet only in contraposition to *lha-mo* and other not human female beings *Mil.* and elsewh. — *mi(s)-gul* human world, lower world; earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-rigs* v. *rigs*. — *Mi-la-rdo-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzes-grül*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lag* servant, \**mi-lag-tu do-wa*\* to do servant's work, to perform drudgery *W.* — *mi-las* 1. the human body. 2. v. *las-pa*. — *mi-ser* 1. subject, servant, menial, drudge. 2. robber, thief, sharper. — 3. v. below.

III. negative adv.: *net*, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *byed-bar mi gyin-ro*, unless logically

it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de dan ndam-du yañ mi bräl-bar gyis ñig*, and immediately after: *skad yëig kyañ ma bräl-bar gyis ñig* do never part with it

མི་ལྗང་། མི་ལྗང་། *mi-nyäg, ma-nyäg*, and སྤྱན་ཅན་ *Tanggud*, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.* མི་མ་ *mi-ma Sch.* tears.

མི་སེར་ *mi-ser* 1. n.p., formed after مصر *mi-ser yul* Egypt, *mi-ser-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་མཐོང་ *miam-ti, Sch.* मित्र, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-ti-mo*.

མིུ་ *miu* 1. a little man, dwarf, also *miu-tün Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also to puppet, doll.

*mig*, resp. 1. eye. — 2. eye of a needle; hole in a hatchet or hammer, to insert the handle — 3. symb. num.: 2. — *mig-gi gans Sch.*, the white of the eye; *mig-gi rgyal-mo* or *miu*, 'the queen or the little man in the eye': 1. pupil. 2. iris *Seg.*; *mig-gi snag-tsa* or *mtso Cs.*, vulgo *mig-gi ndg-po* id.; *mig-gi ne-tog Sch.* the luminous point of the eye: *mig nyams-pa Cs.* weak eyes; *mig lta-ba* to see with the eyes, to look up, to look round *Glr.*; *mig dzün-pa* to shut the eyes, *byed-pa* to open the eyes, v. *byed-pa* 1; *dön-pa, byin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bdar-ba Lsa.*, acc. to *Sch.* id.; *mdöns-pa, mdöns-par gyür-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig kyid-pa Sch.*, to distort or roll the eyes; *mig skä-ba Dom.* (baki-ba?) n. of a certain magic trick; *mig ñid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *pyid-pa*); \**mig sug son*\*

it has struck my eyes, I should like to have it *C.*, *W.*; \**mig log ltá-cs*\* to eye one obliquely, with envy or jealousy *W.* —

**Comp.** *mig-kyóg* squinting *Sch.* — *mig-ryén* *Mil.*, is said to be the same as *mig-ltós*. — \**mig-skyór*\* *W.* eye-ball. — *mig-skyóg* the impurities in the eyes *Cs.* — *mig-kán* eye-hole, socket *Sch.* — *mig-krul* *Mil.* v. *mig-ṣrul*. — *mig-grogs* one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyan* 1. v. *rgyan-ma*. 2. far-sightedness, *mig-rgyan-dan* one that is far-sighted, *mig-rgyan-túu* short-sighted *Bhar.* *mig-ogyu* mirage, looming, *Fata Morgana*, *sós-kai tdn-la mig-ogyu gyu-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-ogyur-ma* = *mká-gro-ma Mil.* — *mig-dan* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čér* v. *če-re*. — *mig-ltibe* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzág-pa* blear-eyes *Schr.* — *mig-brnyás Kyér-ba Mil.* c.dat., to slight, to treat contemptuously. — *mig-rtül* dim, dull eyes *Sch.* — *mig-lta* (resp. *žál-lta*, *žál-ta*) *byed-pa* to inspect, superintend (\**mig-ta-kan*\* overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág* *Sch.* = *mig-skyóg* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, \**gár-ža-pe hán-dui mig-tós Kur*, or *Kyon*, or *lob dug*\* *W.* the people of Lahoul copy the Hindoos; \**mig-tós nán-pa Kur*, or *lob son*\* *W.* he has imitated what is not good. — \**mig-tó-la pém-pa*, or *nq-pa*\* *C.* to derive profit or harm from observing and imitating others (?) \**mig-tó-la pém-pe 'fim*\* deterring punishment. — \**mig-lág tón-wa*\* a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-tún* short-sightedness *Cs.*, *mig-tún-dan* short-sighted. — \**mig-la*\* snow-spectacles, shades formed of a texture of horse-hair. — \**mig-döl*\* *C.* = *nyid-rdöl*. — *mig-*

*ldan* = *mig-dan* po. needle. — *mig-nád*, disease of the eye. — *mig-po* = *mig Cs.*, *mig-po-čé* a large eye *Cs.* — \**mig-pág*\* *C.*, *W.* eye-lid. — *mig-sprín* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pór Cs.* = *mig-kán*. — *mig-krul Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-búr* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, \**mig-dás lóg-čé*, or *mig-kór lóg-čé*\* *W.* to roll the eyes; *bđág-gi mig-gi bras ltar yčes-na yan* although she is as dear to me as the apple of my eye. — *mig-mán(s)* chess-board, game at tables, *mig-mán rtě-ba Dzl.* to play at chess, *mig-man-riś-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmar* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-mán* eye-medicine — *mig-rtśa* 1. prob. *Vena facialis externa Med.* 2. the blood-vessels of the sclerotica, *mig-rtśa krúgs-pa* the blood-vessels irritated, reddened *Med.* — \**mig-sál*\* *W.* sharp-sightedness, \**mig-sál-kan*\* sharp-sighted, \**mig-sal-nyám*\* the contrary. — *mig-rtśeg* the wrinkles of the eye-lid *Cs.* — *mig-tśil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — \**mig-tśig(-čé)*\* *W.* inflammation of the eye, \**ká-mig-tśig*\* caused by snow, \**dúd-mig-tśig*\* caused by smoke. — *mig-zí* mist before the eyes *Sch.* — *mig-zúr* corner of the eye *Sch.* — *mig-yzúgs* *S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). \**mig-ydā(s)*\* *C.*, *W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtül*. 2. — *mig-ogyu Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-dan* = *mig-rgydn-dan Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-ris* eye-bone *Cs.* — *mig-slōbs* the act of accustoming the eyes to . . . , *mig-slōbs nán-pa skys Mil.* you habituate yourself to a faulty look, i.e.

downward, to what is earthly. — \**mig-sóg\** W. eye-lash. — *mig-sér* 1. jaundice, also \**gya-ndg mig - sér\** W. 2. envy, jealousy, *mig-sér-can* envious, jealous. — *mig-hu-ré* v. *hu-re*.

མིང་ min, resp. *mtsan*, name, *kyód-kyi min* *tsi yin* Mil. or \**tsi zer\** W. what is your name? *dei min yan med* Glr. such a thing is or was not known at all, such a thing does not exist; *min-tsam-gyi dge-slón* Dzl. priest only by name; W.: \**min-gi nán-na\** id.; C. also: \**tdl-gyi min tsám-le me\** this tax exists only nominally; appellation, designation, word, *tén-pai min* a word for drawing (pulling) Gram.; *min - gi mdzod* dictionary; \**kyod - sy min dan\** or \**sy min-ni nán-na\** or \**sy min nén-te\** or \**sy min-la té - te tsá dug\** W. in whose name or business, upon whose order are you going? \**tsi min dan\** W. for what cause, in behalf of what affair? *min-nas rjód-pa*, or *smó-ba* Dzl. and elsewhere, to call by name, also to call upon the name of, hence . . . *kyi min-nas brjód-de* in the name of; *min dōgs-pa* to name v. *min* 2; *dāds-min* v. *dios*; *btāgs-min* a name given (e.g. a Christian name) Cs., *rjes-grúb-kyi min* a surname Cs., *rus-min* a family name Cs.

Comp. *min-rkyān* a single syllable or name Cs., cf. *min-sbyār*. — *min-grōgs* one's name-sake Cs. — *min-sgrā* a mere name, word, or sound (philosophical term.) Was. — *min - nán* a bad name, infamy Cs. — *min-can* having a name, *dpal-bydr min-can* one of the name of Paljor. — *min-tōn* v. *tōn-pa*. — *min-mtd* final letter Cs. — *min - sbyār* compound name. — *min - mtd* 1. nameless. 2. the fourth finger. — *min-tsig* word, appellation. — *min-yti* the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, *min-yti rkyān-pa* a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, Zam.; *nyis-sbrél, yum-sbrél* a double, triple, letter, like ཀྱ, ཀྲ, Cs.(?) — *min-bzān* good reputation Cs.

མིང་མོ min - po brother in relation to his sister, *min-erñi* brother and sister;

*de na dan min-erñi-du byao* Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིད་ mid a large fish Cs.; *mid-mid* id.

མིད་པ་ mid-pa 1. sbst. gullet, oesophagus Mil. and elsewh.; *mid-skrān* a tumour of it, incident to horses Sch. — 2. vb. to swallow, to-gulp down, frq.

མིན་ min, W. \**man\**, 1. for *ma yin* (he, she, it) is not, *tsa-min-tsil-min* Mil. they are neither 'flesh nor fat'. — 2. abbrev. for *min-pa* and *min-par* v. below; *btā-min* for \**btān yin-nam ma yin\** W. will it be given or not? *min-pa* and *ma yin-pa* to be not; often as a participle supplying the place of a prep. or adv. (for *min-par*), excepted, except, besides, *de ma yin-pai ñi* Stg. the other trees except this one; *klu ma yin-pa yān mi tub* Dzl. except he that is a Lu cannot . . . ; *sañs-rgyās min-pa sus kyan mi ñs* Mil. besides Buddha no one knows of it, no one knows it except Buddha; *ñas yug yēig min-pa mi bedad* Mil. I have been sitting down only this moment; *ro zér-ba min-pa skyab-pai min mi yon-ba dug* Mil. one can only say 'corpse', and the appellation '*skyab-pa*' is not admissible; *de min* besides, otherwise, else, apart from, setting aside Mil.; even: *de-min-rname* Glr. those that are not doing so. Cf. *man*.

མིན་ད་ min-da v. *mi-mda*, sub *mi* compounds.

མིན་ mim, the Hind. *mēm*, *Madam*, *mim sáheb* the mistress or lady of the house.

མིར་ mir termin., མིར་ mis instrum. case of *mi*.

མུ mu 1. num. fig.: 76. — 2. sbst.

boundary, limit, edge, end, *tsin - mu - la ynd-pai lha* deity residing on the landmark; *mú-la skye* (the plant) grows on the edges of fields Wñ.; *mtd méd-tsin mu med* Stg. there is neither limit nor end; *mu bzā* = *mtd bzā* Mil, S.g. seems to be used in a philosophical sense for 'perfect limitedness'; *mu-kyūd* circumference, compass, the hoops of a cask Sch., the rim of a wheel Stg.; *mu-kyūd-dzin* n.p., the least of the



seven mountains surrounding the Sumeru. *mū-stega-pa*, also *mū-stega-dan* *Skt.* *तीर्थक्ष* (overlooking the word *stega*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mū-stega* be the same as *bāb-stega* (v. *bāb-pa*), being a literal translation of *तीर्थ* and therefore prop. a Brahmanic ascetic (v. *Skt. dict.*), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch.* has besides: *mū-la* in a circle, continuously; *mū-lar* or *mū-nas* — *bān-du C.*; in *W* they say: \**mu dīg-la bor*\* throw it together on a heap!

**मुग्गी** *mū-ge* 1. *W.* desire, appetite, \**zan za-če*\* or \**čan tūn-čē mū-ge rag*\* I have a longing for food, for beer; *mū-ge-dan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., famine, *mū-ge phyuñ Dzl.*, *Mil.* a famine is caused, breaks out.

**मुर्छ** *mu-čor* nonsense, *smrd - ba Stg.* to talk nonsense.

**मुग्गी** *mū-tig* pearl frq., *mū-tig-rygan* a pearl ornament *Cs.*; *mu-tig-čan-po*, *mu-tig-drā-ba Ghr.* garland formed of pearls; *mu-tig-pren* string of pearls.

**मुग्गी** *mu-ti-la* mother of pearl *Sch.* (?).

**मुग्गी** *mu - ni* *Skt.* saint, ascetic, anchorite, chiefly in names: *Sā-kyā-mu-ni* the saint of the Sākyas, Buddha.

**मुग्गी** *mu-ni-ti* *Sch.* = *mu-tig* (?).

**मुग्गी** *mu-mén* *Ghr.*, *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dandā-po Wdh.*

**मुग्गी** *mu - rāod* (?) Celt's feet, Tussilago *farsa Lh.*

**मुग्गी** *mū-si* brimstone, sulphur *Med.*, *mū-si-dan* containing sulphur, sulphurous; *mū-si akyār-rāi* (*enun Schr.*) sulphuric acid (*Cs.* (?)).

**मुग्गी** *mū-rān* heap, of casks etc. *Sch.*

**मुग्गी** *mū-la* *Skt.*, root; particular roots, such as those of *Arum campanulatum*, so perh. *Lt.*

**मुग्गी** *mūg-ge* sometimes for *mū-ge*.

**मुग्गी** *mūg-pa*, 1. sbst. moth, worm, *mūg-ma* id. *Ghr.*, also *mūn-ma*; *gō-mug* clothes-moth, *bāl-mug* id., *lōdō-mug* a worm that eats iron away (?) *Cs.*; *mūg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-*, *yi-*, resp. *fugs-*, to despair *Ph.*; *blomūg-po* a gloomy, doleful way of thinking *Sch.*

**मुग्गी** *mūn-pa* 1. sbst. obscurity, darkness, frq. — *mūn-pai smāg-rām* id., frq.; *mūn-pa-nas mūn-par gro Dzl.* they wander in eternal darkness; *mūn-pa sāl-ba* to lighten the darkness; frq. fig. with and without *bloi*. — 2. adj. obscure, dark. — 3. vb. in *W*, *mūn soñ* he has become insensible. — *Comp. mūn-kai* dark room, e.g. the sanctuary containing the images of the gods *Ghr.*; prison *Cs.* — *mūn-kūñ Dzl.* prison, dungeon. — \**mūn-fig*\* *Lh.*, *mūn-krōd Dzl.*, \**mūn-nāg*\* *W.*, *C.*, *mūn-brāg* *Sch.* and *Lh.* (?) close darkness. — \**mūn-dāl*, or *mūn-nyig tān-čē*\* *W.* to grope in the dark. — \**mūn-čū*, *nām-čū*\* *W.* the dusk of evening, \**mūn* (-*čū*) *rub*\* sets in. — \**mūn* (-*s*) *pe-ra tān-čē*\* *W.* to talk confusedly, wildly. — *mūn-sprāl Tar.* 56, 17, to judge by the context: ignorance, stupidity; so *Schf.* — *mūn-srība* *Lex.* the darkness of night. — *mūn - sro* furious passion, \**mūn-sro yōñ dug*\* *W.* he rages in his passion. — \**mūn-srō - mūn-čū*\* *W.*

**मुग्गी** *mūm* (*Hind.*) *W.* wax.

**मुग्गी** *mūr* 1. termin. of *mu*, hence *mūr-fug* to the extremity, till the end of *Cs.*; perh. also *mūr-dim* (or -*zlm*?) *Ld.* dull, of knives, hatchets; *mūr-dug* = *mū-stega-pa* *Sch.* — 2. gills of fish.

**मुग्गी** *mūr - gon* the temples *Sch.*; *mūr-gām* id. *Cs.*; jaw, jaw-bone *Sch.* — *mūr-lōr* ulcers in the mouth *Sch.*

**मुग्गी** *mār-ba* 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. to masticate, to chew (?).

ལྷ་ལྷ་ *mul-tug*

མེད་པ་ *med-pa*

**ལྷ་ལྷ་** *mul-tug* *W.* fist, \**mul-tug* ཅེ་ཅེ, *gám-če* to threaten with the fist, \**gyáb-če* to strike with the fist.

**ལྷ་** *me* I. num. fig.: 106. — II. sbst. 1. resp. *zugs* *C.*, \**nán-me* *W.*, fire, *me* གཤམ་ the fire burns, བཤམ་ breaks out, *méd* spreads, *མི* is extinguished; \**me sán-na* *W.* is the fire burning (again)? *kán-pa* *mes* (vulgo \**mé-la*) *beregs*, བཤམ་, *kyer* the house is burnt down, \**luge son* *W.* ignited, burnt (partially); *me sbór-ba*, *búd-pa*, *ytón-ba* *B.*, \**(s)bór-če*, *pú-če*, *dug-če* *W.* to light a fire, *psó-ba*, \**són-te* ཅེ་ཅེ *W.* to stir, poke, trim the fire, \**nyál-če* *W.* to cover the glowing embers with ashes, in order to preserve the heat; *rgyáb-pa* 1. to set on fire, *kyim-la* a house *Gl.* 2. to strike fire *W.*, *me lde-ba* *B.* and col., to warm one's self at the fire. — 2. symb. num.: 3. —

**Comp.** *me-ukám* cock (of a gun), \**me-kám* ཇམ་ཅམ་ *W.* the gun is cocked. — *me-skyogs* *C.* a shovel for live coals. — *me-sgyogs*, *gyogs* = *sgyogs* 2. — *me-mgal* fire-brand, *me-mgal-gyi* *kór-lo* the circle made by a firebrand, when quickly swung round *Cs.* — \**me-nín* torch *C.* — *mé-can* fiery, containing fire. — *me-ldegs* fire-steel, pocket-fire. — *mé-lde* flame of fire. — *me-éd* fire-steel (?) *Sch.*, \**me-čé* *C.* every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rlün* *v. rlün*. — \**me-tág* *C.* 1. (*rtags*) a mark of burning. 2. (*ltag* or *stag*) spark, sparklet, a bit of live coal in the ashes. — *me-lde* fire-place, hearth; stove. — *me-dón* *Dzl.* fire-pit, pool of fire. — *me-dród* *v. drod*. — \**me-dá* *C.*, musket, pistol; \**me-da* *pag-žen* canon *Schr.*; \**me-dá* *gyáb-pa* to discharge a gun; \**me-da-tin* resinous wood, the coal of which is particularly used for making gun-powder. — \**me-dag* (*mda*) *C.* coals glowing underneath the ashes. — *me-rdó* bullet, musket-ball *Sch.* — *me-rdó* flint *Cs.* — *me-núr* *Sch.* — *me-mdag*. — *me-enód*, or *-pór* coal-pan, chafing-dish, perfuming-pan. — *me-pún*, *me-búm* cupping-glass, cup *Lt.* — *mé-ba* *Dzl.* = *me*. — *mé-bo* = *me* a large fire, *mé-bo* ཅེ *Dzl.* — *me-*

*dbál* a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-már* = *me-mddg* *Dzl.*; *me-ma-már* *Thgy.* id.? — *me-btúd* *v. bta*. — \**me-tsdg* spark *W.* — \**me-dzē* gun-powder *C.* — *me-yét* anvil *Sch.* — *me-yét* mark of singeing, of having caught fire. — \**me-zí* *W.* — *me-ltdg*. — *me-óbs* = *me-dón* *Sch.* — *mé-rí* fire-mountain, introduced by us for volcano. — *me-ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *betán-pai* *me-ró* *lan* *Gl.* the extinct doctrine revives again. — \**me-lin* *W.* flame. — *me-lén* fire-tongs. — *me-él* burning-glass. — *me-lhá* the god of fire, *v. Schl.* 251 sqq. — III. *v.* also *mé-tog*.

**མེ་ལྷ་** *v. me-nyag.*

**མེ་ལྷ་** *mé-tog*, *W.* \**mén-tog*, 1. flower, *mé-tog* གཤམ་, *ka* གཤམ་ the flower opens, begins to bloom, *mé-tog-gi* *prén-ba* chaplet, wreath of flowers. — 2. *W.* tuft or crest on the head of some birds. — 3. *W.* snow-flake.

**མེ་ལྷ་** *mé-loñ* 1. mirror, looking-glass, frq.; *lde-kyi* *mé-loñ* a magic mirror, revealing the future *Gl.*; also fig., esp. in titles of books, e.g. *rgyal-rdbs-kyi* *psál-bai* *mé-loñ* A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence *sgo* *mé-loñ-can* *Gl.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

**མེ་ལྷ་** *mea*, o the mowing of a cat.

**མེ་ལྷ་** *méd-pa* for *mi yód-pa* to be not, to exist not (*v. yód-pa*), *méd* he is not here, he is gone etc.; \**ka-tál-du* *son-te* *méd* *W.* he is off, having gone to Kashmere; \**tag-mag* *ā-pr* *kyér-te* *méd* *W.* the tinder-box is not here, father has taken it with him; \**ti-te* *méd* *W.* he is dead and gone; *akabs* *méd* *Dzl.* there is, or there was, no opportunity; *čos-kyi* *miñ* *tsam* *yan* *méd* *Gl.* religious law does not, or did not, exist at all; *méd* *kyan* even if nothing is extant,

though the thing does not exist in reality; \**ni méd-nu yañ yon dug*\* the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug* *Glr.* six letters not existing in Sanskrit; *méd-kyan-rui-bai yig-bru yig* a letter that may also be wanting, a dispensable letter, e.g. ལྷ་ *Glr.*; *méd-kyan dgó-pai kral-badúd* *Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W.* \**méd-kan*\*) not being, not existing, not having; *blá-ma-la bzugs-grogs méd-pa lágs-sam* *Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma* *Mil.*; *W.* \**mu dud-pa-méd-kan*\* very or quite smokeless; *mi brndis-pa skyug-tu méd-pa mid-du méd-pa* *Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *dan dbul-du med* *Dzl.* we are not able to give any thing; *med-mi-rün-gi bu-tai* *Mil.* the sons and grandsons that are to get something (as a heritage); *kyim der méd-du mi ytub-pa*, or *mi rün-ba* indispensable in the house *Thgy.*; so also *med-tabs-méd-pai blón-po* *Glr.*; *méd-par gyúr-ba* to be annihilated, to disappear, *stág-mo méd-par gyúr-to* *Pth.* the tigress disappeared; *ynam dan sa yañ med-gyur-ná* *Dzl.* when heaven and earth shall pass away; \**da na dan méd-kan son*\* *W.* now I am quite undone; *blón-po-rnams gran-sems-méd-par gyur-to* *Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyúr-to* *Dzl.* the distribution of the dishes became impossible; \**pé-ra zér-če méd-kan son*\* *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po zig méd-na mi run*, or *tabs-méd* *Pth.* we cannot do without a king; *mía-rtén-méd-pai mía* a termination without a final consonant *Gram.*; *rgyu méd-par* *S. g.* without cause; or by 'instead of': *rgyál-po méd-par* *Glr.* instead of the king, *snár-gyi lus méd-par* *Glr.* instead of the former shape; *nyin-mtsan-méd-par* making

no difference between day and night, *po-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-méd-mtsan-med* etc. — *méd-po*, *W.* \**méd-kan*\*, fem. *méd-mo*, a poor man, pauper.

མེན་ *men* *Mil.* an ornament, piece of finery.

*men-ti*, *Sak.* མེན་གྱི་, *Lawsonia alba*, a plant used for staining the finger-nails red *Mil.*

མེན་ཅི་ *mén-tsi* a coloured silk handkerchief *W.*

མེན་ཁྲི་ *mén-hri* a kind of fur? *mén-hri dmár-poi slóg-pa* a fur-coat of red *mén-hri* is mentioned as the vesture of a Lha.

མེར་ *mer* termin. of *me*.

མེར་པ་ *mér-ba* (*S.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gan* full to the brim'. I met with 1. *mer* in *zig-mér* q.v. — 2. *mér-ba* as adj. for *miao* the lake *Mil.* — 3. \**mer-mér*\* *W.* adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; \**mer-mér cò-če*\* to make a mire. — 4. *mér-mer-ba* adj. in connection with such sbst. as light, ray, beam, brightness *Thgr.*, *Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *núr-nur-po*, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'full', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེན་ཅོ་ རྩོ་ *mél-tse* or *-tse* 1. watch, watchman, sentinel; watcher, spy, *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *jd-ra-mél-tse* = \**mél-tse*\* *W.* — 2. *steatite* or *soap-stone*, of a greenish colour.

མེས་པོ་ *més-po*, vulgo \**me-mé*\*, grandfather; also forefather, ancestor, progenitor, *suñs-rgyás tams-cád-kyi spyi-mes kun-tu-bzán-po* *Thgr.* *Kuntuzänpo*, the common progenitor of all the Buddhas; *més rgyál-po* *Glr.* merely equivalent to 'the old king';

*pa-més* the grandfather by the father's, *ma-més* by the mother's side *Ca.*; *ya-t-més* great-grandfather *Glr.*; *ze-* or *yi-t-més* *Sch.* great-grand-father; *mes-dbōn* grandfather and grandchildren, resp., e.g. *ryyid-po mes-dbōn* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rāts* id. *Sch.*; *\*me-mé\**, reverential name given to men of a more advanced age *W.* also *C.*

མེདྲི me-tri, མེའུཅ, v. *byāms-pa* *Mil.*

མོ mo, I num. figure: 136.

II. woman, female, opp. to *po*, = *bud-méd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: female. — *\*mo-kyān\** *W.* virgin. — *mo-gūs* woman's gown, petticoat. — *mo-bryyid* female line of descent. — *mo-bi* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (*\*mo-yi\**) *C.* girl, female child. — *mo-btsün* nun *Glr.* — *mo-mtsün*, *moi dbā-po* female genitals. — *mo-rān* (*mo*) 1. single, unmarried woman, so perh. in the passage, *yañ nān-gyi Kyōbas mo-rān skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. a peer, destitute female, one who did not get a husband *W.* 3. she, herself *C.*, *Lev.* — *mo-ri*, *mo-ré* a female kid. — *mo-rigs* female sex. *Ca.* — *mo-lās* the female body *Sch.* — *mo-yādm* a barren female, hence *mo-yādm-gyi bu* a non-sense, an incongruity.

III. *lot, mo dēts-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *ryyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mō-pa* one dealing with these practices, a soothsayer, *mō-pa dgre mlōn-ba* a soothsayer that pretends to have seen a ghost; *mō-mkan* *Ca.*, *mō-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Ca.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkan-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bū-mo* daughter, *bōd-mo* a Tibetan woman.

མོལ་པ་ mo-lab v. *Lab.*

མོད་པ་ mōg-pa dark (coloured) *Ca.*; *mōg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ mog-mōg 1. *Ca.* = *mōg-pa*. — 2. meat-*pie*, meat-balls in a cover of paste.

མོག་ཤ་ mōg-sha mushroom *W.*

མོག་ཅེ་ར་ mōgs-tea-ra *Lit.* n. of a plant; in *Lā. mog-sha-ras* is a large species of *Ferula* or *Dorema*, of a yellow flower and a fetid smell.

མོང་གོ་ mōn-gol a Mongol Tib. *mōg-po*.

མོང་རུ་ mōn-rtul *Lex.* = *btin-po* dull, stupid.

མོང་ལོ་ mōn-lo, *W.* for *lōn-mo* knuckle, anklebone.

མོད་ mōd moment, occurring only in the following combinations: *lān-bas mōd* (*de-nyid*)-*la* at the very moment of rising *Ph.*, *Mil.*, *dei mōd-la* the moment after *Glr.*; gen. *mōd-la* instantly, immediately, *mōd-la drān-so* *Glr.* he immediately pulled it out; *Kra yañ mōd-la pyān-te* *Dzl.* immediately after there came also the hawk; *dé-nas mōd-la* id. *Dzl.*

མོད་པ་ mōd-pa (cognate to *mōd-pa*?) an emphatic word for *to be*, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = *indeed*, *to be sure*, *ze smras mōd-kyi* *Dzl.* though indeed you may say so; *dpag-tu-mōd mōd-kyi* though indeed it is immeasurable *Dzl.*; *ya dé-ka na yin mōd* *Mil.* the snow-leopard indeed was I myself; *di ma yin mōd on-kyas* . . . to be sure, it is not this one, yet . . . *Tar.*; *grō-ba yin mōd* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byēd-na dgra mōd* if you omit to do this, you will have plenty of enemies, *nad mōd* plenty of diseases; *sti-betān-gi kṛims tti-tu mōd-kyi* although they abounded in compliments; *mōd-pa* having an abundance, *lōn-spyōd mōd-par gyur* he becomes the owner of great wealth *Dzl.*; *tti-fog mōd-*

*pa* *Gl.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kál-lu-ru* *ñin* *mód-po* in Kullu wood is plentiful, or *ñin* *mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil* : *món-yul-gyi* *bán-dhe* a monk from Nepal; *Gl.* : *dpal-gro* *món-la* *Paldo* in Bhotan; *mon-ta-wa* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-aran* Indian pea, *Phaseolus radiatus*, *མཎ་ཅཱ་ལ་* *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wds.*; in *Ld.* the musicians (*Ld.-Gl.* *Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa* *Čs.* is not known to me; *mon-mó* few. *Pth.* — 2. sometimes for *mun*.

མོན་ལྷོ་ *mon-ža* (or perh. *ya*) *W.*, popularity, respect, reputation, *món-ža* *žob* he makes himself generally beloved, is highly respected; *món-ža-ban* beloved, popular.

མོར་ *mor* termin. of *mo*.

མོལ་པ་ *mól-ba* the usual resp. term, esp. in *W.*, for to say, to speak, as *bagó-ba* and *bka'-rtal-ba* are used in earlier, and *yáin-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; *\*sá-heb-la su-lám mól zu\** have the goodness to present (say) my compliments to that gentleman; *\*mól-lès tán-čé\** to flatter, to caress; *\*mól-la tán-wa\** *C.* to make known(?).

མོས་པ་ *mós-pa* vb. and abst. to be pleased *la* with, to wish, to have a mind, *gró-bar* *mós-so* *Gl.* I took a fancy to go there; *ču-la sós-par* *mós-na* *Thgy.* if you wish for water or something of the kind; *mós-*

*pa* *dan* *dód-pa* *S.O.* desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, *mós-pai glu* *Gl.* song of rejoicing; as sbst.: pleasure, satisfaction, esteem — 2. to respect, to esteem, with *la*, to respect with devotion, to revere, to adore *žós-la* frq.; *Kyod gán-la* *mós* to whom do you direct your devotions? *Mil.*; *mós-nas búl-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús* *drag-pos* with fervent veneration; *dud-mós* devotion; *mós spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

མུང་པ་ *mya-nán*, trouble, misery, affliction, *mya-nán-gyis ydún-ste* *Dzl.*; *mya-nán* *či yán med* *Dzl.* I have no trouble, no uneasiness, whatever; *mya-nán* *bsal* *Tar.* the time of mourning is at an end; *mya-nán byéd-pa* to lament, to wail; *mya-nan-méd*, *མཎ་ལོ་མ་* n. of a famous king of ancient India *Gl.*, *Tar.* ch. VI; *mya-nán-las* *žús-pa*, abbr. *myán-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of *ཁྱིལ་པ་*, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

མུང་པ་ *mya-nam* a fearful desert *Let.*, *Thgy.*

མུང་པ་ *myá-pa* *Sch.* 'to chew'; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. *myags*; *myágs-par byéd-pa* = *myag-pa* *S.g.*; *ruł-čin* *myágs-pu* *Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, 'tabes' *Thgy.*

མུང་པ་ *myán-ba* v. *myon-ba*.

མུང་པ་ *mydd-pa* *Sch.* = *mtid-pa* sbst.

མྱིང་ myin Sch. — *miin*.

མྱུ་ myú-gu, མྱུ་ myug, 1. Sch. reed, rush, flag, also — *smýú-gu*. —

2. Cs. sprout, the first shoot of corn etc., *myú-gu aiôn-po* Thgy the young green corn.

མྱུ་པ་ myúg-pa, myúg-mnyug-pa 1. to run, roam, stroll idle about Sch. — 2. to show, exhibit ostentatiously, to boast with Cs. v. *dmýúg-pa*.

མྱུར་ myúr-ba quick, swift, speedy, *myúr-po* id. Mil.; mostly as adv., *myúr-du* quickly, speedily; soon; *ñi-myúr* as speedily as possible; *myur-du-btad-rugs* symptoms of immediate parturition Med.

མྱུར་པ་ myúl-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stg., Mil., prob. but a different spelling for *nyúl-ba*. — *ñe-myúl* Mng., Lt. a symptom of disease, acc. to *Wise* p. 282: a quivering motion of the tongue.

མྱུ་བ་ myó-ba v. *smýó-ba*.

མྱོང་བ་ myón-ba, pf. *myaia*, also *myon*, fut. *myaia* W. 'nyón-ñe', 1. to taste Dzl.; to try by tasting, *myaia-bas ñim-po* *ñor-nas* perceiving the relish by tasting; *ro myón-ba* 'ñob-láy nyón-ñe' W., id.; to enjoy, *ñto-ri-kyi loñe-spyód* the bliss of paradise Dzl.; *myón-bar byéd-pa* to make, or to permit to, enjoy, *Kyod ñde-kyi zas myón-bar byao* I shall make thee enjoy the food of religious doctrine Sch., yet it may be rendered also more simply: thou wilt enjoy . . . Dzl. 73, b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, *Sek. ñeñe*. — 3. to experience, to suffer, both good and evil, *ñchug-bañal*, distress etc. frq.; to get, *mi-ñkug-pai* *ñus* an ugly body; seldom with termin., *ññas-ñkade* *ññan-du myón-bar gyír-bai ñas* — *ññams* works which would bring upon their author another state of existence (after his death) Thgy.; *myón-bar mi gyír-ba* to be preserved from *Dom.*; *ñai-gi byás-pa ñai-gi myón-ba yin* Ptk. your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like *byai*, but chiefly in negative sentences:

*btal ma myon* Dzl. I have never yet sought, *ñtoñ ma myon* Mil. I have never yet seen, *ños na myon* Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: *rdzun smrá-ba ma myon*, *dgé-bai semskyéd-pa ma myon* dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

དམམ་བ་ dmá-ba to be low, *dbus dma mta ynyis mto-na* if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also *dmá-mo*, low, low water, low voice, low rank, short measure or weight, frq.; *dmá-la Kyád-du yód-pa* to despise the low and humble Lt.; *dmá-na* if I live in humble circumstances *Dom.*; *ñá-yis mto mto byás-pa dma dma byai* aspiring higher and higher, I fell deep Ptk.; of religion: *ññai-zud dmá-bai ññe-ñu* as it had somewhat fallen into decay Ptk.; *dma ññe-pa* (frq. written *ñma*) W. 'ma bab kál-ñe', and intrs. *dma ññe-pa* to lower, to degrade, by words: to abuse, to vilify Do. by deeds: to deface, to deform, to mar Ptk.; to disgrace, dishonour, profane Ptk.; to humiliate Tar.; to oppress, to ruin Schr.; 'na-bab-ñan' W. humiliated, brought low. — *dmá-sa* 1. Sch. low land (?) 2. — *dmán-sa*. — Cf. *dmán-pa*.

དམམ་ dmag Less. ཇམ་ 1. army, host, *dmag-ñogs*, *dmag-dpñi*, less frq. *dmag-ñab* id.; *dmag ñan* *ññas-pa* with an army Tar.; *ñi-la dmag skyír-ba* to commit the command of an army to a person Glr.; *yál-la dmag ñren-pa* to lead an army against, to invade a country, frq.; *dmag rgyóg-pa Glr.*, 'mag ñab-pa' C. to war, to make or wage war, *dmag-rgyóg* (or *dmag-ñren*) *ñes mán-du byéd-pa* to make war upon each other Glr.; *ñis-ñe-gi-pai dmag-gi* *ññai* he was made a prisoner by an army of Brahmanists Glr.; *dmag ston* 1000 men Ptk.; *dmag-gi ññogs ston-ññag ññam-ñu* an army of 30000 men Dzl. — 2. in a gen. sense, multitude, number, host, 'mag-ññi(s)' W. a beating up of game, a battue; 'mag-nor' property of the community, = '(s)pt-nor' W. — 3. Cs. and Sch. war. —

**Comp.** *dmag-krims* 'martial law' *Cs.* — \**mag-fug*° *W.* war, contention, contest. — *dmag-ngö Ma.* vanguard, front or first line of the army. — *dmag-egdr* encampment, *dmag-pa* to pitch a camp. — *dmag-bagrig* troops drawn up, battle-array *Sch.* — *dmag-čds* requisites for war, military stores, ammunition *Ptk.* — \**mag-tab*° *Cs., W.* war. — *dmag-nbr v. above* subno. 2 *mag-nbr.* — *dmag-mnd* — *dmag-ngö Ma.* — *dmag-dpün* army. — *dmag-dpön* commander, general. — *dmag-brän* = *dmag-egdr.* — *dmag-wi* warrior, soldier. — *dmag-mo* = *dmag*, *dmag-mo* *Źe* *bakir-ba Ptk.* to send out a great army. — *dmag-tögs* = *dmag-dpün.* — *dmag-ltäs v. above.*

དམག་པ་ *dmag-pa* v. མག་པ་ *mag-pa.*

**དམངས་** *dmans* the common people, populace. *r;* *dmans-kyi stön-mo* a banquet for all *Mil.*; *dmans jül-pa* the vulgar, the common people; one of the common people; *dmans-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = རྒྱ་, the caste of craftsmen, not so low as *yöl-ba*.

**དམངས་** *dmad - pa* *Sch.* invective, abuse, (does not suit to *Sg.* 21).

**དམན་པ་** *dmän-pa* (cf. *dmä-ba*) 1. low, v. *mto-ba*; gen. fig., in reference to quantity, little, *dmän lhag loy* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bödd - nams dmän - pa* having little merit, *blo dmän-pa* having little sense *Glr.*; with *skye-ba v. skye-ba II.*; in reference to quality: indifferent, inferior *Sch.* ལྷིན་, *rim-pa* *dän-po* *mčog yin jyt-ma* *dmän* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; \**mən-zär*° maiden, girl, virgin *C.* (cf. *skye-dmän*); depressed in spirits *Wdū.*; poor, pitiable, *ri-dredgs dmän-ma* the poor deer *Mil.*; *dmän-sa* or *dmän-ča*, *dän-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmän-sa zuñ dän mto-sar stob Mil.* choose what is low, and you will obtain what is high. — 2. *dmän*

for *skye-dmän* woman, opp. to *pö Mil.* — 3. in *Mil.* sometimes also for *mä-mo*, *arün-mo*. **དམངས་** *dmär profit, gain, good success, dmar* *čün* a small profit *Mil.*; *dmär-po* adj., *fuga-däm dmär-po byün-nam* did it go on well with your meditation? *Mil.*, *dmär-krid Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

**དམངས་** *dmär-po*, fem. *dmär-mo* (seldom), *dmär-ba*, adj. 1. red, frq., *mdog-dmär - po* one red-coloured (lit. red as to colour) *Dom.*; *dmär-bai spyän* red eyes *Glr.*; *ma dmär-ba* having a red trunk or proboscis *Glr.*; *dmär-ba*, also redness and to be red. — 2. v. *dmär.* — **Comp.** *dmär-skyä* pale red. — *dmär-krä Lt.* red-spotted. — *dmär-krid v. dmar.* — \**mar-zän*° raw meat *W.* — *dmär-lyän* greenish red *Mil.* — \**mär-tag čud*° *W.* the red of evening has vanished from the mountains. — *dmär-täb*° — *dmär-tör v. tür-pa.* — *dmär-mdän* *Sch.* 1. bright red(?) 2. ruddy complexion. — *dmär-don Lt.* medicinal herb; in *Lk.* = *bya-po-ti-ti.* — *dmär-näy*, *skud-pa dmär-näy* *nyis* two threads, one black, the other red, used in magic. — *dmär-smäg* blackish red. — *mar-zan-zän* scarlet-red. — *dmär-yöl* red china-ware (?) opp. to *dkar-yöl* *Med.* — *dmär-bäd* *Sch.* dysentery, bloody flux. — *dmär-är (-po)* reddish yellow, honey-coloured *Glr.*

**དམས་པ་** *dmäs-pa* (i. wounded).

**དམིག་པ་, དམིག་བྱ་** *dmig-pa, dmig-bu* *Lex.* and *Cs. hola.*

**དམིགས་** *dmigs* sbst. v. the following.

**དམིགས་པ་** *dmigs-pa* 1. vb. (analogous to *agom-pa*), to fancy, to imagine *Tar.* 73, 5. prob.; to think, to construe in one's mind, *dmigs-te Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. \**sem-mi mdg-la pül-te*° *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so* S.O. prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil*. — Generally 2. sbst., thought, idea, fancy *ཇམ་མཁས་*, vulgo \**mig(s)\**; *dmigs-pai rten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa zig ston-pa*, *ḍōgs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; \**mag-la* *ḥo go\** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-can* ingenious, skilful in contriving *W.*; *dmigs-pa-las ḍās-pa* = *bsām-byai yül-las ḍās-pa?* — *yéis-med(-par)* *dmigs-pa* (*dan*) *bräl-bus-nu* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyin-rje* *Mil.* seems to be, acc. to *Thgy.* the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *séms-can-la dmigs-pai snyin-rje*, and *ḥos-la dmigs-pai snyin-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milaraspā is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — \**mig-pa-ne zḡ-pa\** (v. *bzḡ-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-ḥād brjed-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa yṯód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *yṯád-na* is to be read); *dmigs-yṯád* mental object, *dmigs-yṯád bräl-bai rnäl-byor-pa* a saint that is free from such objects; acc. to our *Lama* also = *yṯád-so* q.v.; *dmigs-yṯád* *Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bad* exception from a rule *Gram.*;

a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lōi-ḥrid-pa*. — *nyes-dmigs* *Mil.* and elsewhere, punishment. In the last three examples the etymological relationship is not quite evident.

དུམ་, ུམ་ *dmu*, *rmu* a kind of evil demon, rarely mentioned *Lex.*; *rmu-ryōd* wild, angry, passionate; a violent fellow, not safe to deal with *Mil.*; *dmu-blō* a wild, irascible mind *Sch.*; hence *dmus-byūn* terrifying, frightful *Sch.*; perh. also *dmus-lōi* blind, bodily blind, whilst *lōi-ba* may be applied also to spiritual blindness *Dzl.*, *Gl.* and elsewhere, and *dmu-ḥū* dropsy, esp. in the chest and in the belly *Med.*; *dmu-skrān* *Sch.* an oedema, tumour filled with water.

དུམ་པ་ *dmün-pa* darkened, obscured, blo; *mün-pa*.

དུམ་པ་ *dmül-ba* v. *ḍzüm-pa*.

དུམ་པ་ *dmür-ba* v. *mür-ba*.

དུམ་པོ་ *dmüs-lōi* v. *dmu*.

དུམ་པ་ *dmé-bu* v. *rmé-ba*.

དུམ་པ་ *dmöl-pa* I. vb. *Cs.* to curse, accurse, execrate, *dmōd-pa byṯil-pa* id. *Tar.* 14. 17. — II. sbst. *dmōt-pa* *Dzl.*, *dmod*, *Gl.* and elsewhere, imprecation, execration, malediction; *dmōd-mo* id.; joined with *ḥór-ba*, *ḍór-ba*, *ḍzūg-pa*, *smó-ha*: 1. to curse, to execrate, *drañ-ṣrṇi-gis dmod-pa bor-bai lo bṯu-yṯyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. to swear, to confirm a treaty by an oath *Gl.* 3. to pronounce a prayer or conjuration, *lha-la* to the deity *Gl.* 4. to affirm, e.g. to say \**kon-ḥōg ḥe\** or the like. The word seems to be nearly related both to *smót-pa*, and to *smón-pa*, but, as expressly stated by the *Lex.*, is not synon. with these verbs.

དུམ་པ་ *dmýál-ba* I. vb. to cut up, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. hell, also *séms-can-dmýál-ba*; *dmýál-bur* *gró-bu* to go to hell, *dmýál-bu bṯo-brgyād*



དམུག་པ་ *dmuyug-pa*

the 18 regions of hell; *tsa-dmyal* the hot hell, *grān-dmyal* the cold hell. — *dmuyul-ba-pa*, -*po*, occupant of hell. — *nyāl-wa-can* <sup>2</sup> *W.* poor, miserable, wretched; also like *غريب* *Urd.*, = my own little self, for 'I', in humble speech.

དམུག་པ་ *dmuyug-pa* *Cs.* to show, *dmuyug-dmuyug-pa*, *dmuyug-pa byed-pa* to show repeatedly, to boast. Yet cf. *myug-pa*.

མ་ *rma* wound *B.*, *C.*; *nā-lu rma byuñ* I was wounded; *rma byin-pa* to wound, *rma yso-ba* to heal a wound; *rmai lha-ba* *Sch.* 'a wound growing worse'; yet cf. *lha-ba*. — *rma-ka* 1. the orifice or edges of a wound. 2. *W.* inst. of *rma* wound, *\*rāl-ti tām-te mā-ka ton\** he has been wounded by the bite of a serpent. — *rma-čās* *Sch.* plaster, cataplasm, dressing, bandage. — *rma-rjes* *Sch.* scar, cicatrix. — *rma-rnyū* an old wound. — *rma-smān*, *rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhur.* — *rma-rō* *Sch.* scurf, scab. — *rma-ñū* a festering, suppurating wound. — *rma-ñul* scar. — *rma-srol* *Sch.* the act of wounding, the wound received(?) — *rma-yad* a fresh wound.

མ་ཅུ་ *rma-ču* n.p., the river Hoangho *Glr.*

མ་ཅེན་ *rma-čēn* v. *rma-bya*.

མ་བ་ *rma-ba*, pf. *rmas* 1. to ask, obs., *Lex.* 2. to wound *Dzl.*

མ་བྱ་ *rma-bya* (vulgo often *\*māb-ja'*), *མཐུར་པ་* peacock, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-čēn-po* n. of a deity *Dom.*; *rma-čēn* *Wilk.*, *མཐུར་པ་ལྷ་ཀླུ་ཀླུ་ཀླུ་ཀླུ་* *Will.*: 'one of the 5 tutelary deities of the Buddhists'; *Sch.*: *rma-cen bon-ra* 'lord of the yellow stream' (?).

མ་བྱ་ *rma-v*, province. *rmañ* *Glr.* ground, foundation, *rmañ dñi-ba* to lay a foundation *Glr.*; *rtaig-rmañ* id.; *rmañ-rdo* foundation-stone.

མ་བྱ་མཐུར་ *rmañ-fuér*, *rmañ-fuér* or *-fuér* *Sch.* 1. pincers to pluck out hairs; 2. *Sch.* rake (instrument).

མུག་པ་ *rmug-pa*

མུག་པ་ *rmāñ-lam* *Sch.* = *rmi-lam*, of rare occurrence.

མུག་པ་ *rmād-pa* or rather usually: *rmād-du byuñ-ba*, *rmad-byuñ* wonderful, marvelous, and *no-mtsar-rmād-du gyur-ba* to wonder, to be surprised at, *fq.*

མུག་པ་ *rmān-pa* *Sch.* wounded; *rmās-pa* v. *rmā-ba*.

མུག་པ་ *rmi-ba*, pf. *rmiis*, to dream; *rmi-lam* resp. *mnāl-lam* a dream, *rmi-lam za-zi* a troubled dream *Lt.*; *mī-bzān-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam ntōñ-ba*, *rmi-ba* to dream, *rmi-lam-du rāl-bar* *rmiis*-so he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byuñ-ba* to appear in a dream *Dzl.*; *rmi-lam brtāg-pa* *Cs.* to judge of dreams, *bād-pa* *Cs.* to interpret dreams.

མུག་པ་ *rmig-sga* *Sch.* a saddle that may be folded together.

མུག་པ་ *rmig-pa* 1. hoof, *rmig-pa ka-brāg*, *rmig-brāg* *Cs.* a cloven hoof, *mig-pa-ka-brāg-čan* cloven-footed; *rmig-zlūm* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wñ.*; *gyāg-rmig* a yak's hoof; *rmig-lāgs* horse-shoe *Cs.*; *rmig-(y)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* horse-shoe, *gyab-če* to put on a horse-shoe, to shoe.

མུག་པ་ *rmig(s)-pa* lizard, of a small kind *S.g.*

མུག་པ་ *rmiñ* v. *rmañ*.

མུག་པ་ *rmu* v. *dmu*.

མུག་པ་ *rmi-ba* *Cs.* 1. dullness, heaviness. — 2. fog. — *rmus-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmūs-pa* a dark night *Dzl.*, cf. *rmūgs-pa*; covered with fog, *yul*, *Dzl.* — *rmu-tag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

མུག་པ་ *rmūg-pa*, pf. *rmugs*, 1. to bite, *B.*, *C.*, 2. to hurt, to sting, of bees etc. *W.*;

རྒྱལ་པ་ *rmügs-pa*

རྒྱལ་ *rmyā-ba*

to gall, the feet by friction of the shoes *W.* — 3 to bark *W.*

**རྒྱལ་པ་** *rmügs-pa* 1. a dense fog, *Kyim* fog is coming on, རྒྱལ་ *Cs.* id.; *sais* has cleared away *Cs.*; *rmügs-pa-dan* foggy; *nam rmügs-pa Dzl.* 220, 12, a dark, foggy night (another reading: *rmüs-pa*); *Dzl.* 200, 15, *nyin-mtsān-du yul rmügs-pa (rmüs-pa)*, covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmügs-par byéd-pa Dom.*

**རྒྱལ་པོ་** *rmün-po* *Cs.* dull, heavy, stupid; མ་རྒྱལ་པོ་ *Sg.* sour milk (?).

**རྒྱལ་བ་** *rmür-ba* to gnarl and bite each other, of dogs *Lex.*

**རྒྱལ་བ་** *rmüs-pa* v. *rmü-ba*.

**རྒྱལ་** *rmé-ba* I. to be economizing, parsimonious *Lex.*; *beris- (Sch. srid?)* and *sér-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. sbst. spot, speck, mark, a natural mark, on a cane *Mil.*; mole, mother-spot; \**mé-döl* *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-ytsān-méd* or *ytsān-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grüb* moral defilement; *rme-ḍa-dan Wdā.*, \**me-ḍa za-kan* *W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-dan*, *rmé-dan Wdā.*, *rmé-po Lex.* unclean, defiled, contaminated.

**རྒྱལ་** *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

**རྒྱལ་པ་** *rmeg-pa* = *ytan* order, series, row *Lex.*, *rmég-méd-pa* disordered, not regulated.

**རྒྱལ་** *rmed* crupper, attached to a saddle, *sgā-yi rméd Lexx.*; *gōn-rmed Pth.*

**རྒྱལ་བ་** *rméd-pa* I. also *sméd-pa*, pf. *rmea*, to ask, *dri-zin sméd-par mdzād-pa* id. resp. *Mil.*; *snýin-dri sméd-pa Mil.* = *snýin-dri ḍu-ba*. — II. to plough and sow; *rméd-du jüg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

**རྒྱལ་པ་** *rmén-pa Lex. rmén-bu Lt., ḍa-rmén Mil.* and vulgo, gland, swelling of the glands, wen.

**རྒྱལ་བ་**, **རྒྱལ་བ་** *rmél-ba, smél-ba* 1. to pluck out, *C., W., Lex., v. bal.* — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

**རྒྱལ་པ་** *rmo-sāgs Sch.* = *smre-sāgs*.

**རྒྱལ་པོ་** *rmó-mo* 1. *Cs.* = *ma-ḥün*. — 2. *Sch.* grandmother.

**རྒྱལ་བ་** *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *zin* frq.; to sow and plough in *bras Dzl.*; *ma rmds-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2. maize, *C., W.* — *rmó-po, rmó-mkan* ploughman. — 2. *gyód-rmo-ba* v. *gyód-pa*.

**རྒྱལ་པོ་** *rmog* helmet *Glr.*; *rmog-tsāns Cs.* 'the padding in a helmet'; *krab-rmog* coat of mail and helmet.

**རྒྱལ་བ་** *rmón-ba* vb. and sbst., pf. *rmonis* to be obscured; obscurity, chiefly in a spiritual sense; also adj. obscured, stultified *Stg.*; more frq. *rmonis-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . . ; *blo ma rmóns-pa*, or *rmonis-méd Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmón ḍa-ḍé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kóm-pa*) of those beings which are born as beasts; *rmón-par gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *ngo skór-ba Tar.*; *rmón-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmón-spu* hair of the abdomen and the pudenda, *ra-fug rmón-spus thog-pa jom Sg.* the belly-hair of a he-goat tends to heal cancer.

**རྒྱལ་བ་** *rmód-pa Cs.* to plough, *rmód-glān* a plough-ox; *rmód-lām Sch.* furrow.

**རྒྱལ་བ་** *rmón-pa* 1. the act of ploughing; *rmón-pa rgyāb-pa* to plough *Cs.* — 2. a plough-ox, *rmón-dér* a yoke of plough-oxen. **རྒྱལ་བ་** *rmyā-ba Sg.* sickness, nausea, *kame-rmyā Lex.* id.

རྒྱུ་བ་, རྒྱུ་བ་ *rmyān-ba, rmyān-ba = smyān-ba* to stretch one's self, to stretch forward the neck; *bya-rmyān byān-pa* id. *Cs.* also: to yawn.

སྒྲིབ་ *smā v. dma.*

སྒྲིབ་ *smā-ra* beard *Mil.*, *smā-ra-dan* bearded.

སྒྲིབ་ *smag* 1. a sort of medicine of an as-tringent taste *Med.*; *smāg-rgyu* black pepper. — 2. dark; darkness; *mān-pai smāgrām* id. *Glr.*

སྒྲིབ་ཆེན་ *smān-fsēr v. rman-fsēr.*

སྒྲིབ་ *smad*, ཡམ་རྒྱུ་, 1. the lower part, opp. to རྒྱུ་ *stod*; *smād-la* downward *Sch.*; *lūs-kyi smād* the lower half of the human body, *frq.*; *smād pyēs-pa* *Sch.*: 'to move the posterior to and fro' (?). — *lūs-smād-lia sā-la yāg-pa* to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence *chos-gos smād lia* *Dzl.* ༡༩, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smād bco-brygdā Pth.* I am not prepared to settle — 2. lowland = *man-čād*. — 3. low rank, *v. smād-rigs* below. — 4. with regard to time, the latter part, the second half, ཡམ་རྒྱུ་, of the night, *Dzl.*, of winter, of life etc. — 5. children, in relation to their mother, *gen.* preceded by *ma* or *bu*, thus: *nād ma-smād* I and my mother *Mil.*; *rgān-mo ma-smād ysum* the old woman with her (two) sons, those three *Dzl.*; also of animals: *rgōd-ma ma-smād ynyis* the mare and her foal, the two *Dzl.*; *bu-smād* (*Cs.* also *mad*) wife and children, family; *nād-pa dei bu-smād* *Mil.* the sick man's family; *bu-smād-rnams* (my) wife and children *Mil.*

*Comp. smād-čal* lewdness, dissoluteness, prostitution, *byān-pa* to indulge in, to practise *Mil.* — *smād-dogs* a subscribed letter *Gram.* — *smād-tsoñ-ma* 'meretrix', prostitute, harlot, *frq.* — *smād-yydgs* nether integuments, breeches, trowsers *Wān.* — *smād-rigs* common people, lower caste *Dzl.*

སྒྲིབ་ *smād-pa* I. *vb.* 1. to bend down; to hand, to reach down, the alms bowl to a little boy *Dzl.*; (*Sch.* 'to stoop'?); *ydon smād-pa* to cast down one's eyes, to be abashed, dejected *Tar.*; *sems* to humble one's self, *la* before *Dzl.*, *tugs* id. *resp.*: to be condescending, lowly, meek *Dzl.* — 2. to vilify, c. *la* or *accus.*: to blame, to chide, *bū-mo* one's own daughter *Dzl.*, *bād-gi sems-la* to blame one's self *Dzl.*; to abuse, defame, degrade, traduce, *tsig nār-pas pāgs-pa-la* (to abuse) the venerable man with base words *Dzl.*, *dkon-mčōg-gi dbu-pān* (to degrade) the highness of the excellent, — to blaspheme; to despise, the doctrine *Glr.*; to dishonour, violate, ravish, *bu-moi lūs a girl Pth.*; *mā-ga-dha nyāms-smād-pai tse* *Tar.* 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; *smād-pai tsig* or *nag* abusive word, invective, libel; *smād-ra* (*prop. sgra*) id., more in the language of the common people, but also *Mil.*; *smād-ra ytōn-ba* *Mil.*, \**tan-čō* *W.* to abuse, to revile; *smād-rigs* common people.

II. *abst.* blame, reproof, reproach, disgrace, contempt.

སྒྲིབ་ *smān* 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; *ri smān fū-ba* to gather officinal plants on the mountains *Dzl.*; *mēn-la* གོ་ཅེ་, \**man-la* ཇེ་ *W.* (the plant) is used as a medicine; *smān shyōr-ba* to prepare a medicine, *ytōn-ba* to administer, *zā-ba* or *fūn-ba* to take (physic); different forms of medicine are: *tān-gi smān* liquid medicine, infusion, decocture; *pyē-mai smān* powder; *rū-bu* pill; *lō-gu* electuary, sirup; *smān-mār* oily medicine (*Tar.* 39, 8); *smān-čān* prob. alcoholic tincture; *brī-ta* extract(?). — Further: *kōn-smān* medicine taken internally, *byūg-smān* used externally, unguent; *byār-smān* plaster; *bēt-smān* soporiferous potion; *skyūg-smān* emetic; *bād-smān* purgative. — *smān-gyi bla*, or *smān-bla* *Glr.* and *Med.*; *Sch.*: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*smān - gyi lha Gtr.*, is prob. but a misprint). — Other compounds: *smān-ryid* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smān-lān* apothecary's shop. — *smān-kyāg* medicine-bag. — *smān-agi* a kind of official ginger (?) *S.g.* — *smān-ayām* medicine-box. — *smān-mādd* the best, or a very superior medicine *Pth.* — *smān-lyōns* a country rich in medicinal plants. — *smān-rtā* the vehicle or substance in which medicine is taken *Med.* — *smān-smōd* medicine glass or vessel. — *smān-pa* physician *Dzl.*, *Gtr.*, *Med.* — *smān-dpa* medical book. — *smān-dpyādd* v. *dpyādd-pa*. — *smān-blā* *st.* above.

II. the same as, or something like *klu Gtr.*, *Mil.*

III. *Lex.* = *pan*; *Sch.* also has: *smān-stāns* a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman*.

མྱེད་བུ་ smdr-ba 1. subst. ready money, gen. *smār-rydān*; *zoi min smār* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smā-ba*.

མྱེད་པོ་ smdī-po n. of a lunar mansion v. *rgyu-skār*.

མྱེད་པ་ smds-pa *Sch.*, v. *rmān-pa*.

མྱེད་ཀྱི་ smig-rygyé mirage *Lex.* = མཐིའི་ཕྱི་; prob. also a reflection in water, *čur-krul-smig-rygyé*.

མྱེད་བུ་ smig-bu lizard *Sch.*, v. *rmig(s)-pa*.

smig-ma, provinc. for *smyg-ma* me, read *Do*.

མྱེད་ལྷ་ smin-dräg 1. also *skār-ma-smin-dräg* མཁའ་ལྷ་ the Pleiades; *smīn-dräg-zlā-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Gtr.*; *smīn-dräg-bā*, མཁའ་ལྷ་པོ་, the son of Siva, god of war *Lex.* — 2. *Pur.* *Eremurus spectabilis*, v. *bre*.

མྱེད་བུ་, མྱེད་བུ་ smīn - bān, smā - bān the Great Bear, *Urša major*.

མྱེད་པ་ smīn-pa, I. (ཐིམ་པ་) to ripen, ripeness, maturity; most frq. ripe, *brds-bu smīn-no B.*, *smīn soi* vulgo, the fruit is ripe; *smīn-par gyār-ba Gtr.* *smīn-lā-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewhere; *rgyud smīn-čīn gröl-bar byā-gyis riobs* give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smīn-gröl-la* or *smīn-gröl-gyi lām-la* *gōd-pa* to lead to conversion and salvation *Gtr.*; *rmān-par smīn-pa* v. *rmān-pa*. — *smīn-gröl-gliā* n. of a monastery *Cs*.

II. *Bal.* to give (*abyān-pa*).

མྱེད་མ་ smīn-ma eye-brow, *smīn(-ma)* *dbrag Med.*, *smīn-prag Mil.*, *smīn-māns* *Gtr.* the space between the eye-brows.

*smug-čün Med.* a plant = *smug-rtā* (?).

མྱེད་པ་ smüg-pa *Sch.* for *rmugs-pa* fog.

མྱེད་པོ་ smüg-po 1. subst. a disease, acc. to *Cs.* = *duś-ndā*, v. *dū-ba*, 1. — 2. adj. dark bay, cherry-brown, purple-brown; *\*gya-müg* *C.* violet coloured; *āmar-smug* brownish white *Wda.*; *smug-smüg* *Sch.* dark red. — *smug-rtā* 1. red colour, with which sacrificial utensils are painted *Lex.* — 2. *Macrotomia*, a plant with dark-red root, used for dyeing, *smug-tsā* paint or colour yielded by this plant *Cs*.

མྱེད་བུ་ smē-bān v. *smīn-bān*.

མྱེད་པ་ smē-ba 1. v. *rmē-ba*. — 2. *rtān-kyi smē-ba Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spār-kā Mil.*

མྱེད་བུ་ smō-ba, pf. and imp. *smos*, not frq., yet in some cases of constant use, for *smā-ba* to say, *mān-nas smō-ba* to call by name, to name *Do.*; . . . *čes smō-pa* the assertion that . . . *Wda.*; *gōn-du smds-pa* above-mentioned *Do.*; *lta čī smos* v. *lta*.

མྱོད་པ་ smód-pa, pf. smad, *Lex.* མྱོད་པ་ v. smód-pa, to blame, *bdag stod* ཇམ་མྱོད་ to praise one's self, disparaging others; ཇམ་མྱོད་པ་ smód-byéd-pa to slander, calumniate *Thgy.*; to depreciate, to make contemptible, smód-par gyúr-bas *Stg.* because it would be disreputable, would detract from his honour. For smod-dzug-pa it would prob. be better to write dmod-dzug-pa.

མྱོད་པ་ smón-pa to wish, to desire, with la, skyid-pa ཇམ་མྱོད་པ་ na mi smon for another happiness I do not wish *Mil.*; more frq. with termin. of the infinitive, and then — to pray for, rgyál-po skyé-bar (to pray for) being re-born as a king *Dzl.*; smón-pa bžin-du byéd-pa to fulfil a prayer *Dzl.*; smón-pai rnas the object of a wish or prayer *Cs.*; yid-smón wish, desire, de tsúr-dog-gi yid-smón ná-la med I do not wish that he should come *Mil.*; rin-po-nas dī-lia-bur yid-smón byéd-par gyúr-te having long ago entertained this wish *Stg.*; yid-smón 'os worth wishing, desirable; smon-jug a wish and its accomplishment, smon-jug rnyis; smón-lam, མཁའ་མཁའ་, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., wishing-prayer. — smon-(lam) log-(par) dēbs-pa to curse, to execrate.

མྱོད་མཁའ་ or མྱོད་མྱོད་ smon-mgrin or drin comrade, companion, associate, = grōgs-po *Lex.*

མྱོད་ smyan? *Sch.*: smyan byéd-pa to travel on business; smyan-byed blo-zan a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the *Ssk.* equivalent, mentioned in *Schf.*'s edition.

མྱོད་པ་ smyār-ba *Sch.* to stretch one's self, after sleep.

མྱོད་པ་, མྱོད་པ་ smyí(y)-gu, smyú(y)-gu thin cane, writing-n; \*doi nyi-gu\* C. goose-quill, \*'dāg-gi nyi-gu\* C. steel-pen.

མྱོད་པ་, com. མྱོད་པ་ smyig-ma, smyúy-ma 1. cane, bamboo, smyúg-mai sbubs tube of bamboo *Cs.* — 2. a pen of reed, ཇམ་མྱོད་པ་, W. \*'dāg-dē\* to make a reed-pen; \*'dī-nyúy\* il, improp. also lead-pencil.

Comp. smyug-krōg *Cs.*, acc. to others, smyug-sbrōg tube of bamboo; pen-case; small churn, = gur-gur *Cs.* — \*nyug-kyim\* C. house constructed of bamboo. — smyug-mīan a worker in cane *Cs.* — smyug-sgdm a chest made of reed *Cs.* — smyug-grī pen-knife. — smyug-lēdg flag, flag-stick; long bamboo *Cs.* — \*nyug-tāl\* C. a flat basket. — smyug-tōgs writer *Cs.* — smyug-dōn *Cs.* = gur-gur. — smyug-ydān mat of reed, cane-mat. — smyug-ydāgs an umbrella made of split reeds *Cs.* — smyug-sder plate, dish or flat basket, constructed of reed *C.* — \*nyug-tā-me-tog\* C., Carthusian pink. — smyug-tōgs knot, node, joint, of reeds. — \*nyug-lōm\* C. flat basket. — smyug-bēd comb made of bamboo.

མྱོད་པ་ smyūn-ba to fast, to observe a strict diet *Med.*; often in a religious sense, smyūn-bar byās-pa and ma byās-pa he who has strictly observed fasting, and he who has not *Do.*; smyūn-yndis the fast, the act of fasting; \*nyen-ne nyūn-ne zīm-dē\* W. to fast, to practise abstinence. V. *Schl.* 240.

མྱོད་པ་ smyūr-ba to be quick, expeditious, in a hurry, to hasten *Cs.* Cf. myūr-ba.

མྱོད་པ་, མྱོད་པ་ smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, dī-ai mi drān-par myō-so they lost their senses and ran mad (with grief) *Dzl.*; smyos-sam is she mad? *Dzl.*; smyis myō-pas *Do.*, being deranged; \*nyo dug\* W. he is crazy; to be mad, as dogs *Schr.*; to be intoxicated, smyó-ba kī-ba intoxicating liquor *Dzl.*; rāg-as myō-pai rnas pot-houses, fuddling-places *Stg.*; fig. dōd-ēdgo-kyis myos *Dzl.* he is mad with lust; smyó-bar byéd-pa to make one mad or drunk. — smyo-byed 1. narcotica, smyo-byed-kyi rdzas narcotic medicine, soporiferous potion, maddening drink. 2. smyo-byed-kyi ydon a demon that causes a state

of stupefaction or insanity. 3. frenzy, mad-  
4. symb. num.: 13.

· *smyón-pa* insane, frantic, mad, *la-ddg-pa nyón-pa* a madman from Ladak; *glán-po-ös Dzl.* a mad elephant, *kyi* a mad dog; \**nyón-pa òo dug*\* W. he raves, he is stark mad; \**òo-nyón zug*\* W. he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoñ*.

ལྷོ་བླ་ *smrd-ba*, sometimes ལྷོ་བླ་ *smó-ba*, also ལྷོ་བླ་ *smár-ba*, pf. *smra*, imp. *smro* 1. to speak, to talk, *smra ma nüs-te Dzl.* growing dumb, speechless, not being able to speak (physically); *ðan mi smrd-bar gyir-* to they grew speechless, did not know what to say *Dzl.*; *smra ðes-nas mir gyir-* to they received the faculty of speech and became men *Glr.*; *balü-bai rnám-pas kyeu dan smrd-te Dzl.* speaking to the youth in a seductive manner; *tsig smyán-par smrd-ba Dzl.* to speak in a friendly way; *ðos smrd-ba* to preach, *ðos smrd-bai ðál-la lü-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra zig Dzl.* do not lose another word; *smra-mkas(-pa)* speaking shrewdly, well-spoken, eloquent *Dzl.*, *Glr.*; *smra -dód* talkative, loquacious *Cs.*; *smra-nyün* sparing of words, taciturn, *Lt.*; *smra-bèdä* forbearing to speak; not being bound to speak *Mil.*; *smra-mčög*, *smrd-bai dbañ-pyüg*, *smrd-bai rgyäl-po* = jam-

*dpöl*; also to treat of, with reference to books *Was.* — 2. to say, *mí-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*di-skad-ðes*) *smrds-pa* or *smrds-so*; when placed after the words spoken, (*ðes*) *smrds-so*, *smrds-te* etc.; *smrds-pa* also is equivalent to he continued *Dzl.*; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, 'that letter says', *Stg*; *smrd-gyu ma byün-no* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytüg-par ni ña mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *ðes-par smrd-ba* to profess to know, to understand, like 'artem profiteri' *Dzl.*; *dñds-por smrd-ba* to acknowledge a thing in substance *Was.*, *med-par smrd-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

*smrañ*, *smreñ* *Cs.* word, speech;

*smrañ yöl-ba* to beg the word,

to beg leave to speak

ལྷོ་བླ་ *smré-ba* 1. = *smrd-ba*(?) — 2. to wail, to lament *Pth.*; more com *smre-sñdgs dñn-pa* to utter lamentations; *smre-sñdgs-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ysadñ*?

## ཅ

ཅ *tsa*, 1. the letter sounding ts; tenuis, as in the words 'it got so cold', cf. however ཅ ཅa; ཅ, ཅ and ཅ represent in *Sak.* and Hindi-words the palatals च, छ and झ (ह) — 2. num fig.: 17.

ཅ ཅwa *Ld.* spunk, German tinder.

ཅ་ཀོར་ *tsa - kór*, *Sak.* चकोर partridge, = *srég-pa*.

ཅ་ཀྲ་བླ་ *tsa-kra-ba-ka* red geese, *Anas ca sarca*.

ཅདར, ཅམར *tsa-dar, tsa-sar, Pers., Hind.*

چتر shawl, plaid, cloak, toga

W. —

ཅན, ཅནས, ཅལ *tsa-na, tsá-na, tsá-la*  
v. *tsam*.

ཅནྱཀ *tsa-na-ka*, more corr. ཅྱྱྱྱ *Ssk*,  
chick-pea, *Cicer arietinum*.

ཅའིག *tsá-big*, v. *tsa-big*.

ཅརྟ *tsa-rág*, \**tsa-rág-zér-ic* *Ld.* to crackle,  
of fire, breaking twigs etc.

ཅརུ *tsá-ru* 1. W. curled, frizzled, as hair  
and similar things. — 2. *Lex.*: *Ssk*.  
meat-offering to the manes.

ཅཤྱཀ *tsa-ša-(ka)*, ཅཤྱ *Coracias Indica*,  
jay, roller.

ཅཤྱལྱ *tság-ge* W. the black mark in a target,  
*tság-ge-la gyob* hit the mark!

ཅནདན, ཅན *tsán - dan, tsándan*, ཅནདན,  
sandal-tree, *Sirium myrtifo-*  
*lium*, sandal-wood, used for elegant build-  
ings, images of the gods, perfumes, medi-  
cines *Glr.*, *Med.*; in different varieties: *dkár-*  
*po*, *dmár-po* etc.; also of fabulous kinds:  
*tsán-dan sbrál-gyi snyin-po*, *gór-ši-ša*, *glán-*  
*mgo* *Glr.*, *Dzl.*; fig. something superior in its  
kind, *pa tsán-dan pú-nu mi-la/-tu son* the  
elder and younger sons of a distinguished  
father perform menial services

ཅནདོན *tsan-dón* v. *tszon-dón*.

ཅམཅམ, ཅམཅམ, ཅམཅམ *tsab-tsúb, tsab-*  
*tsúb, tsab-tsúb*  
hurry, haste *Ca.*, *tsab-tsúb-dan* hasty *Ca.*; *tsab-*  
*tsúb mi bya* *Lex.* take your time, don't be  
in a hurry! *tsab-tsúb-méd-par* not flitting,  
like a butterfly, from one object to another  
*Mil.*; *tsúb - kñ Sch.* hastily, in a hurry(?)  
— *tsab-král* *Lex.*; *Sch.* a loose, dissolute  
course of life(?) — *rtasb-pa* *Sch.* to hurry,  
to hasten(?).

ཅམརུ *tsab-rú* 1. a kind of salt, *tsab-ru-*  
*tsá Sg.* — 2. a tube of horn *Sch.*

ཅམ *tsam* mostly affixed as an enclitic, —  
*snyed* (sometimes carelessly for *tsám-*  
*pa* or *tsám-du*) I. in a relative sense, 1. as  
as *di-tsam* as much as this; = so

much, so many; *mí di tsam yód-pa* to kill  
so many men *Glr.*; *dé-tsam* id.; also emphat.:  
*čos de tsam žig béd-nas* after having given  
you so much religious instruction *Mil.*; by  
way of exclamation: *či-tsam* how much! *W.*  
and *B.*, *či-tsam byas* how much have you not  
done! *Glr.*; *jt-tsam ... dé-tsam* how much...  
so much (as much as) *Ca.* — 2. denoting com-  
parison, as to size, degree, intensity, like,  
as-as, so-as, so that: *ri-ráb tsam* like Sumeru  
(in height) *Ca.*; *yün-bru tsam* as big as a  
grain of mustard-seed; \**de ri ün-po tsam*  
*dug dé-togs di yañ yod* *W.* as high as yon  
mountain is also this one; *pás-mo núb-pa*  
*tsam* even to sinking in up to the knees  
(knee-deep); *nyi-ma gráb-pa tsam* so much  
that the sun was darkened *Glr.*; *más rgyal-*  
*po yañ dbán-du dús-pa tsam byun* he be-  
came so (powerful), that he could also sub-  
due — or could have subdued — the neigh-  
bouring kings *Glr.* — 3. denoting contin-  
gency and restriction: perhaps, if need be,  
almost, only, but, all but: *tsab rui tsám-mo*  
*Wán.* this may perhaps be used instead,  
this may, if need be, supply its place; *btan-*  
*na nam-mkai bya yañ zin-(pa) tsam yda*  
if I let him loose, he might almost catch a  
bird in the air, — *zin-pa dan drao Mil.*;  
with a partic. : *rtags yód-pa tsám-la = rtags*  
*dan yód-pa-la* to every one that has the  
mark *Glr.*; *rtas dan rús-pa tsam Dzl.* nothing  
but skin and bones; *gro mí nús-pa gýg-*  
*pa tsam Dzl.* one only creeping, not being  
able to walk; *ča tsam des kyañ* if one knows  
but a particle, but a little bit; *sens tsám-*  
*mo* they exist only in our fancy *Was.*; *tsig-*  
*ma tsam yód-dam Dzl.* is not the sediment  
at least still left? *thág-ma tsam žig Dzl.*  
but a remnant; *brgya tsam* may mean: about  
one hundred, or: only one hundred; in some  
cases *tsam* is untranslatable: *lia-brgyd tsam*  
*tams-dád tsai dús byas-so* the 500 merchants  
died all *Dzl.* (15,9 a.l c.); *bdén-pa tsam yod*  
*Mil.* some grain of truth is in the matter;  
*tsig dan rndam-par drá-ba tsam dóg-na-*  
*an Mil.* though it is all but equal to the  
words, i.e. very much like the real tenor  
or wording; it may also be combined with

the signs of the cases: *na min tsdm-gyi dgé-slon ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsdm-gyi bdr-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze yéig tsdm-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyéig-ma tsdm-g..i gyód-pai sema Dzl.* but a whit (lit. a little hair) of repentance.

— 4. *tsdm-na* referring to time: about a certain time, at the time when, when: *nam-pyéed tsdm-na* about midnight; *da tsdm-na* then, at that time; esp. with verbs: *kyim-du phyin tsdm-na Dzl.* when he came home; inst. of *tsdm-na* it is very common to say *tsd-na*; *byéed-gin yod tsd-na* as he was just doing it *Glr.*; *nyid sad tsd-na* when he awoke *Glr.*; *zla-ba bgyad son tsd-na* when eight months had passed *Glr.*; esp. col.: *\*yón tsd-na\** *W.* as we came, on our journey hither, when incorr. *\*tsa-ne\** (or *sd-ne\**) is said, which is justifiable only in such cases, as: *\*á-ma kyé-sa-ne\** from one's birth; *ji-tsam-na* or *-nas* when, yet mostly pleon., in as far as the sentence beginning with *ji-tsam-na* after all concludes with *nas*, *pa dan*, *dus-kyi tsé* etc., v. *Feer Introd.* frq., also *Tar.* — 5. *tsdm-du* denoting extent, degree, intensity: as far as, about so far, nearly up to, even to, till, so that, and *tsam* in various other applications: *lam pyéed tsdm-du* about half way; frq. with verbs: *bá-spu láns-pa tsdm-du skragé Dzl.* he was so frightened, that his hair stood on end; *dum-bur béd-pa tsdm-du sdug-bénd-gyis ydúns-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mton-ba tsdm-du dgá-sté Dzl.* 'being glad even to a mother's being seen by her child, i.e. so glad as a child is, when beholding its mother again; sometimes *tsdm-la* for *tsdm-na* and *tsdm-du* *Mil.* yet not frq. and more col.: *qib tsdm-la* in the shade; *\*hin-ni tsdm-la\** *W.* under, before, near a tree; *tsdm-gyis* instrum.: *nán-nion tsdm-gyis zég-des-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrds-pa tsdm-du* as soon as it

had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: *\*zer tsam zig-la\**; *W.*: *\*zer-ra tsdm-zig-ga\**. — *tsam* *yan* with a following negative: not the least, *mde-pa tsam yan mi byéd-pa Mil.* to pay not the least respect; not in the least, not at all: *nyi-ma dan zla-ba tsam yan liar med Dzl.* neither sun nor moon is to be seen at all. — *tsdm-pa* adj., *mi-tsad-tsim-pa* man-sized, having the size of a man *Tar.* — *tsdm-po* *Mil.* *mi tsdm-po yóns-kyi seme-la juig* prob: I shall enter into the soul of the very first man I meet with; also = *gan* (cf. *rtagé gan yód-pa-la* above). — *Ca.* has besides: *tsdm-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsdm-poi don* a comparative sense (?). II. used interrogatively: how much? how many? *\*rin tsam?* *W.* how dear?

ཙམ་པ་ *tsdm-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst. flour from parched barley, v. *rtsdm-pa*. — 3. n. of a country *Tar.* 10, 14; 20, 16; acc. to *Sek. Lexx.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province Chamba on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsdm-pa-ka* *Sek.* magnolia, *Michelia Champaca*.

ཙམ་ཙམ་ *tsam-tsam* tripping to and fro, flitting about *W.* (cf. *tsab-tsab*).

ཙམ་མ་ *tsdm-ma* n. of a place, freq. resorted to by *Mil.*

ཙམ་ཙམ་ *tsi* num. fig.: 47.

ཙམ་ཀ་ *tsi-tra-ka* *Sek.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཙམ་ཤ་ *tsi-shag* n. of a purgative *Med.*

ཙམ་ཤ་ *tsi-na* ལོག, China *Ca.*; now com. *ma-ha-tsin*.

ཙམ་ཤ་ *tsi-tsi* mouse *C.*, *tsi-gshi* id. *Ts.*; *tsi-tsi* shrew (mouse) *Sch.*; *tsán-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsi-dzin* n. of a plant *Wdi.*



ཅི་ཅི་ལྷོ་ལྷོ་ *tai-tai-dzō-la* *Ca.*, *tai-tai-dzō-ba*  
Sch. cancer (disease), said to be a  
Nepalese word.

ཅི་ཅི་ *tai-tai* v. *tai-tai*.

ཅི་ཅི་ཅི་ *taig-taig byéd-pa* to quarrel, to be  
at variance Sch.

ཅི་ *taitta* *Ssk.* the heart as seat of the in-  
tellect, v. *Burn.* I, 637.

ཅི་ *taid* anvil Sch.

ཅི་ *tau* num. fig.: 77.

ཅི་དྲ་ *tsai-da, tsai-dai* *ñin* n. of a tree Sch.

ཅུ་ *tsug* for *ñi-ltar* adv. interrog. and cor-  
relat., how, as, rarely occurring in books;  
*Pth.*: *de gar gro, tsug byed* where she is  
going, and what she is doing. In *W.* com.  
in the form *zug*, in such combinations as:  
*gá-zug* for *ñi-tsug, ñi-ltar*; \**ñi-zug* or \**di-*  
*zug*, and \**ñi-zug* or \**dé-zug*: 80; \**dan de-*  
*zug de-zug* and more of that kind; *de-tsug*  
*lags* in *Leza*.

ཅུ་ཅུ་ *tsug-tsug* the noise of smacking in  
eating, *tsug-tsug mi bya* do not  
smack *Zam.*

ཅི་ *tsu* num. fig.: 107.

ཅི་གྲ་ *tsu-gur* Sch.: 1. a small tube. — 2. a  
little.

ཅི་པ་, ཅི་པ་ *tsé-po, tsé-po* a basket carried  
on the back, dossier, esp. *W.*;  
\**dan-tse* or \**dag-tse* a wicker basket, \**nyün-*  
*tse* or \**nyug-tse* a cane basket *Th.*; \**tsel-*  
*dag* the wands used for such a basket; \**tsel-*  
*dag* a broken dossier *W.*; \**tsel - rd*\* the  
frame-work of a basket *Ca.*; \**tsel-lün*\* string  
or strap for carrying it.

ཅི་ཅི་, ཅི་ཅི་ *tsé-tse, tsé-tse* millet *Ca.*

ཅི་རི་ *tsé-ré* 1 song, tune *Lex.* — 2. = *tsé-ré*.

ཅི་ཅི་ཅི་ *tsag-tag, tsag-tag sér-ba* to rustle,  
'to make a noise like dry hay' *Ca.*

ཅི་ཅི་ཅི་ *tsab-tsab* sharp-pointed, of needles,  
thorns.

ཅི་ཅི་ཅི་ *tsam-tse = ñem-tse* small scissors.

ཅི་རི་ *tsau-ri* a species of female demons  
*Thgr.*

ཅི་རི་ཅི་ *tsér-tsér, tsér-tsér byéd-pa* to tremble,  
shake, quake Sch.

ཅི་པ་ *tsé-po* v. *tsé-po*.

ཅི་ *tsu* num. fig.: 137.

ཅི་རི་ *tsé-ra* *Wdh.*, *Ssk.* n. for the medicinal  
herb *srub-ka*; in *Ssk.* *Leza*. no bo-  
tanical explication is given, but only the  
notice, that it is a perfume; in *Kullu* a  
sweet-scented white lily is called so.

ཅི་པ་ *tsé-pu* (acc. to one *Lex.* = ཅི་པ་ཅི་པ་  
which is not to be found; on the  
other hand *Burn.* I, 310 gives *tsé-pu-pa*  
— ཅི་པ་ཅི་པ་ one sitting down) the posture of  
cowering, squatting, crouching, *tsog(-tsog)-pur*  
*adod-pa*, *dug-pa* resp. *ñugs-pa* *Pth.*, col.  
\**tsón-tsón, tsom-tsóm*, to cower, squat, crouch;  
*tsé-pu mi nus* he cannot even cower, of  
one sick unto death *Thgy.*; *tsog mi yzög-*  
*pa* of a similar sense Sch. — (The version  
'to sit on one leg drawn in' Sch., which has  
also been adopted by *Burn.*, may possibly  
be founded on a mistake of Sch., who in  
*Ca.*'s explanation: 'sitting in a crouching  
posture upon one's legs', prob. read 'upon  
one leg').

ཅི་པ་ *tsón - ka* n. of a place in Eastern  
Tibet *Ma.*; *tsón-ka-pa* 1. inhabitant  
of that place. 2. n. of a celebrated teacher  
of religion and reformer, about the year  
1400.

ཅི་རི་ཅི་ *tsón-tsón* 1. = *tsog-tsog* v. *tsé-pu*. —  
2. *tsón-tsón-la* *kur* carry it straight  
*W.*

ཅི་རི་ཅི་ *tsón-dón* v. *ñtsón-dón*.

ཅི་པ་ཅི་ *tsob-tsób, tsob-tsób-la dug-tsé* *Ld.*  
to stand or sit in different groups,  
not in rows.

ཅི་པ་ཅི་ *tsór-mo* a five-finger pinch *Ca.*

གཙང་པ་ *ytzag-pa* v. *tsag-pa*; *ytzag-bu* also  
*btadys-bu* lancet for bleeding.

གཙང་ *ytzan* 1. clean, pure v. *ytán-ba*. —  
2. n. of a province in *C.*, where *Tasi-*  
*lhunpo* is situated; *ytán-pa* inhabitant of it.

མཚན་བྱ་ *ytan-ba* 1. vb. to be clean, pure  
Dom. — 2. sbst. cleanness, purity.

— 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-<sup>2</sup>ytan-ba* impurity, foulness, filth *Dzl.* and elsewhere; excrement *S.g.*; *mi-<sup>2</sup>ytan-ba rnam-pa sna-tsoḡs-kyi pün-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytan-ma* adj., clean, as to the body, clothes etc.; *de ni rab-brüḡs ytan-ma yin* that man is well washed and clean *S.O.*; *ytan-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *méd*); dirty, slovenly; rude, uncouth *Glr.*; *ytan-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; *\*tan-ma jhe-pa\** C., *\*čö-čö\** W. is said to be a euphemism for circumcision. — *\*bul-tan-po\** C. one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytan-kañ* Cs., com. *dri-<sup>2</sup>ytan-kañ* v. *dri.* — *ytan-sbrā* religious purity, མཚན་སྤྱད་ཅན་ (or *dan ldan-pa*) morally pure, *ytan-sbra-méd-pa* impure *Do.* — *ytan-ris* Sch.: the pure country and its inhabitants, the pure, the saints.

མཚན་ཁོ་ *ytan-po*, *Ld.* *\*tāns-po\** river, stream; esp. the large stream flowing through Tibet from west to east, gen. called *\*Yarutsanpo\**; *ytan-čü*, resp. *ytan-čab*, id.

མཚན་བྱ་ *ytan-bu* screen, parasol *Sch.*

མཚན་མཚན་ *ytan-<sup>2</sup>tan* (or *\*dzan-dzon\**) *Ld.*, steep, rugged, mountainous.

མཚན་བྱ་ *ytan-ba* to detach with a crow-bar.

མཚན་བྱ་ *ytan-ba*, pf. *ytan*, to invite, summon, call, appoint *Sch.*

མཚན་ *ytan* 1. importance Cs., *ytan(su)* -*čö* very important *Lex.*; *ytan čö-bar byéd-pa* to make much of Cs.; *Sch.* also *mi-<sup>2</sup>ytan* insignificant; unapt, and *ma-<sup>2</sup>ytan* unimportant; without difficulty, whereas in one *Lex.* *mi-<sup>2</sup>ytan spyöd-pa* is explained by *mi-rigs-pa*. — 2. *Prh.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsan-mo-la yan tugs ytan-čün-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *ytan-<sup>2</sup>la bebs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *bañ bgyid-pa* to compel to obey. — 4. *Sch.*: *ytan-pai blo* quick comprehension, retentive memory.

མཚན་མཚན་ *ytan-pa*, with or without *mčé-ba*, to show one's teeth, to grin *Glr.*; *nam-par ytan-pa* id. *Glr.*

མཚན་བྱ་ *ytan-ba* v. *ytan-ba*.

མཚན་བྱ་ *ytan* 1. crown of the head, vertex *Lt.*, *spyi-<sup>2</sup>ytan* id. *Glr.* frq.; *ytan-tu čün-ba* to fasten on the head; fig. *sā-yig ytan-tu bñins-pai ga*, cf. *tod.* — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex, in the water *Sch.*; *ytan-kyil Wñ.*, also *rtsub-kyil*, perh. id.(?). *ytan-rgyan* head-ornament, *ytan-(gs) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among ..., c.genit.; also *ytan-gi nór-bur gyur-pa* *Glr.*, = *mčö-gi gyur-pa*. — *ytan-gtor* = *tor-čog*, མཚན་གྲོག་, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

མཚན་མཚན་ *ytan-lag* 1. sciences, 'literae'; *ytan-lag rnam-pa bñö-brgyād* the eighteen sciences; *Kyod ytan-lag čün čün* *dzün-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *ytan-lag-kan* མཚན་ལག་ཀན་, academy, convent-temple and school, cf. also *gāndhola*; *ytan-lag-mkan* or *-pa* Cs. a learned man.

མཚན་མཚན་ *ytan-pa* to bore out, scoop out, excavate *Sch.*(?).

མཚན་བྱ་ *rtsub-pa*, pf. *rtsub*, to rub, *rtsub-<sup>2</sup>ññ*, a piece of dry wood that is rubbed against another (*rtsub-stān* or *-<sup>2</sup>tan*) in order to make fire Cs.

མཚན་བྱ་ *rtse-ba*, pf. *rtse* v. *rtse-ba*.

མཚན་མཚན་ *rtan-pa* = *dzigs-pa* *Sch.*

མཚན་བྱ་ *rtan-ba* = *rtan-ba* *Sch.*

མཚན་བྱ་ *rtan-ba* = *rtan-ba* *Lex.*

མཚན་ *ytso* 1. v. *ytso-bo*. — 2. v. *ytso-d*.

**གཙོ་བོ་** *ytso-bo* (Sak. प्रधान, consequently = *mčog*) 1. the highest in perfection, the most excellent in its kind, *ytso-bor* or *ytso byéd-pa*, *lén-pa* to place foremost, to consider the first or most excellent; *ytso byés-pai bú-mo lia* the five noblest of the girls *Mil.*; *ytso byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des ytsod-byus dpon-yyóg-rnams* the higher and lower people subject to him *Pth.* (*ytso-byed-pa* to be the first, belongs however rather under the head of no. 2); *snágs-kyi ytsod-bo*, *emón-lam-gyi ytsod-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yt-ge ytsod-bo süm-ču* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kün-gyi ytsod-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *ytso-čé-ba* very important *Thgr.*; eminent *Tar.*; *ytso-bor* and *ytso-čér*, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, *rkan-nyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rten-gyi ytsod-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi ytsod-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; gentleman, but chiefly as a title = Sir, Mr., *blón-po ytsod-bo drúg-po*, *ytso-bo mī drug* the six (gentlemen) ministers *Glr.*; *ytso-mo* the most distinguished lady, the noblest, first in rank, *bú-mo ytsod-mo* the most excellent among the girls; *ytso-mor čé-pa žig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *ytso-mo mādžd-pa* to be mistress, resp.

**གཙོ་མ་**, **བཅོ་མ་** *ytso-ma*, *btsod-ma* hemp *Scn.*

**གཙོ་**, **བཅོ་**, **གཙོ་** *ytso*, *btsod*, *ytso* (*Ld.* vulgo "stoad"), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *ytso-mo* fem., *ytso-d-prug* the young one, *ytso-d-ris* the bones, *ytso-d-kul* the wool of it (used for shawls).

**བཅང་** *btsa* (*btsa-ba* Sch.†) 1. rust, *lāgo-kyi btsa* rust of iron; *btsas-zas* Sch., *Kyer Lex.* destroyed by rust. — 2. rust, blight, smut, of corn *Sch.* — 3. = *btsag*, *Sch.* — *me-btsa* *mona* *Lt.*; *mi-rus-btsa*?

**བཅང་བ་** *btsad-ba* 1. pf. *btsas*, to bear, to bring forth, *čün-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsad-bai tabe mi kub* they could not bring forth *Dzl.*; *btsads-pa* what is begotten, new-born children or animals *Do.*; *btsad-zug lanis* pains of labour ensued *Sch.* — 2. resp. to watch, look on, spy, *spyán-gyis* *Čs.*

**བཅང་མ་** *btsad-ma* fruit *Sch.* 2. = *btsa* *Sch.*

**བཅག་** *btsag*, **ཇི་རི་ཁ**, red ochre *Med.* and *Lex.*; used also of earths of a different colour; *btsag-tān*, *btsag-ri*, *btsag-tān* plain, hill, valley, of red earth; *btsag-yug* some other officinal mineral *Med.*

**བཅག་པ་** *btsag-pa* v. *tsad-pa*.

**བཅག་མོ་** *btsag-mo* a certain beverage, = *rtso-bmo*.

**བཅང་བ་** *btsān-ba* prob. = *tsān-ba*.

**བཅང་པོ་** *btsān-po* title of sovereigns *Glr.*, alleged to be but Kham-dialect for *btsān-po*.

**བཅན་** *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr.*, *Dom.* — 2. v. the following article.

**བཅན་(པོ་)** *btsān(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl.*, *Glr.*; hence of family, race, descent: illustrious, noble, *lād-mo btsān-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsān-(zin) pnyug(-po)* noble and rich *Dzl.*, *Mil.*; strong, violent, *btsān-dug* a virulent poison *Dzl.*; forcible, violent, *btsān-prōgs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsān-tabs-su* by violent means *Pth.*; coercive, strict, severe *bka*, *Krims* *Glr.*, *btsān-par mādžd-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *tag-btsān* steadfastly abiding by one's word *Sch.*; firm, safe.

བཅས་པ་ *btsab-pa*.

བཅོད་ *btsod*.

*sura*, *dben-ynd* *Mil.* a safe, inaccessible retreat; *rdzon btsan* a firm stronghold *Les.*; = concealed, hidden, hence *btsan-lan* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; definite, decided, without uncertainty, *can-ryyde-kyi btsan-pa mi náb-din mla btsan-par byed-pai pyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅས་པ་ *btsab-pa* imp. *btsod*, to cut small, to chop, wood; to hash, to mince, meat *C.*; *btsab-stan* chopping-block *C.*

བཅས་(ས)་པ་ *btsam(s)-pa* for *tsam-pa*, v. *tsu*.

བཅའ་བ་ *btsal-ba* v. *tsal-ba*.

བཅས་པ་ *btsas-pa* v. *btsad-ba*.

བཅས་མ་ *btsas-ma* 1. also *rtas-ma* harvest, *btsas-ma rna-ba* to reap, to mow *C.* and *Les.*, *btsas-ma ran tsu-na* in harvest time *Mil.*— 2. wages, pay, *gru-btsas Les.*, fare, passage-money; *la-btsas Les.*, *la-dan-gyi btsas?*

བཅོད་པ་ *btsod-pa* v. *tsod-ba*.

བཅོད་(ས)་པ་ *btsod(s)-pa* v. *tsod-pa*.

བཅོད་པ་ *btsod-pa* v. *tsod-pa*, *tsud-pa*.

བཅོད་པ་ *btsun-pa* 1. respectable, noble, of race, family, *rigs tsé-din btsun-pa* id. *Dzl.*; *btsun-pai bud-méd Dzl.* a lady of rank. — 2. reverend, as title of ecclesiastics, *btsun-pa-rnams* the ecclesiastics, priests *Ghr.*, = *ban-dhe* and *Sek.* བཅོད་པ་ (*Tar. Transl.* p. 4, note 7); even *btsun-pa krams-méd* wicked Reverends *Ma.* — 3. creditable, honourable, faithful in observing religious duties, so frq.: *mikas btsun bzani yum* v. *mikas-pa*; *tsig-btsun-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words (?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: good; thus *Mil.* says of his cane: *spa tsé-ris yé-nas btsun-pa de* this cane of quite an excellent quality. — *btsun-po* = *btsun-pa* 1.,

*ryga-rjé btsun-po* the noble emperor of China *Ghr.*; as a title v. *angus*; *btsun-por byed-pa C.* to reverence. — *btsun-ma* priestess *C.* — *btsun-mo* 1. woman of rank, a lady; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; spouse, consort, esp. queen consort, with and without *ryydl-poi*, frq.; *btsun-mo tsé-ba* = *tsun-ma* the principal wife; *btsun-mo-dan* having a wife, *btsun-mo-méd* not having a wife *C.* — 2. nam, *mo-btsun*, id. *Ghr.*, *C.*

བཅོད་པ་ *btsun-pa* v. *tsun-pa*.

བཅོད་པ་ *btsod-ba* v. *tsod-ba*.

བཅོད་པ་ *btsun-pa* v. *tsun-pa*.

བཅོད་ *btsod*, purification, refining (?) "sor-la tao tsai-sa" *C.* to refine gold (as 'to boil') v. *tsod-pa*; *btsod-ma*, *btsas-ma* a purified substance, *yer btsod-ma*, purified gold, very frq. with regard to a bright yellow colour *Ghr.*

བཅོད་པ་ *btsod-ba* v. *tsod-pa*; *btsod-blag-pa* to dye, to colour, *btsod-blag-mkan* a dyer, *Les.*

བཅོད་མ་ *btsod-ma* 1. = *rtod-ma*. — 2. v. *btsod*.

བཅོད་པ་ *btsod-pa* I. vb. v. *tsod-pa*.

II. adj., also (b) *rtod(s)-pa*, *W.* "sog-po" 1. unclean, dirty, nasty, vile, *di-mi tsen-va rtod-pai za yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *na btsod-din* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsod-pa mnyam-pa di* this vile stinking body *Dzl.* — 2, in *W.* the common word for bad in every respect, useless, spoiled, troublesome, perilous (e.g. of a road); injurious; also in a more relative sense, inferior, peer, of goods; *btsod-nag* tobacco-judge, oil from the tobacco-pipe.

བཅོད་པ་ *btsod onlen Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsod srog-pa* to roast onions.

བོད་ཀྱི་ བཅོམ་པ་ v. བཅོམ་པ་.

བཅོམ་ བཅོམ་ n. of an animal, = *ytod*, q v. — 2. n. of a plant, madder མཁན་མཁན་, (*Rubia Manjit*); *btsod-bru* seeds of this plant, *btsod-khi* field on which it is grown.

བཅོམ་ བཅོམ་, also *btsón-pa*, a captive, prisoner, *nyés-pa byás-pai btsón* *zig* an imprisoned criminal *Dzl.*; *btsón-du dzin-pa* to take prisoner *Dzl.*; *júg-pa* to put to prison; *btsón-nas dón-pa* to set free, *tár-ba* to be released; *bzdñ-btsón* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil* — *btsón-kan*, *btsón-ra* prison. — *btsón-don* 1. dungeon, keep; *Mil.*: *nyás-skabs-kyi btsón-don* the dungeon of life. — 2. *W.* deep abyss, gulf, *\*btsón-don tón-na mi mán-poi go kor\** many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi*, *btsón-erui* jailer, turnkey. — *btsón-rdzas* prison-fare.

བཅོམ་པ་ བཅོམ་པ་ v. བཅོམ་པ་.

3 རྩ་ I. subst., 1. re col. *rtsa-ba* (*W.* *\*sá-wa\**) or *rtsa-bo* *S.g.* 5, 1. vein, *rtsa yód-pa* to open a vein *Dzl.*, *\*sá-wa gyáb-če\** *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čags-pai*, *erid-pai*, *brél-pai*, and *tái* or *erdy-gi rtsa*, which last term does not correspond to what we understand by artery (*Č.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbú-ma* the middle one, white, *rtýái-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *rtám-mo* and *tyi-le*; *rtsa-dkar*, also *rtái-rtsa* *Med.*, are perh. in most cases the same as *artery*, acc. to the well-known supposition of the ancients,

that the veins of dead men, appearing empty, contain air; *par-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *krág-rtsa*, vein, blood-vessel; *rtsa-shubs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *mig-rtsa* seems to be the Vena fac. ext., *rtsa-čün* Vena jugul. ext., *rtsa-čen* or *rtsa-bo-če* V. saphena magna, *po-mtsan-ghi dbus-rtsa* V. dorsalis penis. *rgyü-grog-rtsa*, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus* *Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-rgyus-gag* an obstruction of the veins *S.g.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čüs*, *C.* *rtsa-dus* cramp. — *rtsa-mdud* an inturgescence of the veins. — *rtsa-nyás* *Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nidanas (v. *rtén-brél* sub *rtén-pa* comp.) — *rtsa-spün* tissue of veins *Sch.* — 2. *pulse*, so in *rtsa ltá-ba*, or *rtog-pa* *Med.* to feel one's pulse, and *mtsón-kan*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. subst., for *rtad-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to and: *nyi-ju-rtsa-yčig* twenty and one; less frq. after *brgya* and *ston*, where also *dari-rtsa* is not unusual, yet examples as the following: *S.g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be — *sum-brgya-rtsa-nyis*, and *Pth.* p. 34, twice *lia-brgya-rtsa-yčig* — *ston-dari-rtsa-nyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-ju-rtsa-yčig* to *nyi-ju-rtsa-dgu*, *rtsa-yčig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bā-rtsa nyi-bu-rtsa*, *bryā-rtsa*, without any units following, e.g. *Tar*. 120, 10, the word evidently stands but plennastically, like *tam-pa*.

རྩ་ *rtsa* (*Bal.*, *Pur.* *rtswa*, *stswa*) *C.* \**tsa*\*, *Lh.*, *Ld.*, \**sa*\*, རྩ་ *grass*, herb, plant, *rtsa-kai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag yic* a single blade of grass *Cs.*; *siñ-yi rtsa*, *rtsa-siñ* green grass; *rtsa-skām*, and often *rtsa* alone, hay, *rtsa rñd-ba* to mow grass, *ñu-ba*, to gather (grass); *rtā-ka C.*, *W.* pasture, pasturage, \**śā-ka gyāl-la*\* *W.* good pasturage. — *rtā-dān* covered with grass, grassy. — *rtā-mčōg* Kusha-grass *Lex.*, v. *ku-śa*; *rtā-mčōg* (-*gron*) town in West Assam, where Buddha died *Glr.*; *Kamarūpa*. — *rtā-lōg* grass-rope *Dzl.* — *rtā-tūn* grass-gatherer *Sch.* — *rtā-ydān* grass-mat *Sch.* — *rtā-yyāb* manger *Sch.* — *rtā-ras* *Sch.* 'linen', prop. the same as *la-tu* q. v. — 2. euphemism for *rkyag*; \**tsa tñ-ica*\* *C.* to go to stool; *rtā ſu badams Mil.* he suffers from obstruction and strangury.

རྩ་ *rtā-ba*, I. cf. *rtān* and *rtād*, *Ssk.* རྩ་. 1. root (*W.* com. \**bā-tag*\* for it), stalk of fruits; *rtā-ba lia* five (medicinal) roots, viz. *rā-nunye*, *lā-ba*, *nyé-sin*, *ā-śo* (better *ā-śa*)-*gandha*, *yzé-ma*; *rtā-ba-nas* *byin-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. the lower end of a stick, trunk of a tree, pillar; *mā-tog rtā-ba* id. *Mil.*; the foot of a hill, mountain-pass, the latter also *lā-rtsa W.* \**lār-sa*\*; *rtā-bai žal*, lag the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtā-bai nos* base of a triangle *Tar*. 204, 1; fundament, foundation-pillar, and the like; in later literature and vulgo *rtā-bar* and *rtār*, rarely (*Glr.*) *rtā-ru* postp. with genit., to, at, e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtār nyāl-ba* or more euphem., *pyin-pa* to go to a woman *Glr.*, *ñin-gi rtār*, even *ñui rtār Glr.*; at, near, to, a tree, river etc.; so also

*rtā-la to*, at; *rtā(-ba)-na Glr.* and vulgo (incorr.) \**tsā-nē*\* *C.* at, near; without a case following: *rtār byān-nas* coming near, stepping up to *Glr.* — 3. root fig. origin, primary cause, also *yñi-rtsa*, e.g. *ñor-bai yñi-rtsa yñod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtā-ba-nas byin-pa*, *dōn-pa*, *gōg-pa* etc., also *tsūn-nas*, *tsūd-nas yñod-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtā-brdār-yñod-pa Mil.*, *rtād-yñod-pa* to examine closely, to investigate thoroughly. — *nyon-mōnis-kyi rtā-ba ysum* are the three primary moral evils, viz. *dōd-čags*, *že-śdān*, *yti-mug*; *rtā-brd* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, unlimited, e.g. *anyñ-rje Glr.*, *semu-nyid Mil.*; *dge-bai rtā-ba*, *dge-rtā* a virtuous deed, as a cause of future reward, *skyēd-pa*, *spyōd-pa*, *byēd-pa* to perform such a deed; *rtā-bai* . . . the original primary, principal . . . e.g. *dōn*, primitive or first meaning *Cs.*; *rtā-bai nyon-mōnis-pa Cs.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtā (-bai) rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bzi*, mentioned sub *bryud*; also title of other works, *Ssk.* རྩ་ལུགས་, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtā-ba dān*, *grēl-ba Cs.* 'text and commentary'; in *rtā-bai ma Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtā-bai rān-bñn* nature *Cs.*; *rtā-bai blā-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *bryūd-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *bryūd-pa* and the variable spelling;

v. *rygyed-pa* extr. — *rtsa-tör* Sch.: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtsa-lag* (Schr.: root and branches) *Lex.* གཞུག relations, kindred; *rtsa-lag-dan* having relations, *rtsa-lag-med* without relations *C.* — *rtsa-tse* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa* vein.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtad-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩལ་རྩལ་ལ་ v. *rtad-ba* I, 2.

རྩལ་རྩལ་ = *rtad-ba* seldom, v. *rtad-ba* I, 3.

རྩལ་རྩལ་ལ་ *rtad-na-pa* lizard, *brag-gi* Lt. (*W.* "gag-tig").

རྩལ་རྩལ་ = *rtad-ba* root, *rtadd-nas* *ryödd-pa* *Mil.* to root out, to eradicate; *rtadd* *ryödd-pa*, = *rtsa-brdar* *ryödd-pa*, = *tsar* and *year* *ryödd-pa*, to search, investigate *Mil.*; *gar* *brugs* *rtadd* *bödd-nas* to inquire, search for a person's place of abode *Pth.*

རྩལ་རྩལ་ *rtab*, *rtab-rtab* v. *tsab-tsub*.

རྩལ་རྩལ་ *rtabs* ferment, barm, yeast, prepared of barley-flour; *rtabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtabs-mo* a beverage brewed from roasted meal (*rtadm-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also call'd *btadg-mo*; *zö-rtabs* Sch. milk-brandy, not known to us.

རྩལ་རྩལ་རྩལ་ *rtabs-ru-tsa* Lt. n. of a medicine.

རྩལ་རྩལ་ *rtadm-pa*, I. sbst. 1. roast-flour, flour from roasted grain, *bras-rtam* of rice, *gro-rtam* of wheat, *nas-rtam* of barley, this last the most common; stirred with water, beer, or *tsa* into a pap, it is the usual food in *C.* — *rtadm-bru* roast-flour and grain = victuals in gen. *Kun.* — *rtadm-rin* the price of flour *Sch.* — 2. urine Lt. *rtam-mdog* colour of urine.

II. vb. v. *rtadm-pa*.

རྩལ་རྩལ་ v. *rtad-ba* I, 2.

རྩལ་རྩལ་ 1. skill, dexterity, adroitness, accomplishment; in the first place physical skill, *lag-rtal-dan* of a skilful, practised hand *W.*; *agyu-rtad* id., *stobs* *das* *agyu-rtad* strength and dexterity *Gk.*, skilfulness; *rtal(das)* *ldan(-pa)* skilful, expert, adroit, *rtal-med* the contrary; *rtal gran-pa* to vie in skill, *rtal sbyös-ba* to practise, or improve one's self in skill *Mil.*; *rtal* for all skill is gone, *ryud* id. *Sch.*; *stobs(-kyi)* *rtal*, *Lex.* བརྒྱུན, strength, energy, *mtu-rtad* and *rtal-mtu* prob. id. *Dz.*, *S.g.*; *rtal-tä-ba* or *rtal-po-tä* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dz.*; *rtad-gyi* *möns* a gymnastic feat *Lex.*; *rtal-sbyon* bodily exercise, nimbleness, agility, *bäi-rtal-sbyon* nimbleness in running, *ryögg-rtal-sbyon* agility in flying *Mil.*; *zu-rtad* feats performed in the water; the art of swimming *Pth.*; vulgo *W.* also for natural, innate abilities: *mtg-rtal-mkan* keen-sighted, *mtg-rtal nyams* of a weak sight; *rtal-tön* Sch. 'skilful, masterly' (?) — 2. in later times used in a special sense of skill, expertness in contemplation, cf. *agömpa*; so frq. with *Mil.*; *bjan-tub-töms-kyi* *rtal yum*; *lam-gag-méd-kyi* *rtad-ta* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩལ་རྩལ་ *rtads-ma* v. *btads-ma*.

རྩལ་རྩལ་ 1. all fluids of a somewhat greater consistency, such as the juices of some fruits, paints, etc., *rtai-dan* viscid, sticky, clammy; "ai *gyag-pa*" *C.*, "ai *gyab-ds*, *kü-ds*, *tän-ds*" *W.* to colour, to paint, "ai *tän-wa*" *C.* also to solder; *ldab-pa*(?) *Sch.* to lacker, to varnish; *sbrän-rtai* honey; *näd-kyi* *rkyen* *rtai* a medical draught, potion *Dz.* V. 4, 7, (another reading: *eman*); *böd-rtai* nectar; *töön-rtai* painter's colour, *dkär-rtai* white-wash, *ndg-rtai* black paint, *dmdr-rtai* red paint; "ser-tai" *C.* gilding, "säl-tai" silvering *C.* — 2. applied to external appearance: "dön-ti" *W.* complexion; even *pa* *rtai* *Jam* *ka-dög* *lga-pa* *de* this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtai* be = shell, bark, rind?)

— *rtsi-tóg* juicy fruit; *rtsi-tin* 1. fruit-tree *Ph.* 2. tree, in gen. *Glr.* and elsewh., frq.  
— *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for "*tsi-gu*", q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már Lt.* id.

རྩེ་ *rtsi-ba*, pf. (*b*)*rtsis*, fut. *brtsi*, imp. (*b*)*rtsis*(s) 1. to count, "*si-te bór-čé*" *W.* to pay down, money; cf. also *rtsis*. — 2. to count, reckon, calculate, *mí ré-la pul ré-ré tíd-du* reckoning a handful to each *Dzl.*; *zag süm-ču-la zld-ba yčig, zld-ba bču-yngis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mí-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gañ bzan rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; "*čə-mín dāl-la si-čé*" *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltd-ba* I, 2; *brduñ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. the account is closed, the bill is ready. 2. product, sum total.

རྩེ་ *rtsiu* n. of a plant, = *pri-yán-ku Wdn.*

རྩེ་པ་ *rtsig-pa* I. vb., pf. (*b*)*rtsig*, fut. *brtsig*, imp. (*b*)*rtsig*(s), 1. to build, whether of stone or of wood, *kān-pa*. — 2. to wall up, ego a door *Glr.* — II. sbst wall, masonry.

Comp. *rtsig-skyabs Stg.* is said to be = *rtsig-rmāñ*. — *rtsig-nōs* side of a wall. — *rtsig-rdō* stone for building. — *rtsig-dpōñ* master-mason, architect. — *rtsig-pūr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmāñ* fundament of a wall. — *rtsig-zūr* edge or ledge of a wall *Thgy.* — *rtsig-bzō-pa* brick-layer. mason. — *rtsig-yyōg* journeyman mason.

རྩེ་མ་ *rtsig*, *Sch.*: '*rtsig-čé* very gracious and well-affected' (?), prob. should be *rtsis-čé* q. v. no. 3.

རྩེ་མ་ན་ *rtsig-ma* turbid matter, sediment, impurity, = *tsig-ma Sg.*

རྩེ་བ་ *rtsin-ba* adj. and sbst., coarse, clumsy, rough, rude; coarseness etc., *B.*; *rtsin-*

*po B.* and *C.*, *rtsin-gé C.*, *W.* id., but only adj.; *pye* coarse meal, grits (opp. to *žib-po*, *žām-po*); *epyōd-pa rtsin-ba* of rude manners *Glr.*

རྩེ་པ་ *rtsid-pa* the long hair of the yak, *rtsid-tāgs* = *re-tāgs* coarse cloth manufactured of it; *rtsid-stāñ* saddle-cloth *Mil.*; *rtsid-gūr* tent-covering made of it.

རྩེ་(ན)་མ་ *rtsid(s)-ma* 1. rib, *rtsi-b-mai bār-nas* from between the ribs *Glr.*; *rtsi-b-lōgs pyas pyon* all the ribs of the right and left side *Dzl.*; *rtsi-b-lōgs nd-ba* pain about the ribs *Do.*; *rtsi-b-rin* the upper ribs (?) — 2. spoke of a wheel, frq.; *rtsi-b-kyi mu-kyūd* felines composing the rim of a wheel *Cs.*; in ornamental designs the *rtsi-b-za* are often fanciful figures, supplying the radii of the circle; further: the sticks or ribs of a parasol, canopy etc. *Glr.*; the spars of a felt-tent, the ribs or futtocks of a boat *Schr.* — *rtsi-b-ri* n. of a mountain, = *ari-ri*.

རྩེ་ *rtsis* 1. counting, numbering, numeration, *rtsis-las das-pa* innumerable *Mil.*; "*bōd si-la, mōñ-si-la*" *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); "*mí-si, dōñ-si*" *W.* numbering of the people, of the domiciliated; "*māg-si tññ-čé*" *W.* to hold a numbering of military forces. — 2. account, *rtsis byēd-pa Glr.*, *debs-pa Mil.*, *gyāb-pa C.*, *W.* "*kor-čé, (l)ta-čé*" to calculate, to compute, *rtsis-su shyār-ba* to count together, to sum up *Dzl.*; calculation, computation (beforehand), scheme; "*zag nyi-šula gro-* (or *čə-rtsis yod*)" *W.* in about 20 days we calculate, i.e. we intend, to go; "*šin-ta gyāg-si yōd-pe dus-tōd-la*" *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byās-nas*) *nid-šes-pa* to find by computation *Glr.* — *skār-rtsis* astrology, astronomy; *dkār-rtsis, nāg-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. estimation, esteem, *rtsis-po čén-po byēd-pa* to value, to make much of, *lūs-kyi rtsi-po-čé* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byēd-pa Sch.* id.; *dé-la bla-*



*lhag-tu rtsis-su byed* he' respected her beyond measure *Tar.*, *Schf.* — \**si-rüg*\* vulgo *W.* for *rtsis* in most of its significations.

**རྟེན་པ་** *rtsis-pa* 1. also *rtsis-mkhan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa ḍi-mgron* secular, *rtsis-pa mgron-nyer* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. Hooker Journ. — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

**རྟུབ་པ་** *rtsub-pa* I. vb. to revile, abuse, v. *nor* *rtsub-pa* sub *no*.

II. adj., com. *rtsub-po*, *rtsub-mo* *Ssk.* བརྒེན་, uneven, rough, rugged, of the skin, cloth etc.; coarse-grained, powder; rough, wild, dreary, countries, *ron-rtsub* with wild ravines *Glr.*; bristly, hair; harsh, tart, astringent, of taste *Med.*; also applied to any thing of a highly aromatic, pricking, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zas* food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous *S.g.*, *Glr.*

**རྟེ་** (**མོ་**) *rtse(-mo)* 1. point, top, peak, summit, *Kan.*, *gri.*, *ri.*, *jin-rtse*, or *Kan-pai* etc., *rtse-mo* gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbu-rtse* *Glr.*; *la-rtse*, *W.* \**lar-se*\* (cf. *rtsa-ba* I, 2.) \**la-se*\* summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-agro* *Glr.* flag-feather, pinion; *za rtse-rin* hat with a high crown *Tar.*; *rtse ycil-ba* *Sch.*: to break off the point, to blunt; *rtse-reg-ṣe* *Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse ycil-tu lta-ba* to look at one point; also adv., to look steadily, unremittingly, as: *ran-gi grib-ma-la rtse-yecil-tu lta-ba* *Wdn.*, also *Tar.* frq.; *sems rtse yecil-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-yecil-tu byas-pai tin-ne-dzin-la žugs-te* *Dzl.*; aim, *tse dii rtse yecil* as this life's only aim *Mil.*

**རྟེན་པ་** *rtseid-ba*, pf. *rtseis*, imp. *rtse(s)*, རྟེན་པ་ (different from *brtsid-ba*) 1. to play, *mig-mān* at chess *Dzl.*; to sport, to frolic, used also of animals *Dzl.*; *rtse bro yton-ba* to run to and fro, playing and skipping, of deer *Mil.*; to joke, to jest, *rtse-zin dgd-ba*, *rtse-dga spyad-pa* id.; \**ydn(s)-pa se-ṣe*\* *W.* id.; to enjoy, amuse, divert one's self, to take recreation, *tsal-gyi nan-du rtser son* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, *di dan rtse-bar byao* *Pth.* I mean to enjoy her.

Comp. *rtse-mkhan* player, gambler, gamester. — *rtse-grōgs*, *rtseid-grōgs* play-mate. — *rtse-dga* v. above. — *rtse-rgod* sport and laughter. — *rtse-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *kyod-kyis rtse-sems yin mod kyan* though you may still relish pleasures *Pth.*

2. to touch, *W.* \**lag-pa ma se*\* do not touch it with your hand. — 3. to shudder (cf. *spu*).

**རྟེན་པ་** *rtse-ṣün* = *rtsa-ṣün*, Vena jugularis externa.

**རྟེན་པ་** *rtseg-pa*, pf. (*b*) *rtsegs*, fut. *brtseg*, imp. *rtseg*, *W.* \**sig-ṣe(s)*\* 1. to lay one thing on or over another, to pile up, stack up, build up, wood, boards; to put slices of meat on bread; fig.: *na-ro nyis brtseg* two 'naro' one above the other, རྟེན་པ་, *Gram.*; gen. double; *Kan-pa rtsegs-pa* 1. 'a house of two stories' — a stately building, palace; by this word *Wdn.* explains *Kan-bzan*, v. *bzdri-po*. 2. acc. to other *Leaz.*, an apartment built on another, an upper chamber; balcony on the roof of a house, རྟེན་པ་; *rgya-grām brtsegs-pai mōd-rten* a chod-ten with a cross (v. *rgya-grām*) on the top *Pth.* — 2. to tuck up, clothes *Cs.* — 3. *dbugs rtsegs-pa*, *gyen-du dbugs-kyis* *rtseg-pa* *Med.*, short-breathed, asthmatic, panting, gasping, from fright etc., or as a sign of approaching death. — *dkon(-mōg) brtsegs(-pa)*; རྟེན་པ་ title of a book.

**རྟེན་པ་** *rtseñ-ba*, pf. *brtseñs*, fut. *brtseñ*, imp. (*b*) *rtseñ(s)* to tuck up, truss up.

**རྟེན་པ་** *rtseid-pa* I. also *rtseñ-pa*, — *rtseid-ba* to play; *rtseid rtseid-ba* id.; *rtseid-mo*

play, game, *dga'-ba'i rtseḍ-mo byed-pa* Dzl.; *glu gar rtseḍ-mo byed-pa* to sing, dance and play Glr.; *rtseḍ-mo toy*, *byis-pai* children's toy Mil.; *rtseḍ-mo-can* playful, sportive, merry Cs.; *rkyäl-*, *gar-*, *gri-*, *čöl-*, *mčön-*, *rtä-rtseḍ* the sport of swimming, dancing, fencing, dicing, leaping, riding Cs.; *pyen-rtseḍ* play, amusement, diversion; *rtseḍ-dga* id. Sch.; *to-to-lin-lin rtseḍ* q.v.; *rtseḍ-jo*, *rtseḍ-jo*, *W. \*sén-jo\** sport, public amusement, popular pleasure; *yžön-nu rtseḍ-jo'i tsogs-kyis bskór-nas* surrounded by a number of youthful playmates; *\*sén-jo tán-čé\** W. to arrange a sport.

## II. to varnish (?).

རྟེན་མ་ *rtseḍ-ma* the disagreeable feeling in the teeth produced by acids Sch.; *rtseḍ-am* a shivering, cold shudder Sch. v. *rtseḍ-ba* 3.

རྟེན་མོ་, རྟེན་པ་ *rtseḍ-mo*, *rtseḍ-pa* v. *rtseḍ-pa*.

རྟེན་གྱི་ *rtseḍ-gog* Mil., acc. to Sch.: calf of the leg.

རྟེན་ *rtseḍ* v. *rtseḍ-ba*.

རྟེན་(ས་)པ་ *rtseḍ(s)-pa* v. *brtsed-pa*.

རྟེན་ལྗན་ *rtseḍ-lān* n. of a certain era or period of the world v. *dus* 6.

རྟེན་པ་ *rtseḍ-pa*, I. vb., pf. *brtsed* to contend, to fight with arms Dzl.; with words: to dispute, debate, wrangle, frq., *dañ* with, *la* about; *rtseḍ-čün mi-snyān rjod-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. dispute, contention, quarrel; disputation Glr.; *rtseḍ-pa grān-pa* to compete in disputation Glr. — *tsād-mai rtseḍ-pa* a learned debate about words; *rtseḍ-pa-rnams* points of controversy Tar. 132, 18, Schf. — *rtseḍ-yä* the subject of a disputation.

རྟེན་(ས་) *rtseḍ(-ma)* Pur. nausea. vomiting, *\*rtseḍ yög\** he grows-sick; *\*rtseḍ-čas\** to be sick, to vomit.

རྟེན་པ་ *rtseḍ-pa* I. vb., pf. (*b*) *rtseḍ-pa*, *rtseḍ-pa*, fut. *brtsam*, imp. *rtseḍ(s)* 1. to begin, commence a work, to be about, to set about an undertaking; *brös-par brtsams-te* being about to run away Dzl.; *čös-las brtsams-te*

*rtseḍ-do* it was about religion that our dispute began Tar.; *no-lög brtsams-pa-las* beginning, stirring up an insurrection Glr.; *dé-nas brtsams-te* beginning at this place, from here, from that time (cf. *bzūis-te* sub *bzūn-ba*). — 2. to make, to accomplish, *rtseḍ-bai las mi brtsam-mo* so he will not accomplish the business of healing; com. to compose, to draw up, in writing, *bstān-bčos rtseḍ-mi* author, writer, composer Pth.; *brtsam-gris rtseḍ-pa* Dzl. frq., to work diligently, carefully; to take pains, to exert one's self, *rtseḍ-par*, or *rtseḍ-pa-la mkāḍ-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtseḍ rtseḍ ysum-gyi bād-gra* Glr. prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. beginning, commencement (ལྔ་རྟེན་), *rtseḍ-pa dañ-po* the first beginning Ld.-Glr.; a doing, proceeding, undertaking, deed Tar.

སྟོལ་བ་ *stsol-ba* 1. vb. to endeavour, to take pains, to give diligence; *stsol-bar* adv. diligently, zealously; *Kyöd-kyis stsol-bai dū-la bab* now you must use dispatch Pth.; *stsol-méd* unsought, *stsol-méd grō-bai don byed-pa* to seek the welfare of beings without their caring for it Glr.; *srog stsol-ba* Ldz. and Mil., acc. to Sch.: to draw breath, to take fresh courage, which seems to be implied by *dbugs stsol-ba* Ma.; *nyal-po stsol drag(-na)* if cohabitation is immoderately indulged in Med. — 2. sbst. zeal, endeavour, exertion, *stsol-ba skyed-pa* to use diligence Lam.

སྟོལ་བ་ *stsol-ba*, pf. and fut. *stsol* (*\*söl-wa*, *söl-wa\**), 1. to give, bestow, grant, when the person that gives is respectfully spoken to, much the same as *ynān-ba* q.v.; *stsol-du ysol* please to give, to grant etc. Dzl.; *bād-gi lām-rgyags stsol čig* pray, give me provisions (provender) for the journey Dzl.; to give back, to return what had been lent Dzl.; to grant, bestow, afford, give (as

a present); also for *yrón-ba* to send, to send out, so at least in *W.*; further: *W.* \**ja sal, lu-gu sal, deb-sal*\* please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: \**ja sal gos*\* I earnestly request you for some tea etc., I entreat you to . . . ; \**sal mi gos*\* I thank you, I do not want it; *bka-staal-ba* v. sub *bka*; *dnos-grúb stól-ba* to bestow spiritual gifts (?). — 3. sometimes incorr. for *badl-ba* (*adl-ba*) to clean, to clear, to remove *Dzl.*

བརྩམ་བ་, བརྩམ་བ་ *brtadd-pa, brtām-pa*  
v. *rtadd-pa, rtām-pa*,  
sometimes incorr. for *btadd-pa, btām-pa*.

བརྩེབ་ *brtse-ba* vb. to love, sbst. love, affection, kindness, nearly the same as *byams-pa*, frq. preceded by *nyin*, resp. *fügs*, q. v.; *brtse-bas* out of love, kindness, e.g. *yrón-ba* to give something out of love; with love, lovingly, kindly, e.g. *skyón-ba* to protect; *brtse-bai tsig* words of love, kind exhortations *Glr.*; *brtse-bai pyag-bris* your very kind letter; *nyin-brtse-ba*, resp. *fügs-brtse-ba* = *brtse-ba*; *brtse-ba-can, brtse-lān* loving, affectionate, kind; *brtse(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brse-yrón*

love, affection, *pa-mā brtse-yrón ts yañ ts zig bya* what could even parental love do? *Glr.*; *lha-prüg yrón-nui brtse-yrón de* this proof of love on the part of young goddesses towards me *Mil.*

བརྩེན་བ་ *brtsen-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsōgs-pa-la* an accumulation of merits, frq.; *brtsen-par byéd-pa*, or *gyir-ba*, also with *mān-par* preceding it; to apply one's self, *lās-la* to business, *fügs-dām-la* to meditation *Dzl., Mil.* — 2. sbst. (Skt. *वीर्य*, *virtue*) endeavour, effort, care, exertion, *byā-ba-la brtsen-pa* alacrity, readiness to act *Wān.*; more frq. *brtsen-grūs* v. below. — 3. adj. = *brtsen-pa-can, brtsen-lān Mil.*, diligent, assiduous, studious, *sgrub(-pa)-la* eager to obtain power over demons *Mil.*; *brtsen-par* on purpose, with intention, wilfully; as sbst. mostly *brtsen-grūs*, with *skyéd-pa, byéd-pa, rtām-pa* to use diligence, to show energy, zeal etc.; *brtsen-grūs drdg-po* intense application; *brtsen-grūs-can* assiduous, studious, *brtsen-grūs nyāms-te Stg.* having lost one's energy.

## ཁྲ་

ཁྲ་ 1. the letter *tsa*, the aspirate of ཅ (cf. ཅ), sounded *ts*. — 2. num. fig.: 18.  
ཁྲ་ *tsa*, 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsā-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

ཁྲ་ *tswa* salt, *tswa dōbe-pa* to salt, with *la*; ཁྲ་ \**tsa nyén-tsā W.* to taste, to try, food prepared with salt; *ka-ru-tswa* alum *Med.*; *rgya-tswa* sal-ammoniac *Med.*; *lōs-myan-tswa* alum *Lt.*; *rdo-tswa* rock-salt *Cs.*; *ba-tswa* impure soda, v. *bā-mo*. — *bōd-tswa Lt.*? — *lān-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — \**tsa-(ku-)can W.* saline, salineous. —

*tswa-ago* place where salt is found. — \**tsa-tse* sal-ammoniac *C.* — \**tsa-ču*\* salt-water, brine; acc. to some, vinegar (?).

ཁྲ་མྱོད་ *tsa-skōr* v. *tsā-bo*.

ཁྲ་ལྷ་ *tsa-lān* v. *tsa-tā*.

ཁྲ་ལྷ་ *tsa-lān* v. *tsa-ba*.

ཁྲ་ལྷ་ *tsā-ga-lu*, also *tsā-ga-lu*, *tsag-tāg* grasshopper, locust *C.*

ཁྲ་ལྷ་མ་ *tsa-yēg-ma* thick blanket, quilt *C.*

ཁྲ་ *tsa-ču* v. *tsa-ba*.

ཚྭ་མཐོང་ཅུ་

ཚལ་ཅུ་ལེ

ཚྭ་མཐོང་ཅུ་ v. *tsua*.

ཚྭ་མཐོང་ *tsa-dräg* haste, hurry, \**tsa-dräg jhe*  
big\* C., \**tsa-rög toi*\* W. make haste!  
— adv. *tsa-dräg-tu* Sch. but also \**mä tsar-  
rög dog*\* W. come quickly, without delay!  
ཚྭ་མཐོང་ཅུ་ : anxiety about, tender care for  
ཚྭ་མཐོང་ཅུ་ g, ni.f.; \**tsa-na-can*\* W. self-  
eaten, careful, attached, \**tsa-na-méd-kan*\*  
W. indifferent, unfeeling, callous; *kan-pe*  
\**tsa-na kër-kan*\* W. one that has to care for  
the welfare of a household or community,  
superintendent etc.

ཚྭ་མཐོང་ *tsa-mädg* Sch. = *mädg-tsa* ink.

ཚྭ་མཐོང་ཅུ་ *tsa-phan-tad* C. dresser, kitchen-table.

ཚྭ་མཐོང་ *tsa-big* Ld. a little.

ཚྭ་མཐོང་ *tsa-ba* I. vb. to be hot, *sö-ga-(la)* nyt-  
mai *od-zér rób-(tu)* *tsa-bas* as at the  
time of the Soga the rays of the sun are  
very hot.

II. sbat. 1. heat, *tsa-bas ydan-ba* to be  
tormented by the heat S.g.; *tsa-bai dus-su*  
during the heat of the day, at noon, cf. *dro*  
Mil.; *tsa-ba ni bell-bar gyir-* to the heat  
changed into coolness Dzl.; *tsa yzer-ba* the  
burning of the heat, or of the sun Sch.; *tsa-bai*  
*nod* Lt. the fever-stage in diseases; *tsa sel-*  
*ba* to cure an acute disease Sch.; *tsa-bas*  
*rmayd-ba* to lose one's appetite in conse-  
quence of great heat Sch. — 2. warm food,  
*stör-ba*, *drén-pa* Mil.; *tsa-yüg-ma* one that  
in twenty-four hours takes but one regular  
meal. — 3. spice, condiment, *tsa-ba ysum*  
ཁྲ་མཐོང་, black pepper, long pepper, ginger.

III. adj. (vulgo \**tsim-mo*\* C., \**tsin-ts*\*  
W.) 1. hot, warm. — 2. sharp, biting, pungent,  
of spices etc. — 3. stinging, prickly, thorny  
Ptk. —

Comp. *tsa-krü* colic, gripes Ld. — *tsa-  
gón* forenoon Sch. — *tsa-gran* 1. hot and  
cold. 2. (relative) warmth. — \**tsan-gyal*\*  
W. inflammatory fever. — *tsa-ltib* v. *ltib*.  
— \**tsa-tü*\* 1. a hot spring C. 2. a warm  
bath C. — *tsa-bra* dinner Sch. (?) — *tsa-  
mäg* red pepper Ld. — \**tsim-mo* C. hot,  
warm. — *tsa-dmyäl* hot hell. — *tsa-zér*

'glowing ray', po. for sun. — \**tsan-län*\*  
W. hot, passionate, ardent; in the rut. —  
*tsa-lam* Sch.: half a day's journey, a march  
before breakfast, = *tsal-mai lam*. — *tsa-  
bouds* Lt.?

ཚྭ་མཐོང་ *tsa-bo*, resp. *dbón-po* B., *sku-tsa* C.

1. grandchild, grandson, Ld. \**mé-mä-  
tsa-wo*\*. — 2. nephew, brother's son Dzl.;  
Ld.: \**ä-zän-tsa-wo*\*. — *bü-tsa* v. *bü*; *yän-  
tsa* great-grandchild, *yän-tsa* great-great-  
grandchild, *yän-tsa* id. Sch. — *tsa-skör* grand-  
children Sch. — *tsa-mo* 1. granddaughter.  
2. niece. 3. wife Ld. — *tsa-zän* nephew and  
uncle Mil. — *tsa-yüg* nephews and nieces  
Sch. — *tsa-yüg* grandchildren, *tsa-yüg*  
*mäi-poi tö-lo* the many grandchildren's  
tattling Mil.; offspring, in gen., *bü-tsa-yüg*  
id. W., C.; \**tsa-wo tsu-yüg yän-tsa yän-tsa*\*  
W. children and children's children.

ཚྭ་མཐོང་ *tsa-mig* v. *tsa-ba* comp.

ཚྭ་མཐོང་ *tsa-mo* 1. v. *tsa-ba*. — 2. v. *tsa-bo*.

ཚྭ་མཐོང་ *tsa-tsa* 1. little images of Buddha, and  
conical figures, moulded of clay and  
used at sacrifices Sch. 194, 306; *tsa-kän*  
place for keeping them Ca.; fig. *kä-nas mä-  
yi tsä-tsa* pro from his mouth proceeded  
cones of fire Ptk. — 2. Bal. for *tsa-dräg*  
hastily, quickly; *tsa-tsa-mäd* slow, slowly.

ཚྭ་མཐོང་ *tsa-yüg* v. *tsa-bo*.

ཚྭ་མཐོང་ *tsa-zar* v. *tsa-dar*.

ཚྭ་མཐོང་ *tsa-rdg* v. *tsa-dräg*.

ཚྭ་མཐོང་ *tsa-rü* lamb-skin, \**tsar-läg*\* W. coat  
made of lamb-skins.

ཚྭ་མཐོང་ *tsa-la* a kind of medicine Med., acc.  
to Wdñ. = *dar-tsür*.

ཚྭ་མཐོང་ *tsa-lü* 1. also *mtsa-lü* (?) cock, *bya*  
(-po)-*tsa-lu* Wdñ., C.; in W. applied  
only to red-breasted cocks, from *mäl* ver-  
million (Sch. hen?). — 2. v. *tsa-ba*.

ཚྭ་མཐོང་ *tsa-lüm-pa* C. sweet orange, frq.  
in Sik.

ཚྭ་མཐོང་ *tsa-le* 1. Sk. बुझन, Hd. बुझाना, Pers.

تَنْكَار, Ar. بوري, borax, *tsa-lei skyär-*

*rni* boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.* (?). — 2. *tsá-le zdñ-po Lh.*, n. of a flower, *Hamero callis fulva*.

ཆག་ *tsag*, 1. v. *tsags*. — 2. *tság-sgra* an appalling tone *Sch.* (?); \**tsag gyab*\* *W.* a stinging pain is felt. — 3. \**tsag-tug*, *tsag-yd*\* *W.* twins; \**tsag-lug*\* twin-sheep.

ཆག་པ་ *tság-pa* (cf. *tság-pa*), *mar tság-pa* oil-miller *Sch.* — *tság-ma* sieve, filter, also *tsags*, q. v. — \**tsag-ré*\* bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

*tsag - tsig* dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

ཆག་ཆོ་ *tsag-tse* bruised barley or wheat *Sch.*

ཆག་ཤ་ *tság - sha* flesh of larger animals, of cattle etc.

ཆག་ས་ *tsags* 1. cap, *gos-tsags* coat and cap *Dzl.* — 2. = *tság-ma*, *tsags - kyis*, *btsags* *Lex.*; *ko-tsags* a sieve made of leather, the one most in use; *krol-tsags* = *tság-ma* *Lex.*; *nya-tsags* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzán byás-nas* making a good choice'. — 5. density (?) \**tság-can*, *tsag-tug-mo*\* *W.* standing close together, e. g. trees, books; *tsags-dam* dense and strong, as stuffs *Sch.*; so *tsags-dam-zin* the teeth standing close and firm *Glr.*; \**tsag dö - te dug*\* sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* \**dö-čé*\*), *tságsu - jüg-pa* and *čüd-pa* *Mil.* to save, spare, lay up as provision for the future, *tse pyi-mai grabs či yañ tságs-su ma čüd* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mé-la* of the fire; to be niggardly; *tságs-dod-can* stingy, griping, avaricious.

ཆར་ *tsan* 1. nest, *byá-tsan* *S.g.*; *tsan bzó-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stág-tsan*, *wá-tsan*, *pyi-tsan* (cf. *pyi-ba*); cell, honey-comb, hive, *sbrán-tsan* *Cs.* — 2. variously applied to human places of abode: *ynas-tsan* habitation, house; *tsán čá-ba* to build a nest, to establish a

household *Schr.*; *grwa-tsan* v. *grwa*; \**tsán*\* in *W.* the common word for kitchen, *ysól-kan* being the resp. term for it; *tsán-zla* perh. brothers and sisters, beside *pamá Mil.* — 3. v. *tsán-ba*.

ཆར་ཁུ་ *tsán-ru* cradle *Sch.*

ཆར་བ་ *tsán-ba* I. vb., pf. *tsans*, to be complete, full, entire, *zlá-ba dyu tsán-ba-na*, *tsán - ba dan*, *tsán(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsán-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; \**dá-wa tsan son* = *bud son*\* *W.* the month is completed, is expired; *rgyál-po yétg* (also *yétg-gis*) *ma tsán-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsán-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-min-gyi(s) ma-tsan-ba byuñ-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more freq.: 2. having things complete, *yón - tan dé - tso tsán-bai či-mo* a girl in full possession of all these qualities *Pth.*; *tsá-dög lia tsán-ba* having all the five colours complete *Glr.*; *dbán-po ma-tsan-ba* one not in full possession of his five senses *Glr.* — *tsán-ma* 1. whole, entire, perfect (the usual adjective form), *bya-prug tsán-ma žig* a perfect young bird, i. e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-čad*. — \**tsán-ka*\* *W.* all together, in all, with regard to smaller numbers. — *tsán-po* forming a whole. — *tsan-skám* perfectly dry, *tsan-rlón* perfectly wet; *tsan-grig* all right, freq., \**tsan-dig jhé-pa* or *dö-čé*\* *W.*

ཆར་ཆོང་ *tsan-tsin*, *Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan - tsin žrigs - pa* *Sch.*: 'dense thicket; horrible and awful'; *tsan-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

ཆར་ལ་ *tsan-ya* double-barreled gun *C.* and *W.*

ཆར་ར་ *tsan-ra* v. *tsan-ra*.

མཛེས་ *tsans*, W. \**ki-lig-gi tsans*\*, key-hole, col. for *mtsams* (?).

མཛེས་པ་ *tsans-pa* (evid. preterite of *tsān-ba*) 1. purified, clean, pure, holy, *tsāns-par gyur ñig* prob. be clean! be forgiven! *Dzl.* ༡༣, 13; *gyod-tsāns, mtol-tsāns*, v. the two; *tsāns-par spyōd-pa, tsāns-pai spyōd-pa spyōd-pa, tsāns-par mtsūns-par spyōd-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; *mi-tsāns-par spyōd-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsāns-skud*, *Sch.*: 'holy cord, the bond of spirits' (?) — *tsāns-tig* 'equator, prob. of Cs.'s construction, cf. *dguñ* extr. — 2. *ब्रह्मा, Brahma*, an Indian deity transplanted into Buddhism; he is occasionally called *lha ñen-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsāns-pai bū-ga* = *mtsōg-ma Med.*, *Pth.*

མཛེས་ *tsad* (cf. *tsod*) 1. measure, a. in a general sense, size: *ñe-ñun-gi tsād-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Tar.*; *sku-tsad* stature, size of body, resp. *Glr.*; *zld-bai dkyil-kōr-gyi tsad* the size of the moon's disk *Stg.*; *stobs gyad stobs-po-ñe tsād-du pīyin-te* his strength was equal to that of a powerful athlete *Dzl.*; *\*ñu sūm-cui tsad ño gos\** W. make it thirty cubits in size; *kam-tsād-du pñōd-pa* to cut into bits piecemeal *Dzl.*; *ñu-rgyāñ Kyab-tsād-du* as far as the waters covered it *Tar.*; *ñom-tsād(-du) ñūn-ba* to drink one's fill; *yñds-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *Kyēd-rnams-kyi ñōs-blab-tsad* according to your view of religious studies *Mil.*; *drō-tsad* thermometer, *grān-droi tsad* id.; *yāñ-lñi tsad* barometer; *mñō-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; *ñā - tsād* distance (v. sub *ñā* II); *tsād-méd(-pa)* unmeasured, immeasurable, innumerable, e.g. *yōñ-tan Dzl.*; *tsād-*

*méd(-pa) bñi* the four immeasurables (viz. merits): *byāms-pa, snyāñ-rje, dkā-ba* and *btāñ-snyōm Dom.*, *spyōd-pa* to practise them, *tōb-pa* to attain to them *Dzl.*; *ñā-bas mi tsad yñan yāñ* an infinity of others besides me *Mil.*

b. the full measure, which is not short of the proper quantity, standard, *tsād-du pīyin-pa, skyē-ba* (*Sch.* also *kyōl-ba*) to grow, so as to reach the proper measure; *tsād-du skyēs-pa* grown up, full-sized, adj. *Dzl.*; *\*tsē' žag-pa\** to set up a pattern, or as a pattern *C.* *tsād-lñn* right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) *C.*

c. the right measure, which does not exceed the proper quantity: *tsād-pñōd-pa* to limit, *bed-ñōd* the enjoyment *Mil.*; *ba-btñn-la* to observe the proper measure in eating and drinking, *\*tsē' dzim-pa*, or *žag-pa\** *C.* id.; *tsād-las dñ-ba, tñl-ba* to exceed the proper measure frq.; *yñd-pām-pa-la tsād-las dñs-pa yōñ* the dejection increases to an excess *Mil.* — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *yññs-tsād*, or *rñōgs-tsād*, *Mil.* in several passages (cf. also *tsod*) further to 1, b may be reckoned e. the signification all, *dñt-ba byed tsad* all the pious *Pth.*, to which also *Tar.* 54, 15 may be referred; *sna-tsād* of every kind, of all sorts *Glr.*; *\*ñē tsē' dñt-du sori C.* all his eating agreed with him extremely well; *ñir lñm-bu-ba byññ tsad* all the beggars that show themselves here *Mil.*; *mi yōñs tsad* all the people that come; *snañ tsad ñōs-skur ñar* all that happens appears as *ñōs-sku Glr.*; *yōññ tsad* all that is ordered, proclaimed *Sch.*; *tsōgs tsād* all the people assembled *Sch.*; and f. enough, esp. with a negation: *ñra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; *\*ma tsād-de\** W. = *ma zād-de B.* not only. — 2. a certain definite measure, in compounds: *dñag-tsād* a mile, *sor-tsād* an inch: also pleon. *Kru-tsad* an ell *Cs.* = *Kru.* — 3. goal, mark, the point to which racers run *C.*

— 4. *tsad rgyag-pa* to guess, conjecture, suppose *Sch.*, cf. *tsod*. — 5. sometimes for *tsad-pa* heat; for *tsad-ma* logic, *dbu-tsad* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཇོ་མོ་ *tsad-pa* I. sbst. 1. heat, in gen.; *tsad-pa byun-tse* when it grows hot *Glr.*; *tsad-pas ydün-ba* to be tormented by the heat *Glr.*; *tsad-pas*, or vulg. *tsad-pa-nas*, *jög-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsad-can* hot, e.g. *yul*; *tsad-län* prob. id.; *me-büm tsad-can*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* \**tsan-zug*\*); *tsad-pai nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsad-pa zög-nyis-ma* tertian fever *Schr.*; *gya-tse* *Sik.* Indian or jungle-fever; \**ron-tse*\* *Sik.* common intermittent fever. — II. vb. *Cs.*: to measure, — *tsad-du byed-pa*, *tsad jöl-ba*.

ཇོ་མོ་ *tsad-bu* grasshopper, locust *Sch.*

ཇོ་མོ་ *tsad-ma*, མཐའ་མཐའ་ *Cs.*: 'measure, rule, model, proof, argument; logic'; *tsad-ma-pa*, or *-mkan*, *Cs.* logician, dialectician; *tsad-mai betan-bdös* a dialectical work *Pth.*; *tsad-ma ydün* an original work on dialectics *Cs.*; *tsad-ma gröl-ba* commentary to it *Cs.*; *sams-rgyids-kyi bka tsad-mar bzag-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsad-ma kun-düs*, *tsad-ma eds bñam* titles of books mentioned by *Was.*

ཇོ་མོ་ *tsan*, 1. a root — *tsa* in *tsed-ba* hot, warm *C.* and *B.*; *tsän-mo* (\**tsüm-mo*\*), in *W.* \**tsän-tse*\*, e.g. with *çu*, \**çu tsüm-mo*\* *C.*, \**çu tsän*\* *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drön tsän-mo* warm food *Lt.*; *çu-sköl tsän-mo* boiling water *Mng.*; \**sa tsj-pa tsüm-mo*\* boiled meat, in Lhasa brought warm to the market; \**tsüm-gi tsän-wa*\* *C.* to proceed capitally against, ni. f.; *tsän-tse* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-zug W.* fever. — *tsan-rö Sch.*: 'hot, the sensation of heat'. — 2. = *tsä-bo*: \**pa-tsün*\* cousin by the father's, \**ma-*

*tsün*\* by the mother's side *C.*; *pa-tsän* also = *pa-spän*; *ku-tsän* v. *kü-bo*. — 3. series, order, class, *tsä-tsän* id.; *bäi-tsän* a class or collection of four things, tetrad *Gram.*; *drug-tsän-thu tsätsä-pa* to put together in classes of six *Mil.*; *don-tsän Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsän*, *nye-tsän* hundred, relations, *nye-tsän bdöd-kyi bdöl-döts yin Mil.*; *blön-po-tsän lid-po* the five embassies, ni. f. *Glr.* — 5. *ndän-tsän* part, of a country, district, *Tar.* 90, 20. — 6. *tsö-tsän* any treatise under a distinct head or title in a volume *Cs.* — 7. difference *Sch.*; *le-tsän* different divisions, sections, chapters. — 8. much, large, copious, great, \**ka tsan cün-tse*\* *W.* much deep snow; *tsan-tse-ba*, *tsan-tsen* very much, a great deal, *las nän ni tsan-tse* a great many bad actions *Thgr.*; *lo tsan-tse-ba* a plentiful harvest, rich crop *Glr.*; hence *tsän-po* a dignitary, grandee *Pth.*; *Kams-tsän*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

ཇོ་མོ་ *tsab* (cf. *tsab-pa*), representative, com. *tsab-po C.*, *W.*, \**kö-la tsab-po yod*\* he has got a representative, proxy; in reference to a thing: equivalent, substitute, *des tsab run* it may be replaced by this, *tsab run tsam-mo* this may perhaps be used as a substitute *Wdn.*; \**tsab-pis tsab dö-tse*\* *W.* to use as a mop; *nias tsab byao* I shall supply his place *Tar.*; *tsab-tu* instead of, in the place of, *mär-mei* instead of a lamp, for a lamp *Glr.*; in *W.* \**tsab-la*\* very common. Chiefly in compounds: *sku-tsab* resp. = *tsab-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rygal-tsab* v. *rygdil-ba*. — *do-tsab Schr.* prob. = *tsab-po* = *sku-tsab*. — *ria-tsab* a thing given as an equivalent for a horse *Cs.* — *nor-tsab* goods serving as a compensation for something else. — *pa-tsab* guardian, trustee. — *bla-tsab* representative of a Lama, Vice-Lama. — *bu-tsab* adopted child, foster-child. — *mi-tsab Schr.* negotiator, mediator; hostage (?).





two words, viz. *bde-ba* and *ཤེས་པ་* *Lex.*; *ཅི་* *tsig* interrogative (word), such as *ཅི་*; *tsig sgrig-pa* to connect or arrange words; as a subst.: construction, the order in which words are to be placed; grammatical form, *dā-ltar-gyi tsig* form of the present tense; *tsig-grōgs*, *tsig-grōgs-kyi dbān-gis Tar.*; *Schf.*: 'by the force of construction' (?) *tsig-grēl Tar.* explanation of words; *tsig-grōs Sch.*: 'course of speech, connexion of words'; *tsig-prad*, *tsig-rgyān* particle, a small word not inflected; *tsig-brū Schr.*: a separate word or syllable, *tsig-brū-nyer-pa Sch.* 'linguist, philologist, purist'; *tsig-bru-lābs Lex.*? — 2. word, saying, speech, subject of a discourse, *tsig-snyān(-pa)* kind word, friendly speech, *tsig-jām id.*, *brtse-bai tsig* an affectionate word *Glr.*; \**tsig-sūb*\* *W.* hard, angry, bad words; \**tsig-nān*, *tsig-zūr*\* *W. id.*; *rtāg-par ma mēn-bai tsig los-nas* always receiving the answer, that (she who was sought) had not been seen; *tsig-med-par gyūr-ba* not being able to utter a word (from pain) *Dzl.*; but *ka-tsig-med-par yōl-ba dēbs-pa Mil.* prob. to pray without hypocrisy; *tsig nyūn-la don ḥe-ba Mil.* saying much in few words; *tsig-kyāl-pa = kyal-ka Dzl.*; *ḡān-gyi tsig ḡōd-pa* to interrupt one in his speech; *tsig-ḡsal* a clear word, perspicuous style *Cs.*; *tsig-bōl* easy or fluent style *Cs.*; *tsig-la mīas-pa* skilful in selecting words *Cs.*; *bdēn-tsig v. bdēn-pa extr.*; *brdzūn-tsig* falsehood, lie *Cs.*

ཅིག་གུ་ *tsig-gu v. tsu-yu.*

ཅིག་པ་ *tsig-pa* 1. v. *tsig-pa*. — 2. subst., *W.* also *tsig-po* anger, indignation, vexation, provocation, *tsig-pa zd-ba* to be angry *Pth.*, frq.; \**tsig(-po) kol*\* *W.* his anger kindles.

ཅིག་པོ་ *tsig-po* 1. = *tsig Cs.* — 2. v. *tsig-pa* 2.

ཅིག་ས་ *tsigs*, less frq. *tsigs-pa*, *tsigs-ma* 1. member between two joints, hence *tsigs-mtsāms* joint *S.g.*; joint, *sor-tsigs* the joints of the fingers, knuckles *Cs.*; *tsigs brūd-pa Cs.*, \**tsil-ḡe*, *bōg-ḡe*\* *W.* to put out of joint, to dislocate, to sprain; *tsigs jūg-pa* to reduce a dislocated joint *Cs.*; *tsigs-nād*,

*tsigs-zūg* articular disease, pain in the joints, gout; joint of the back-bone, *vertebra*; *spine*, also *sgal-tsigs*, vulgo *tsigs-rūs*, hence \**tsig-gūr*\* *W.* hump, hunch; joint, knee, knot, *sog-tsigs* knot of a stalk of corn or straw, *smjug-tsigs* knot of cane *Cs.*; member of a generation *Glr.*; metrical division, verse, *tsigs-su bād-de smrd-ba* to speak in verse, *tsigs (-su) bād(-pa)* strophe, stanza, *tsigs-bād byēd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsigs* division of time, e.g. season *Pth.* — 2. *tsigs-ma* sediment, residuum, residue, *smān-gyi* of a medicine *Dzl.*; *mārgyi Dzl.* olive-husks, oil-cake; *tsigs-rō = tsigs-mā.*

ཅིས་(ས་) *tsib(s)*, *tsib-nad* measles *Sch.*

ཅིས་པ་ *tsim-pa* vb. to be content; gen. adj. content, satisfied, satiated, consoled, frq.: *yid tsim-par gyur* he was satisfied, appeased, consoled; *ji dōd-pai yid tsim-ste* all her (their) wishes being satisfied *Glr.*; *dga-bdēs tsim-par gyūr-ḥi* being indeed over-happy *Pth.*; *tsim-par byēd-pa* to satisfy, with the dat. or accus. of the person.

ཅིས་ཅིས་ *tsim-tsim*, *miig tsim-tsim dug C.* the eye is dazzled.

ཅིར་ *tsir* order, course, succession, turn, prob. only col., \**nd-la tsir yon* or *bab*\* it is my turn; \**nd-so tsir-la*\* succession by seniority; \**gān-tsir zōn-tsir*\* *id.*; \**tsir-la*, *tsir-du*, *tsir dan*\* by turns, every one in his turn or course, one thing after the other.

ཅིར་པ་ *tsir-ba v. tsir-ba.*

ཅིལ་ *tsil* fat, not melted, *tsil-bu id. S.g.*; *lūg-tsil* mutton fat, *ḡāg-tsil* pork-fat, bacon; *kāl-tsil*, *kōg-tsil*, *grōd-tsil* suet, lard; *shō-tsil* bacon; *lōn-tsil* intestinal fat. — *spra-tsil* wax *B., C. (W. "mum")*; *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-can*, *tsil-lān* fat, *tsil-mēd* lean. — *tsil-rō* remains of lard after melting. — *tsil-sūbs* 1. straight-gut, rectum *Med.* 2. sausage *Cs.* —

ཅིལ་དིང་ *tsil-din Ld.* mortar and pestle.

ཅིས་ *tsis Mil., Thgy.* prob. secondary form of *rtsis*.

ཏུ་ tsu 1. num. fig.: 78. — 2. the contrary of *pa* II., root of the words signifying hitherward, on this side; *tsu-ka* Cs. (*tsur-ka* q. v.), more frq. *tsu-rol* this side (opp. to *pa-rol*), *tsu-rol-na* adv. on this side, postp. with genit. adj. on this side; *tsu-rol-tu*, this way, to this place; *tsu-rol-nas* from this side; *tsu-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pa-bi* one of the other side Cs., provinc. (?). Cf. *tsun*, *tsur*.

*tsu-u* (?) C., prob. Chinese, for the Tibetan *skyür-ru*, acc. to some: vinegar, acc. to others: a pulpy product, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

*tsug* 1. Sch.: 'group, object' (?); *tsug-so* W. all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tsug* *Glr.* 49, inst. of *ci-tsug*.

ཏུ་པ་པ་ (*tsug-pa*-(*la*)) W. to, up to, till, *gan tsug-pa* how far, how long? \**na Nyän-ti-ru* *äc-ce tsug-pa-la*\* until I go to Sultappur; *gan tsug-pa... de tsug-pa* so far as.

ཏུ་པ་པ་ (*tsugs-pa* 1. v. *tsugs-pa*. — 2. to do one harm, to hurt, to inflict, mostly with a negative, *bar-ääd ma tsugs-par* without having hurt me *Mil.*; *id-la mes, nad-kyis etc. mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsugs-kan*, W. 'tsug-sa', caravansary, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for མཐོང་ཁང་, hall of judgment; hospital.

ཏུ་པ་ *tsud-pa* v. *tsud-pa*.

ཏུ་ *tsun* = *tsu* 2., gen. with *ääd* or *ääd* or *la*, signifying within, by, not later than, as postp. c. accus., *rabs bdun tsun-ääd* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sän-gi nyi-ma -pyäd tsun -la* by to-morrow noon (it must be finished) *Glr.*; \**dä-wa* *ce' tyn 'e lö*\* C. shall he come in less than half a

month? *bu dan bü-mo tsun-ääd* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man* (-*ääd*), the significations given by Cs.: from, from a certain place or time forward, till, until, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཏུ་པ་ (*tsub-ma*, *tsub-ma* storm, *tsub-äeb*, *rhün-tsub* gale, hurricane, *ka-tsub* snow-storm; *bu-tsub* (*ju-tsub*?) gust of wind, (*tha*) *drei bu-tsub* whirlwind; fig. *trag-dög-gi tsub-ma* *Mil.* a violent fit of envy; *sems-tsub* trouble of mind Cs.

ཏུ་ *tsur* hither, to this place, hitherward (cf. *par*), *tsur dog* (resp. *yäegs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur ön-ba* to return home *Pth.*, *Tar.*; *di-nas tsur bsäd-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsur - la nyon* listen to me! *Mil.* frq.; *tsur-ka* this side, the this side river-bank, declivity, party etc., similarly: *tsur - logs*, *tsur-pyogs*.

ཏུ་པ་ (*tsur(-mo)*, *mtsür(-mo)*) colouring matter, pigment, prob. = *sa-tsur* *Stg.*, acc. to Cs. mineral paint, *nag*-black, *ser*-yellow, *dmar - tsur* red-paint; for *nag tsur* Sch. has: green vitriol; in *Zam*. also *rüs-kyi tsur* is named.

ཏུ་པ་ (*tsul* ལྟུང་ 1. manner, way, form, character, nature, *tsul ji-ltar*... *de bzin-du* as — so *Wdn.*, *zér-tsul*, *grül-tsul*, *baám-tsul* the way in which a person speaks, walks, thinks; *ynäs-tsul* v. *ynäs-pa*; *ynäs-tsul* and *snän - tsul* being and appearing, philosoph. terms for reality and appearance *Was.* (297); *rtön-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai ena-tögs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kö - nas* by that same way of proceeding *Tar.*; hence *tsul-gyis* in consequence of, by means of *Pth.* and elsewhere; *shän smrä-pai tsul* the character of his last speech *Dzl.*; *rgya-böd-kyi brül-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Gl.*; *pyäg-gi tsül-du* in a way as if he were saluting *Mil.*; *gus-gus-kyi tsül(-du)* byed-pa to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkhyen-pai tsül-du byäs-te* pretending not to know *Mil.*; (cf. *tsül-čos-pa* v. *čos-pa*); *dge-sldön-gi tsül-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glau-čén-gyi tsül-du*, (Buddha came down) in the shape of, or as, an elephant *Gl.*; *dud-pai tsül-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtäg tsül-du yda* it exists in the way of transiency, it is of a transitory nature *Mil.*; *mdzöd-pa bu-ynyis-kyi tsül-gyis* in the manner, in the order, of the twelve deeds *Gl.*; *das čé-bai tsül-gyis* for the most part, *Tar.* 50, 15; way of acting, conduct, deportment, course of life, *siä-mai tsul* your former conduct *Mil.*; *de-lta-bui dge-bai tsul de čös-nas* hearing such an example of virtue related. — 2. **emphat.: the right way, good manners, order, rule; tsul (dai) mtün(-pa) orderly, regular, sensible, reasonable, bryä-la tsul-mtün re tsam byün-na** *Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldän, tsül-čän* regular, methodical *Čs.*; also **just, conformable to duty, tsül-bzin-pu** adv. *tsul-bzin-du* id.; *tsul-méd, tsul-bzin-min* irregular, unjust *Čs.*; *srül-zui tsul spyöl-čün* fulfilling a child's duty; *tsül-lus nyams* growing remiss in one's duty, neglecting, breaking one's duty; esp. *tsül-Krims* religious or moral duty, moral law; monastic vows, *tsül - Krims - čän* 1. being bound by such *Sch.*; 2. observing such *Čs.*; *tsül-Krims srün-ba* to keep them, *yig-pa, nyams-pa* to break them; *tsül - Krims*, as a personal name, is much in favour. — 3. **species, kind, náid-tsul** species or kind of disease, *zäs-tsul* species of food *Sg.* (not frq.). — 4. joined to the root of a verb: *yón tsul*, when, or as, he came, *W.*

ཆོ tse I. num. figure: 108.

II. **sbst. 1. time, in a gen. sense, — dus R.; yód(-pai) tse(-na), when it is, when it was; giün(-gi) tse(-na), de(i) tse(-na) at**

which time, at that time, then, frq. *tse-ré* all the time(?), *nyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life, \*tse-ghan-tsin-čug\*** imprisonment for life *Čs.*; *tse pyög-gi drös-pai gos v. drös-pa; life, tse di* this, the present, life, *tse-pyi(-ma)* a future period of life (also merely: *di pyi*, without *tse*); *tse siä-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse di* and *pyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse tün-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyäl-ba dan tse-rin-bar dög-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldän(-pa)*, བུ་ཡུལ་, title or epithet of Bodhisattvas; *tse-čpag-méd* name of Buddha; \**tse pid-čé*\* *W.* to earn a livelihood; *tse Nyér-zün dör-ba* to come off with one's life, to have a narrow escape; *tse tár-du jig-pa v. tár-ba; tse(-las) dás(-pa)* having died *Dzl.* — 3. **Sex, \*pó-tse, mó-tse\***, male, female sex.

**Comp. tse-skabs v. skabs. — tse-ču** water of life *Gl.* — *tse-ynyis-pa* of an amphibious nature *Čs.* — *tse-ltogs* a poor, starving vagrant, beggar *W.* — *tse-mdäns Lt. — byad-mdäns* healthy appearance, a fine, fresh complexion. — *tse-tsid* duration of life. — *tse-mdzad, Wilk. 457*, an attribute of the gods, resembling a small plate with fruit. — *tse-räbs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-räbs-kyi blä-ma* *Mil.* a man that is always re-born as a Lama.

ཆོ་ཤྲོ་ཆོ tse-pád *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཆོ་རེ་ tse-ré 1. v. *tse.* — 2. v. *tser-ka.*

ཆོ་ཆོ tseg *W.* \**tseg*\* 1. point, dot, also *nag-tseg*. — 2. more particularly the point separating syllables, *bar-tseg*, id.; *pyi-tseg* likewise, in as far as it follows a letter *Gram.*; *tseg-bar* that which stands between two points or tsegs, a syllable.

**ཚུགས་** *tsogs* troublesome, difficult, hard, *tsogs-  
de* very troublesome, *rkañ tsogs-  
de* Mil. much (fruitless) running to and fro; *tsogs-méd* it is not difficult; *tsogs-méd(-par)* easily adv.; *tsogs-pa* trouble, toil, difficulty Sch.; *pran-tsogs* little troubles or difficulties Ca.

**ཚུགས་(པོ)** *tsém(-po)*, seam, cf. *tsém-pa*; *tsém-bzo-pa*, *tsém-pa* tailor W.; *tsém-po* *grol* the seam opens, comes loose; *tsém-méa* without a seam; *tsém-bu* Lex., Sch.: what has been stitched, darned, quilted.

**ཚུགས་** *tsems*, resp. tooth, *tséms-ñiñ* tooth-pick DzL.

**ཚུགས་པ་** *tsems-pa* to have the disadvantage, to come off a loser, not receiving a full share Sch.

**ཚར་** *tsér* 1. = *tsar* time vulgò; *tsér-tsér*, Mil., prob. many times, repeatedly. — 2. v. the following.

**ཚར་ཀ་** *tsér-ka* W. also *tsé-ré*, *tsé-ri* sorrow, grief, pain, affliction, \**tsé-ré do mi go\** do not grieve! \**tsér-  
cug-  
ce*\* to afflict, to grieve (not in B.).

**ཚར་མ་** *tsér-ma*, W. \**tsér-mán*\* 1. thorn, prick, brier, DzL. *tsér zug soñ* I have run a thorn into (my hand, foot); *tsér-mai ngo* a deer's head po. spoken of Mil.; *tsér-ma don-pa* to pull out a thorn; *nya-tsér* fishbone Sch.; *tsér-ma-can* 1. thorny, prickly, briery. 2. like thorns, *Thgy.* — 2. thorn-bush, bramble, brake *tsér-dkár*, *tsér-stár*, buckthorn, *Hippophaë rhamnoides*, \**tsér-tar-lu-lu\** DzL., the berries of it (extremely sour). — *tsér-tágs* thorn-hedge (in Tibet gen. dead hedges). — *tsér-lám* yellow raspberry Sik. *tsér-thág* n. of a disease Lt.

**ཚེས་** *tses* རྒྱུད་, 1. day of the month, *tses-gráns* date, always expressed by the cardinal number, *tses-yèg* etc., *tses-béu* the tenth, in certain months a festival day, *tses-béu-méd-pu* sacrifice and beer-drinking on that day; *tses-béu* *ñám-yig* programme of the religious dances performed on that occasion; *zlú-ba tsés-pa* and *tses-ysum-zlú-ba*. — 2. symb. num.: 15.

**ཚོ** *tso* 1. num. figure: 138. — 2. sbst. troop, number, host, yet hardly ever standing

alone, or governing a genit. case, but like a termination affixed: *gróñ-mi-tso* the peasants (of the village), *kyéd nñul-  
byor-pa-tso* ye suints! In some instances its substantive character is more apparent, thus in *tsón-pa-tso*, *mñás-pa-tso*, *bá-tso* it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (Ca.); but most frq. it stands (at least in later lit.) as plural termination of pronouns, so: *néd-tso* we, *kön-tso* they, *ñi-tso* these, or it is affixed to numerals: *ñun-tso* 100 000. — *yul-tso* v. *yul*. — 3. adj. hot Bal.

**ཚོ་བ་** *tsó-ba* fat, greasy, *tsó-k'i* fat gravy, *tsó-ldir* unwieldy with fatness (*tsó dug* mi *dug*, or *bud ma bud*, is it fat or not? being with young or not? Sch.?)

**ཚོ་ལོ** *tsó-lo* W. vulg. = *poñs*, cf. *poñ-tsos*.

**ཚོགས་** *tsogs* Ssk. མཚུགས་, (cf. *tsógs-pa*) 1. an assemblage of men (implying, however, compared with *tso*, a larger number of individuals, not at once to be surveyed), Ca.: *tsogs sdü-ba* to call an assembly, *gyéd-pa* to dismiss it; *tsogs du* an assembly meets, *gye* it dissolves; W.: \**sol soñ*\* it is adjourned, \**tol soñ*\* it is broken up; *dpuñ(-gi)*, *dmay (-gi)-tsogs* army frq.; *yul-tsogs* village community, country-parish, \**yul-tsoq nyi luñ-te yot*\* W. two parishes have set out; human society, *tsógs-kyi nán-nas byün-hu Sty.*, \**tsog lhuñ gyé-wa*\* C. to retire from society; *tsógs-nán mi gró-bu* not mixing with society Dz.; *ñós -tsogs* has been introduced by us, with the concurrence of our native Christians, as the word for 'congregation, church, *ἐκκλησία*'. — 2. accumulation, multitude, of things, \**ñiñ-tsoq*\* W. wood, thicket, copse, bush, shrub; *mi-tsoqs* mass of fire, *Thgy.*; in a more special sense = *dpi-bai tsogs*, or *bsód-nams-kyi tsogs*, accumulation of merit acquired by virtue, *tsogs ysóy-pa* to accumulate such frq.; *tsogs mu bsáy-pai* mi almost the same as a wicked, godless person; *tsogs(-kyi)* *ñor(-lo)*, རྒྱལ་མཚན་, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-kôr skor-ba* prob., like *idm-pa* to prepare such an offering; *tsogs nyis Glr.* was explained by *tsod-nams-kyi tsogs dan ye-les-kyi tsogs*; *ina-tsogs* of all kinds, merely signifies 'many'. — 3. *tsogs drug Mil.* and elsewh., *Was.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-kân* meeting-house *Cs.* — *tsogs-kôr* v. above. — *tsogs-grâl Mil.* 1. row of people in an assembly 2. row of offerings, *ni f.* — *tsogs-tan-ma Sch.* 'songstress, prostitute'. — *tsogs-mčog* a most splendid assemblage, *tsogs-mčog-dge-dân Thgy.* — *tsogs-ytām* speech addressed to a meeting *Cs.* — *tsogs-stōn* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bādāg(-pa)* 𑖦𑖳𑖨𑖪, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpōn* president or chairman of a meeting *Cs.* — *tsogs-zāns Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-yāog* accumulated 'merit', tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.*

𑖦𑖳 *tsōi* (*Cs.* = *zōi* merchandize, but more corr.): trade, traffic, commerce, \**pag-tsōi* *W.* smuggling-trade, \**čō-čē, tōi-čē*; *tsōi-gi* *ke* profit, gain, *gun* loss in trading; *tsōi byēd-pa Glr.*, \**gyag-pa* *C.*, \**gyab-čē* *W.* (cf. above), to carry on trade; *tsōi brgūd-pa* id. *Sch.*

Comp. *tsōi-skad* commercial language, business-like style, terms of trade. — *tsōi-kân* store - house, magazine. — *tsōi-gru* trading-vessel, merchantman. — *tsōi-grogs* commercial friend, correspondent. — *tsōi-čai* pledging in beer, after a bargain has been struck. — *tsōi-čad* bill of purchase, deed of sale. — *tsōi-mtun* commercial intercourse. — *tsōi-čus* market people *Pth.* — *tsōi-čus-sa* market-place. — *tsōi-rdal* that quarter of a city which is chiefly inhabited

by merchants. — *tsōi-pa* merchant, trader, seller; *bru-tsōi-pa* corn-merchant, *čai-tsōi-pa* dealer in wine and other liquors. — *yser-dan-dnul(-gyi)* *tsōi-pa* exchanger of gold and silver coins. — *tsōi-dpon, Hind.* *čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *tsōi-spōgs* proceeds of trade; *tsōi-spōgs byēd-pa, tsōi-spōgs-la grō-ba* to engage in commercial speculations *Dzl.* — *tsōi-prul* commerce, *tsōi-prul-gyi ynas* market. — *tsōi-zān* (cf. *tsōi-čdi*) meal after settling a business. — *tsōi-zān* goods, merchandize. — *tsōi-sa* commercial place, market.

𑖦𑖳𑖳 *tsōi-tsōi* 1. a kind of ornament *Cs.*  
2. = *tsōi-tsōi*.

𑖦𑖳 *tsod* (prop. the same as *tsad*) 1. measure, proportion, in a general sense = the right and just measure; *tsod dzin-pa, (bzūn-ba) W.* \**zum-čē* 1. to take measure, to measure, to measure out, to survey, *yul* land, \**yul-tsōd-zum-kān* land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *rañ-oi tsod mi dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čān-la* in eating and drinking *Glr.*; *zās-tsod ma zin čuis gyūr-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-lā-ba, lēn-pa B.* and vulg., *Cs.* also *tsod bgām-pa* to try, prove, \**tsod ma ltos* I have not tried it yet *W.*, \**čig-tsōd ma ltos* id., *tsod lā-ba, lēn-pa* also to sound, to sift, examine, spy out, *tsōd-lēn-pa* sbst., spy; *čems-kyi* or *nyāms(-kyi)* *tsod lēn-pa* to examine, find out or sift another's thoughts or sentiments, also \**kog-tšif lēn-pa* *C.*; *tsod jal-ba* to measure; *tsod-čes-pa* to keep measure, and adj.: observing due measure, temperate; *tsod-mi-čes-pa* not keeping measure, intemperate. — *tsod-čān, tsod-lān* 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-mēd* intemperate, immoderate, im-

puident. — 2. measure, instrument for measuring, *tsu-tsod* water-clock. — 3. division, portion, quantity, *tsod-dig* part, \**nor tsod dig*\* part of the money, of the estate *W.*; esp. of time, point of time, certain hour, cf. *tsu-tsod* and *dus-tsod*; \**dun pu-če tsod-la*\* *W.* at the time when the signal with the trumpet is given; \**tsam tsod*\* *W.*, at which hour? — 4. estimation, supposition, conjecture, guess; *nai tsod-la* according to my estimation, *tsod dzin-pa* v. above; \**dha lib-pe tsog' yu*\* by this time he will have arrived, I guess *C.*; hence \**tsod-če*\* *W.* to guess; *tsod-šen*, *tsod-bya* riddle *Cs.*, *tsod-šen smru-ba* to propose a riddle, *mi-tsod* about men, *bem-tsod* about inanimate objects *Cs.*(?); \**tsod-tsod*\* *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *rnyed-par dka-tsod* the difficulty of obtaining, *jig-par sld-tsod* the facility of destroying, *pan-dogs čé-tsod* the greatness of the advantage *Thgy.*

ཚོང་མ་ tsod-ma 1. vegetables, greens, *tsod-ma rgod-skye* *Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsod-ma yvui-skye* *Cs.* cultivated vegetables. — 2. boiled greens, vegetable-soup *Mil.* and vulgo. — *sio-tsod* = *tsod-ma*; *yvui-tsod* a dish of roots, turnips etc. *Cs.*; *ldum-tsod* a variety of roots *Cs.*(?) — *lo-tsod* all sorts of cabbage; *da-tsod* *Cs.*, 'meat',(?) or more probably: prepared mushrooms. — *tsod-sder* plate, dish *Sch.*

ཚོན་ tson, I. (cf. *tsa-ba* and *tsos*) colour, 1. colouring matter, paint, = *tsón-rtsi*, or *rtsi-tson*; *tsón-rtsi dkár-pos bri-ba* to mark with white paint; *byug-pa* to paint; *tson len-pa* to take, imbibe colour *Cs.*; *tson shyór-ba* to mix, to prepare colours *Cs.*; *tsón-gyis bso-ba* to colour, to dye; *tson-skúd* dyed thread *Do.*; *tson-spél* a coloured strip *W.* — 2. colour = *mdog* *W.* — II. v. *mtson*.

ཚོན་པོ་ tson-po 1. fat, plump, well-fed *W.*, *C.* 2. resinous.

ཚོན་མེ་ཏུ་ tson-mo-stein a metal (not known) *Stg.*

ཚོན་ tsob for tsob *Sch.*

ཚོང་པ་ tsóm-pa I. also *tsóm-po* *Cs.* a bunch, *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Ph.*; *riá-ma ndg-poi tsóm-pa btdgs-pa* *Mil.*, a kind of collar, made of black yak's tail; *pra-tsóm* a border or trimming set with jewels or pearls. Acc. to our authorities, however, the word properly signifies a mixture or variety of colours, something variegated, gay-coloured, e.g. \**dü nudi-du tsom ndin-po*\* there is much colouring in this, it is manycoloured, \**tsom-tsóm*\* id. — II. vb. to doubt, hesitate; to be timid, bashful, shy; to be ashamed *C.*; sbst. doubt, timidity etc.; *tsom-tsóm*, *tsam-tsóm*, *te-tsóm* id.

ཚོང་མ་ tsoms *C.*, *W.* 1. = *Kyams*, also *tsoms-skór* court-yard, *Kan-pai tsoms* *Lee*. — 2. set, division, part, chapter *Sch.*, so perh. in the title of a book, *čed-du bryód-pai tsoms Thgy.*; \**kye-ča yu dan zis tsóm-dan*\* *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *zri*.

ཚོང་མ་ཤམ་ tsoms-rhams noise, din, clatter *Sch.*

ཚོར་བ་ tsór-ba 1. to perceive, sbst. perception; as one of the five skandhas = བཤམ་, a sensation, a feeling; to perceive, *yán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *yán-gyis*: *ma tsór-bar rku-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; \**zim-po tsor*\* he found it well-tasted; *sbrim-pa tsór-nas* feeling herself to be with child *Ph.*; \**yáni-mo tsor son*\* *W.* it felt light to the touch. — 2. to hear, for *tós-pa*, common in *W.* —

ཚོར་ལོ་ tsór-lo a (flying) report, rumour.

ཚོང་བ་ tsól-ba v. *tsól-ba*.

ཚོས་ tsos 1. paint, dye, colouring matter; *tsos rgyag-pa*, *rgyab-pa* to dye, to colour *Sch.*; *tsos gyur* (or *log*) *son* it has lost colour, it is faded; *tsod-kyi* *Ku(-ba)* liquid paint, = *tsón-rtsi* *Gl.*; *tsos-mkan* dyer, *tsos-lu* *Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. a medicament *Med.* — 3. v. *Kur-tsos*, *puón-tsos*.

**མཚན་ལུ** *mtsān-lu* 1. also *rtā-mtsān-lu Lex.*, *Sch.*: a horse with white feet. — 2. v. *tsa-lu*.

**མཚན་པས** *mtsangs* *Sch.* = *tsangs* 4, *tsangs-bzān* *byed-pa*.

**མཚན་** *mtsān* v. *tsuñ-ba*.

**མཚན་** *mtsān* 1. resp. for *min*, name, esp. the new name which every one receives that takes orders; *mtsān yān-lu* 1. to give a name *Gl.* 2. to take, to assume, a name *Gl.*, title *W.* — 2. mark, sign, v. *mtsān-ma*. — 3. night, *mtsān-mo*.

**མཚན་(མ)** *mtsān(-ma)* **མཚན་མཚན་** 1. sign (*rtags* and *ltas*), mark, token, badge, symptom, *dön-med-pai mtsān-ma yin* it is a sign that it would be fruitless *Wān*; *mtsān-ma gñebs-pa* to make a mark, to mark (e.g. with paint) *Gl.*; *btsin-mo-la ma jñigs-ñig byās-pai mtsān-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsān-mas mtsān-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mtsān-ma* (or *rtags*) *liā-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; shape and peculiar characteristics of separate parts of the body, *lus-kyi mtsān Dzl.* རྩལ་, 5, esp. as marks of beauty, *skyis-bu čén-poi mtsān sum-čur-tsa-yñyis* cf. *skyis-bu*; *mtsān dan dbyibs* as to limbs and stature *Dzl.*; *mtsān(-ma) bzān(-po)* and *nān(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkra-bis -pai dge - mtsān* propitious signs *Gl.*, emphat., good, favourable sign, some special (good) quality, *mtsān dan ldan-pa* possessing such quality, superior, excellent, frq.; *mtsān-mu rtōg-pa* to prove, to examine, signs; *mtsān-mar sgōn-pa* to take as an omen *Sch.*, *mtsān-mar ma bzui* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsān(dan) bčās(-pu)*, and *mtsān-mēl* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. **genitals** *Med.*, *Pth.*, gen. preceded by *po* or *mo*; *mtsān-dbye*

prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-züg* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *ñin-tu mtsān čē-bar gyūr-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

**Comp. and deriv.** *mtsān* - *mkan* soothsayer, astrologer, frq. — *mtsān-grān* and *dyu-mtsān* prize, crown of victory *C.* — *mtsān - brjod* calling upon the name of a deity, enumerating its characteristics and attributes *Cs.*; *mtsān-dōn* something similar(?). — *mtsān-nyid* prop.: 'the sign', the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *čos-kyi mtsān-nyid stōn-pa*, *kōi-du čūd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsān-nyid-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brāg-pa*; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *duš-byās-kyi mtsān-nyid mi-rtāg-pa yin* the essential property of all that is compounded is liability to decay *Gl.*; **property, quality** *Domāñ*; **symptom, indication**, *nād-pa sōs-pai mtsān-nyid* an indication that the patient will recover *S.g.*; *mtsān-nyid ysum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btāgs, yžān-dbāñ, yōis-grūb Was.* 291; *mtsān-nyid bād-pa Schr.*: definition; so it seems to be used in *Thgy.* — *mtsān-rtāgs* = *mtsān-ma Wāk.* — *mtsān-pa marked*, *kōr-los* being marked with the figure of a wheel *Gl.* — *mtsān-dpe* for *mtsān dan dpe-byad Gl.* — *mtsān-yži Lex.*, *Sch.*: 'the cause of a sign or symptom, an object' (?).

**མཚན་མོ** *mtsān-mo W.*, \**tsan*\*, night \**tsan* ča dug\*, *W.* night sets in; adv. at

night, by night, in the night time *Dzl.*, *W.*: \**tsan-la\**; *dei mtsán-mo Dzl.* in that night; *tsan gán, tsun tog-tág, W.* also \**tsan-tse-re\**, the whole night; also adv., all night; *mtsán-dkyil, mtsan - güi, mtsan - pyéd midnight; mtsán-stód, mtsán-smád* the first, the second half of the night; *mtsán-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsán-dús night time.* — *mtsán-byi (W. \*tsan-bi\*) bat.* — *tsan-ñiñ W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

**མཛེས་མ་** *mtsams* 1. intermediate space, interstice, border, boundary-line, *rgya-gár dai búl-poi mtsáms-na, rgya-búl-gyi mtsáms-su* on the border between India and Nepal *Gl.*; *mtsáms-kyi nags-kród* boundary-forest *Gl.*; *sa-mtsáms* (vulgo *san-tám*) frontier of the country *Gl.*; *dé-nas gloms lia-brygdi mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsáms-na yod* it lies in the middle between; *ri tañ mtsáms-su* where the mountains are contiguous to the plain; *byañ ñar mtsáms-su* in the north-east (cf. no. 2 below); *çu gram mtsáms - su* (between the water and the river's bank) close to the edge *Wdi.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Gl.*; *çes-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nus sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; \**tsám - la çüg-çe\** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsáms sbyor-bu* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb', to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *gród-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsáms byé-ba* to split(?), *\*skra smin ysir-du mtsáms-byé rtsub Kyil S.g.* the hair of the head and

the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: \**skra mtsáms byéd-pa* to part the hair on the top of the head. — *mtsáms-med-pa* 1. adj., *Ssk. anantarya*, without interstices, continuous, = *go-mtsáms-med-pa* v. go 1, *Dzl.* 2. subst., *Ssk. anantarya, Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewhere; *mtsáms-med-pa lia*, i.e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrú-bcom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsáms-sbyór* the Sanskrit diphthongs *ē, ō, ai, au*; *mtsáms-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsáms(-kyi)-zu (-ba)*, also *tsáms-zu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsáms bzi* the four cardinal points of the horizon; *mtsáms brygyad* includes the intermediate points, south-east etc., *mtsáms drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsáms yçod-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (\**tsám-la dad-çe\** *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the





*mtso-rlins* vapours, *mtso-rldbs* waves of a lake. — \**tso-lág*\* C. inlet, creek, cove. — \**to-lay-rlé*\* C. strait, channel.

མཚོག་པ་ *mtsog-pa* v. *tsog-pa*.

མཚོག་མ་ *mtsog-ma* Lt., also *mtsog-yed* Cs., 'spot or tender part of the head', vacancy in the infant cranium, — *tsáns-pai bú-ga*.

མཚོག་མ་ *mtsogs* adv., \**tsogs-se*\* adj., W. for *mtsunis* or *dra*, similar, like, equal; \**ai-ré-zé tsogs rgyál-la mi dug*\* they are not so good as the English; \**kó dan ná-la dug-nál tsog-se yod*\* with him and with me there is the like disaster, misfortune visits us equally.

མཚོན་ *mtson*, 1. also *mtsón-za*, any or cutting instrument, *mtsón-zas ytúb-pu* to cut to pieces with such an instrument Dzl.; weapon, arms; *mtson togs-pa* to seize a sword, to take up arms Dzl.; *mtsón-gyis jig-pa* to destroy, to conquer, with the sword Ma.; *mtsón-za rnám-pa bzi* Stg.: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-kirág* blood drawn by cuts or stabs (used for sorceries) Lt. — *mtsón-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread Wdñ.; *mtson-skúd sgril-ma* Thgr. id. (?). — 2. also *tsón* fore-finger, *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gañ* a finger's breadth; *mtson gañ mar* a finger's breadth lower Med.; *mtsón-pa* a four-fingers' pinch (?); *ñin mtsón-pa zig* a handful of sticks Mil.

མཚོན་པ་ *mtson-pa* 1. v. *mtson*. — 2. vb. to set forth, bring forward, adduce, state, quote, exhibit, examples of grammatical forms etc. Gram.; *dis mtsón-nas* illustrating it by this, setting this up as an example Gram.; *des kyan sgyú-mai dpe ñig mtsón* also in this may be seen an instance of deception Mil.; *dpe mtsón-pa* to illustrate by parables Mil.; *mtsán-mas* by a sign Gram.; so prob. also: *ñm-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alleged to stand for to make, to prepare C. — *rnám-mka mtsón-pai rnál-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space Mil.

འཚང་ལུ་ *tsa-lu* v. *mtsá-lu*.

འཚག་པ་ *tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *dzag-pa*), to cause to trickle, to strain, filter, sift, squeeze, press out, *bru-már tsag-pa* (partic.) oil-miller Dzl.; to draw off, *dmú-çu* to tap (a dropsical person) S.g. Cf. *tsag-ma*, *tsags*. — 2. adj. thick, fat, obese Lex.

འཚང་, མཚང་ *tsañ*, *mtsañ* fault, error, offence, sin, *de tsán-du* *ñe* that is very wicked, a great offence; *mii* or *mi-la tsañ brú-ba* or *dru-ba* 1. to spy out another's faults, to upbraid him with them, to accuse him Do., C., W.; \**tsañ og dhú-wa*\* C. id. — 2. to irritate, provoke, make angry C.

འཚང་བ་ *tsán-ba*, vb. I. pf. *tsaís*, fut. *btsaís* (?) 1. to press into, to stuff Sch., *tsán-ka byéd-pa* id. Sch.; *nán-du tsáns-pa* Lex. prob. pressed into, stuffed inside, so Sch.: *kri nan tsáns-can* a stuffed seat; *dbugs kar tsáns-pa* out of breath, panting (in the heat of pursuit) Mil.; *dbugs stod-du tsáns-nas skad mi ton* Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-tsáns*, *rlun-tsáns*, *tsáns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. \**sú-la tsáns-se yón-ñe*\* Ld. to attack a person with open violence, opp. to a stealthy attack. — II. pf. *saís*, which verb, however, 'occurs only in *tsañ-rgyá-bar gyúr-ba* to become Buddha Dzl. frq., *tsañ rgyá-bar dód-pa* to aim at Buddhahood, and *saís-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sán-ba*, pf. (*b*)*saís*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume that the form *tsañ-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *sañ* is now used as present tense in the following significations: 1. to remove (impurities) — like *dáy-pa* — to make clean,

\**dan sân - te med*\* *W.* (the soot) having yesterday been removed, there is none just now; \**sai dug, sai dos*\* *W.* it is cleansed, swept clean, \**bag sai, nyé-pa sai*\* the contamination, the sin, has been removed, done away with *C.*; *snyun suis* the disease is removed *Pth.*; *skyo-sáns byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sáns-la gró-ba, skyo-sáns byéd-pa* to take a walk, to take a ride *Pth.*, *C.*; *mya-nán sai-ba* to comfort *Pth.*, to console one's self; esp. 2. to recover, to come again to one's senses, *ru-ro-ba-las* from intoxication *Dzl.*; *yzim-pa-las* from a deep sleep *Dzl.*; also construed as before: *bzi Glr.*, \**ra*\* *W.* from a drunken fit, and this agrees with a sufficiently authenticated signification of the *Ssk.* root *budh*, so that *sais-rgyás* would after all be the literal translation of བྱུང་ (contrary to *Burn. I.* 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *sais-rgyás* be the same as perfect, holy, seems to be a mere etymological conjecture of *Cs.* — 3. to take away, to take off, \**Keb sán-wa*\* *C.* to uncover. — 4. to be spoiled, to become unfit, useless, \**icó-masai son*\* *C.* the milk is spoiled, *zom sai dug = sai dug* the casks are leaky, are running out.

འཕྲོ་བ་ རྒྱལ་པོ་ *Sch.*: the neck of the thigh-bone; *tsái-rai tsil* the fat attached to it *C.*

འཕྲོ་བ་ རྒྱལ་པོ་ *tsab-pa*, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, to pay back, repay, refund, *skytin-pa* a loan *Lex.*; cf. *tsab*.

འཕྲོ་བ་འཕྲོ་བ་ *tsab-tsub* hurry, confusion, perplexity, fear *Sch.*; also: *tsab-tsub-mor yná-s-pa* to tarry in fear, to hesitate in apprehensions *Tar.*

འཕྲོ་བ་འཕྲོ་བ་ *tsabs-pa*, pf. *tsabs*, imp. *tsobs* *Sch.*: resp. to be afraid; *Lex. blo-tsabs* id. (?).

འཕྲོ་བ་(ས་)འཕྲོ་བ་ *tsám(s)-pa* 1. = *čam-pa* (?) fit, suitable, in accordance to, in conformity with, *de dan tsám-par S.g.*;

*no-sói byór-pa dan tsám-par Tar.* according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsám-pa*.

འཕྲོ་བ་ རྒྱལ་པོ་ *tsar-ba*, pf. *tsar* 1. to be finished, completed, terminated, *snón-la tsár-ro Glr.* it was the first that was finished; to be at an end, consumed, spent, \**nor tsár-te son*\* *W.* the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yóis - su rdzogs - par tsár - te* when ... was completely finished *Glr.*; vulgo the mere root is used, esp. in *W.*, \**tsog tsar-ra ma tsar*\* are they assembled, has the meeting begun already? \**lam-lu zug tsar, son tsar, kal tsar*\* he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du jüg-pa Cs.*, \**tsar cug-če*\* *W.* to bring to a close, to finish, to terminate. — *tsár-ýcód-pa* 1. to destroy, annihilate, e. g. diabolic influences, infernal powers *Pth.*; to defeat, overcome, in disputation *Mil.*; to excel, surpass, *sgyu-rtál-gyis Glr.*; to punish *Tar.* 2. for *ýsár-ýcód-pa Pth.* — 2. to grow, grow up, thrive, of little children *W.*; *tsar-skyéd* growth *Mil.*

འཕྲོ་བ་ རྒྱལ་པོ་ *tsal, sgro-bai-tsal-gyi Ka-brygan Mil.*?

འཕྲོ་བ་ རྒྱལ་པོ་ *tsál-ba*, imp. *tsol* eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dan mjal tsál-lo* I have a mind to go to see my father *Dzl.*; *bltás-par tsál-te* wishing to see *Dzl.*; *tugs-la bzag tsal* I wish it may be borne in mind *Glr.*; *ýsui tsal* I beg you to speak *Mil.*, *bzuu tsal* please take *Pth.*; pleon. *kríd-par zu tsal Glr.*; esp. as an intimation of willingness, *dé-ttar tsál-lo* yes, we will do that *Mil.*, or like our: very well! Further: *já-la nor ma tsál-tam* has he not asked the money from his father? *Dzl.*; *gum yañ ci tsál* why does (the king) want to kill me? *Dzl.*; *deñ don mi tsal* the profit of it I do not desire *Glr.* — 2. to eat, *btsan-dug*

poison *Dzl.*; *byt-bas* རྩལ་ཏེ་ eaten by mice *Dzl.*; *γdon mi* རྩལ་པར་ eleg. for *γdon mi* ཅེ་པར་ without doubt *Dzl.* — 3. to know *Cs.*; so *no-ṣál-ba* appears to be used for *no-ñes-pa*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad ṣál-ba* to use diligence *Thgy.*; *bro ṣál-ba* 1. to swear *Pth.* (?), 2. to have a cold *Mil.*; *jnyag ṣál-ba* to greet, salute, v. *jnyag*.

འཛམ་མ་ རྩལ་མ་ *Cs.* = *ṣál-mu*.

འཛམ་པ་ རྩལ་པ་, pf. *ṣig*, to burn, to destroy by fire, *gron-kyer mi dan* *bças-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo \**mé-la*\* with fire; *rnám-par* entirely, completely *Dzl.*; more loosely: *ṣig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *ṣig-gam am* I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mi-ṣig*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; \**ṣig jjug dug*\* *C.* to be in the rut, the copulating of larger animals.

འཛིང་ and འཛིངས་པ་ རྩལ་ and རྩལས་པ་ *Ming.*?

འཛིར་པ་ རྩལ་པ་, pf. *ṣir*, *btsir*, fut. *γtsir*, *btsir*, imp. *ṣir* *W.* \**btsir-er*\* to press, *miγ* with the finger on the eye *Med.*; *nán-gyis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *tíl-már* sesame-oil *Lex.*; *o-mu* རྩལ་པ་ to milk; \**ṣir tay jhē-pa*, or *tán-ra*\* *C.* to press hard, to examine closely, to hold a rigorous inquest; *btsün-mo-la yañ tugs γtsir* *ñün-bar gyir-to* *Pth.* also the queen's mind was much depressed.

འཛུགས་པ་ རྩལ་པ་, pf. *ṣugs* (intrs. of *dzüg-pa*), 1. to go into (more freq. *ṣúd-pa*), to enter upon, begin, commence, *stód-pa* *bül-ba-la* *ṣugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *jur-pa*; to take root, to establish one's self, to settle, *rtsá-ba ma* *ṣugs* it has not struck root; *broγ ṣúgs-su ye ma-dod* *Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-*

*gyi skyid-mgo dé-nas* *ṣugs* this was the beginning of my lasting happiness *Mil.*; most freq. *ṣúgs-pa* as partic. or adj.: firm, steady, *rñan-lig ma ṣúgs-te sá-la gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; \**kán-pa ṣug-kyin dug*\* sit quiet with your feet! *Ld.*; *dug mi ṣúgs-pa* *Med.*, as *γrig-tu mi ṣugs-pa* *Pth.*, \**dhī-ṣug mē-pa*\* *C.*, \**ḍád-du mi ṣug-kan*\* *W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas skád-čig kyan mi ṣúgs-pa* *Glr.* id.; \**ṣúg-la dod*\* *W.*, be attentive! to be able *C.*

འཛུང་པ་ རྩལ་པ་, pf. *ṣud* (intrs. to *dzúd-pa*) to be put into (a hole), to prison *Glr.*; to go into, to enter, to get into (a good and wholesome way), to go to (hell); *koñ-du* v. *koñ* *ṣud-pa*.

འཛུབ་པ་ རྩལ་པ་, pf. *ṣubs*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewhere. — 2. to be choked, esp. to be drowned, *nya čab-la jyo-ba* *ṣaub* *mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus ṣub-pa* *Mil.*; \**ṣaub-te ñi*\* *W.* he has been drowned. — 3. *spyód-pa ṣub-pa* pugnacity, of fowl *Glr.*

འཛུབ་ རྩལ་པ་ 1. vb. pf. *btses*, fut. *btsac*, *γtsac* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la ṣé-zün ynod-pa byéd-pa*, or *ynod-ñün ṣé-bar byéd-pa* id.; also subst., enemy, persecutor *Mil.*; *γèan-zán-la sogs-pai ṣé-ba dan* *bčas-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. subst. (spelling uncertain) psalterium, the third stomach of ruminating animals *W.*

འཛུག་པ་ རྩལ་པ་, pf. *ṣags*, imp. *ṣag(s)*, to repay *Cs.*

འཛིང་པ་ རྩལ་པ་, pf. prob. *ṣeñs*, 1. to increase, improve, thrive, opp. to *jñün ba* *W.* — 2. to be content, happy *Mil.*

འཛིང་པ་ རྩལ་པ་ 1. v. *ṣód-pa*. — 2. v. *bséd-pa*.

འཛུམ་པ་ རྩལ་པ་ pf. *ṣems*, *btsems*, fut. *btsem*, imp. *ṣems*, *W.* \**ṣem-er*\* to sew, \**γos ṣem-er* *ras*\* materials for a gar-



འཕྲོད་པ་ *tsob(s)-pa*

མཛེས་པ་ *mdzai-ba*

འཕྲོད་པ་ *tsob(s)-pa* to be a deputy, representative, substitute *Ch.*; *rigs tsob-pa* to be the first-born male in a family, the support of a family *Dzl.*; *tsob-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *γduñ tsob-po* resp. for first-born *Dzl.*

འཕྲོད་པ་ *tsol-ba*, pf. and fut. *tsol*, imp. *tsol*, *W.* \**tsol-ic\**, 1. to seek, to search, to make research; *taba* to think upon means. — 2. to try to obtain, *zas*; to procure, acquire *Mil.*; to fetch *Thg.*

### ཁ

ཁ *dza* 1. the letter sounding *dz*; cf. the observations to ཅ *tsa*. — 2. numerical figure: 19.

ཁྲ *dza* 1. v. *dza-ti*. — 2. *dzi-bruñ-ba* to break through *Sch.*

ཁྲི *dza-ti*, prop. འཕྲི, *Ssk.* *आली*, nutmeg

*Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཁོ་བོ་ཡིང་ *dza-bo-ñin* *Lex.* a hollow tree *Sch.*

ཁྲ་ཡ་ *dzu-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *Wá-ba*. — 3. n. of an ancient king of China *Glr.*

ཁྲ་ལྷ་ *dza-lantra*, more accur. ཁྲ་ལྷ་ན་ར་

*dza-lán-dha-ra*, n. of a province in the Punjab, now 'Jellundur'.

ཁྲ་ལུ་ཀ་ *dza-lu-ka*, *ñi dza-lu-ka* *Sch.* 'water-spider'; in *Ssk.* however: leech.

ཁྲ་ར་ *dza-b-ra*, prob. to be spelt *rdza-bru* q.v.

ཁྲ་མུ་ *dzám-bu*, gen. *dzám-bu*, ཁྲ་མུ་, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-bui gliñ*, *dzám-bu-gliñ*, *dzám-gliñ*, ཁྲ་མུ་གླིན་, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and

Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *dzám-bu-gliñ* is simply used for earth, world. and *dzám-bu-gliñ-pa*, for inhabitant of the world, man.

ཁྲ་མུ་ལ་ *dzám-bha-ta*, also *dzám-bha*, *Glr.* the Tibetan Plutus, god of riches, = *nam-tos-srás*, also *rmugs-dzin* *Lex.*, *γnod-dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *γnód-pa-tan*; *dzám-sr* this god painted yellow, *dzám-nág* painted black *C.*

ཁྲི *dzi*, num. figure: 49.

ཁྲི་མི་ *dzi-na-mi-tra* *Ssk.* n. of a Buddhist scholar.

ཁྲི་ *dzu*, num. figure: 79.

ཁྲི་ཏ་ *dzu-ta* *Hindi*: shoe *C.*; *W.*

ཁྲི་ཐུ་ *dzu-b-dzúb* *C.* \**dhsu-b-dhsu-b jhe'-pa\** to wag, to whisk the tail, of horses and cattle.

ཁྲི་ *dze*, num. figure: 109.

ཁྲི་ཅེ་ *dze-tse* *C.* \**dhsé-tse\**, vent-hole for the smoke, chimney.

ཁྲི་ *dzo* num. figure: 139.

ཁྲི་ཀི་, ཁྲི་ཀི་ *dzo-ki*, *dzico-ki* *Mil.*, *Wdn.*, vulg. for *yó-gi*, v. *rnál-kyor-pa*.

མཛེས་པ་ *mdzai-ba* (*Lex.* = *mtón-pa*) to love, as friends or kinsmen do, *Kyo-ség*

*mdzá-ba-rnams* a loving married couple *Dzl.*; *mdza-zhü adug-par gyür-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-cäd* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba-rnams sdüm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-zhü äs-pa zig yöd-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bwäs* friend, frq. in conjunction with *nyé-du* or *Kyim-mtses* *Glr.*; *mdzá-bo* id. *Dzl.* etc. and vulgo, rarely *mdzao* *Thgy.*; still more vulg. *Ts.*: \**dzän-te*, *dzá-mo\** fem.; \**dzá-wo jhé-pa\**, *C.*, = *mdzá-ba*; *mdza-grögs* intimate friend *Sch.*; *C.*: husband, wife.

**མངའ་པོ་** *mdzais-pa* (*Ssk.* **पणित**) 1. wise, learned, frq.; *mkäs-zhü mdzais-pa*, *ytug-lug-čé-zhü mdzais-pa*; *mdzais-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzais-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-rabs mdzais-kyi lu* *Glr.* po. — (The spelling *dzais-pa* is not of unfrequent occurrence, but seems to be objectionable.)

**མངའ་པོ་** *mdzad-pa*, imp. *mdzod* (*W.* also \**dzad\**), to do, to act, resp. for *byed-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: \**ci dzad dug?* *W.* what is your honour doing? also together with *byed-pa*, *grogs byed-par mdzod zig* pray, help me! further as a subst.: the act of doing, the thing done, the deed, *mdzad-pa bču-guyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes

even hundred (or rather 125) such deeds are enumerated (*S.* —

**Comp. and deriv.** *mdzod(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad-spyöd* resp. deed, action *Mil.*; deportment, conduct, like *spyöd-lam* *Mil.*; course of life, way of acting, e.g. of a heretical king *Lth.*

**མངའ་པོ་མངའ་པོ་** *mdzár-ra-mdzer-ré* *Id.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzár-pa*.

**མངའ་པོ་**, vulgo **མངའ་པོ་** *mdzab-mo*, *mdzöng-gu*, 1. finger, esp. fore-finger; *tams-cäd* *Kar* *mdzab-mo čüg-lu sdod* *Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; \**dzü-gu čü-pa\** *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of \**lo čöy-pa\**, v. *rdö*. The different fingers are: (*m*)*té-bo*, (*m*)*té-bo* thumb; *mdzab-mo B.*, \**dzüng-gu\** vulgo, *ston-byed* *C.*, *mtsod Med.* fore-finger; *srin-lad*, *bar-mdzab* *C.*, \**gün-dzug\** *C.*, *kän-ma* *Med.* middle-finger; *srin-mdzab* *C.*, \**srin-dzug\** vulgo, *miñ-mél* *C.*, acc. to *Ssk.*) *čad* *Med.* the fourth finger; (*m*)*te(-ba)* or *tru-čün*, \**dzüg-čün* \**C.* the little finger. — 2. toe. — 3. claw.

**Comp.** *mdzab-kér*, *-kyér* or *-kyäñ* *Cs.* a stiff finger. — *mdzab-brkyäñ* *Cs.* an extended finger. — *mdzab-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzab-krüd* a pointing with the finger, hint, intimation, direction, *blo-té-tsom sél-bai mdzab-krüd byas* he made an intimation that removed every scruple of the mind *Glr.* — \**dzüg-gän\** *W.* a span, measured with thumb and fore-finger. — *mdzab-güg* a crooked finger *Cs.* — \**mdzab-rten\** vulgo, thimble — *mdzab-mto* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzuy-gañ*. — *mdzab-rdüb* a mutilated finger *Cs.* — *mdzab-brdá* a hint or sign given with a finger *Cs.* — *mdzab-rteñ* tip of a finger *Cs.* — *mdzab-tsijs* joint of

མཛེ *mdze*འཛེས་པ་ *dzaiṅ-pa*

a finger *Cs.* — *mdzub* - *zu* thimble *Cs.* — \**dzug-ri*\* *W.* = *mdzub-brdā*, \**dzug-ri-tān-čē*\* to beckon. — *mdzub-śūbs* a fingered glove *Sch*

མཛེ *mdze*, *Ssk.* ལྔ, leprosy (not cancer, yet infectious, the skin growing white and chapped) *Gl.*, *Med.*; *mdzē-dan* leprosy.

མཛེར་པ་, འཛེར་པ་ *mdzēr-pa*, *dzēr-pa* knot, excrescence of the skin, wart etc. *Med.*; *rus* - *mdzēr* *S.g.* bony excrescence, exostosis (?); *knag*, knot, in wood *Dzl.*; *mdzēr-māl* knot-hole, in boards.

མཛེས་པ་ *mdzēs-pa* fair, handsome, beautiful, *mdzēs-pai* or *-mai bū-mo* *Gl.*; *bū-mo mdzēs-pa* as a tender address to a daughter *Gl.*; *ri-bo nags-tśāl dū-mas mdzēs-pa* a mountain beautified by numerous woods; *mdzēs-par byā-bui jpyir* for show, serving as finery, ornament *Stg.*; *fig.*: *spyōd-lam mdzēs-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzēs* a well-made body, *ylōn-mdzēs* a handsome face, *mig-mdzēs* a beautiful eye *Cs.*; *mdzes-mdzēs* pomp, extravagance, profusion, debauchery *Sch.* — *ynod-mdzēs* name of the *rig-śāḡs-kyi rgyāl-po* (?) *Dom.*, *Lex.*

མཛོ་ *mdzo* mongrel-breed of the yak-bull and common cow *It.*, whilst *bri-mdzo* (*W.* \**brim-dzo*\*) is the hybrid of a common bull and a yak-cow, *mdzō-pō* a male, *mdzō-mo* a female animal of the kind, both valued as domestic cattle; *mdzō-mo-k'yu* a herd of such animals; *mdzo-rḡōd* wild cattle; *mdzo-prūḡ* calf of such cattle; *mdzo-kō* leather, *mdzo-mār* butter from a bastard cow, *mdzo-śyāl* load for the same *Cs.*; *mdzo-tśā* *Wdñ.* n. of a medicine (cf. *ba-tśā*!).

མཛོ་མོ་ *mdzō-mo*, 1. v. *mdzo*. — 2. oats *Sch.*

མཛོལ་ *mdzol*, *Ssk.* མཛོལ་, 1. sbst. store-house, magazine, depository, strong-box, *mdzōd-du jūḡ-pa*, *śbēl-pa* to secure, to hide a thing in a depository, *mdzōl-nas dōn-pa* to fetch forth from it; *dkor-mdzōl*, *yter-mdzōl* *Gl.* treasury; *bañ-mdzōl* corn-magazine, granary; *dbiyig-mdzōl* a safe for valuables, *yser-mdzōl* for gold; *jyag-mdzōl* (*Cs.* also *mdzōl-pa*) treasurer, with kings,

in large monasteries; *miñ-gi mdzod* a treasury of words, dictionary. — *mdzōl* - *Kañ* store-room, larder. — *mdzōl-śrūñ* treasurer *Dzl.* — 2. vb. v. *mdzōd-pa*.

མཛོད་པ་ *mdzōd-pa*, *Ssk.* མཛོད་པ་, *miñ-mtsams-kyi mdzōd-spu* *Gl.*, acc. to *Cs.* a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛོལ་བ་ *mdzōl-bu* *Lex.*; *Sch.*: 'grief, dejection; a snare, a trap' (?).

འཛེན་ *dzā* 1. exchange, *agio C.* — 2. interest or premium paid for the use of money borrowed *Lh.*

འཛེན་བ་ *dzā - bu*, prob. only in the word *čūd-dzā-bu* to be expended in vain *Cs.* (?).

འཛེག་པ་ *dzāḡ - pa*, pf. (*y*): *zags*, fut. *ḡag*, (intrs. to *tsay-pa*), to drop, drip, trickle, *sna-kṛūḡ*, *sna-ču dzag* blood, water, dripping from the nose *Mrd.*; \**ñal-ḡag zāḡ-čē*\* the menstrual flow of females (plain expression for it) *W.*; *mči-mu* *Dzl.*; *ś-mu dzāḡ-pa dē-las byuñ* milk is trickling from it *Wdñ.*; *dzag - dzāḡ - pa* to trickle constantly *Sch.*; in a more gen. sense: to flow out spouting; *kṛug ḡzāḡ-pa* the blood that has been shed *Dzl.*; *ntso žābs-nas zāḡ-te mēd-par soñ* flowing off at the bottom, the lake dwindled away *Mil.*; \**kū-ču zag dug*\* *W.* he foams (with rage); *bžin zags-te* the face dripping (with perspiration); \**śū-gu zags soñ*\* *W.* the paper runs, blots: sometimes used transitively: *kūn-lu snyin-btse mči-mu ḡzag* he is shedding tears of universal pity *Dzl.* 7, 16; *śor bar-nas dzāḡ-nas* letting (the ashes) fall through between his fingers *Mil.*

འཛེག་འཛེག་ *dzag-dzḡḡ* mixed, mingled, promiscuously, pell-mell *Lex.* = *ḡrags-pa*.

འཛེན་འཛེན་ *dzaiñ-dzōñ* = *ytsaiñ-ytsōñ*.

འཛེན་པ་ *dzaiṅ-pa*, *Lex.* = *zād-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.



**འཛན་པ་** *dzad-pa*, pf. *zad* 1. to be on the decline, pf. to be consumed, spent, frq., *bsags-pai nor dzad* the gathered wealth goes to an end *Pth.*; *snám-zad-kyi mür-me* a lamp the oil of which is exhausted *Glr.*; *Kyód-kyi bód-nams zad-pai tsón-prug-rnams ye* (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyágs-la zad* that has been spent for provisions *Mil.*; *brlai sa zad kyan yan-no* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales); was nevertheless lighter than . . . *Dzl.*; *taba-zad* helpless *Glr.*; *tsé-yóns-su zad-pa-las* whilst life is consuming itself *Do.*; *tsé-zad-kar Do.*, prob. the same as *tsi-kar*, at the hour of death; frq. referred to sin: *dod-čágs-kyi sems, dri-ma kun, nyés-pai skyon tams-čád, dód-pa kun yóns-su zad-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lhai lás-la zad-pa med* the effects of the five poisons (q.v.) never cease; *dré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) méd(-pa), zad-mi-šes-pa* incessant, endless, everlasting — 2. *dis zad* with this it is done, i.e. a. this is the only thing, besides which no second is existing; *dis don-nyer-zin, tsó-bar zad-na* as this is our only means of making a living *Dzl.*; *bu ni kyod yčig-pur zad-de* as thou art our only son *Dzl.*; *mtón-ba kó-mo kó-nar zad-de* as I am the only person that has seen . . . *Tar.*; *mtón-bar zad-de* this is limited to seeing, this refers only to sight *Dzl. UV, 12*; *nyis ni mi yčig-pa tsám-du zad-pas* as the two have only one name *Tar.*; hence the frequent *ma zad-de* with the termin. case, not only, *srog dór-ba di bá-čig-tu ma zad-de* having lost his life not only this time (but often so before) *Dzl. V, 13*; *der ma zad (-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. it is decided, settled, unquestionable, nor *rygd-pas bzés-par zad-na* as the fortune unquestionably falls to the king.

**འཛན་པ་** *dzab* magic sentence, *bzlá-bu* to pronounce one *Lex.*

**འཛན་པ་(ས་)** *dzab(s)-pa* to strive, endeavour; to be studious, to give diligence *Sch.*

**འཛན་བུ** *dzám-bu* v. *dzám-bu*.

**འཛན་བུར** *dzam-bár*, gun, cannon, \**gyáb-pa* C. to discharge.

**འཛར་** *dzar* bob, tassel, tuft *Lex.*

**འཛར་པ་** *dzár-ba* Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *yzar*, which frq. are used without regard to tense: to hang up, clothes on a line *Dzl.*; to hang or throw over, the toga over one's shoulder *Dzl.* and elsewh.

**འཛིན་པ་** *dzi-ba* to abstain from, to be abstinent, temperate *Sch.*

**འཛིན་པ་** *dzin-ba* to quarrel, contend, fight, *mčs, sder, rwa-dzin byéd-pa* to fight with tusks, claws, horns Cs.; *dzin-mo* quarrel, contention, dispute.

**འཛིན་སཔ་, བཟིན་པ་** *dzins-pa, yzin-ba*, gen. with *skra*, rarely with *nyo Glr.*, bristly, rugged, shaggy, of beggars *Dzl*, infernal monsters *Dzl.* — *sprin-sna dzins-mtün-nág Mil.*

**འཛིན་པ་** *dzin* 1. the act of seizing, seizure, grasp, *gripe*, v. *dzin-pa*, e.g. *nyi-dzin* eclipse of the sun, *zla-dzin* lunar eclipse, (the heavenly bodies being seized by the dragon Ráhula, v. *sgra-yčan*), *ril-dzin* total, *ča-dzin* partial eclipse *Wdk.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdorje-dzin* v. *rdó-rje*; *ču-dzin* po. cloud, *ro-dzin* po. tongue *Lex.*; adherent, e.g. in *srol-dzin*. — 3. bond, obligation, certificate, e.g. *jirod-dzin* receipt, acquittance. — 4. contract, agreement, treaty, \**čág-pa* C., \**tdñ-čé* W., to conclude, make, a bargain, a treaty; *yig-dzin* a written agreement.

**འཛིན་ཅན་** *dzin-čan* W. sticky, glutinous(?).

**འཛིན་པ་** *dzin-pa* I. vb. pf. (b) *zun*, fut. *yzun*, imp. *zun(s)*, also *yzun-ba, bzun-ba* and *zin-pa* in all tenses, W. \**zum-čé*, *Bal.* \**zun-čas*, 1. to take hold of, to seize, grasp,

*lág-pa-nas* to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 27, 6; *gós-kyi mlá-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *čün-mar dzin-pa* to take wives *Glr.*; to hold, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; \**Kyi zum ton* W., \**Kyi dzin* (or *zin*) *rog jhe* C., hold the dog fast! to catch, a ball, rain-water etc.; *bzui-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ydun-brgyud dzin-pai rgyál-bu* a prince upholding my race *Glr.*; to hold, support, a certain doctrine; to embrace, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country *Ma.*, *rgyál-sa* the throne; to be seized, *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination: *dbán-po-rnams-kyi nus-pa zad-pas yul mi dzin-pa-amyán-dui dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *séms-la, yid-la, bló-la B.* and *col.*; to be taken in, affected, seized, captivated, *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *tugs-rjes zin-pa* to be kindly, graciously, affected towards a person; *tugs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bú-mos zin-pa* taken in love with a girl *Pth.*; *dzin-pa tams-čüd* all that captivates me; to choose, to follow, *ri-kród* to choose the solitude of mountains *Mil.*, *dman-sa* to follow humility, to choose lowliness *Mil.* and *elsewh.*; to embrace, another religion, v. above; to take for, to consider, esteem, *na-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la yéts-par* or *sdig-par* to value, esteem, love, a person, v. *yéts-pa*; *par, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *nyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf.

*nyis-dzin*; also absolutely, without an object being mentioned: *diós-por dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su dzin-pa* v. *rjes*.

II. sbst. 1. he that seizes, holds, occupies, *rigs-siags dzin-pa* the holder of a magic sentence; adherent, keeper etc. — 2. that which affects, captivates, is an intellectual sense, v. above *dzin-pa tams-čüd*; the being seized or affected withl, or as we should say, taking an interest in, v. sub *spón-ba*; also cf. *yzui-dzin*. — *dzin-skyón, po-brán dii dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch*.

འཛིན་པ་ *dzin-pa* *Li.*? acc. to one *Lex.* = *dzin-pa*.

འཇིན་པ་ *dzir-ba*, = འཇུག་པ་ *dzug-pa* to drop, to drip *Lex*.

འཇུག་པ་ *dzu-ba*, pf. *dzus*, to enter *Sch*.

འཇུག་པ་ and རྩུག་པ་ *dzugs-pa* and *zug-pa*, pf. *btsugs, zugs*, fut. *yzugs*, imp. *zug(s)*, (trs. to *tugs-pa*) 1. to prick or stick into, to set, to prick a stick, to set a plant, into the ground, to plant, frq.; to run, thrust, pierce, to run one's self a splinter into the flesh etc. *W.*; to erect, a pillar, to raise, a standard. — 2. to put down, to place, a kettle *Dzl.*; to place before, *mi-la pór-pa* to place a drinking-bowl before a person (more genteel than *bzag-pa*) *Glr.*; to put or place on, to touch with, *mdzúb-mo* the finger; esp. *pus-mo(-i lha-rid) sá-la* to place the knee on the ground, to kneel down, v. *pus-mo*; *čübs-dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival *Glr.*; to introduce, *srol* a custom *Lex.*, hence in a general sense, to begin, commence, any business, with or without *myo*; \**ku-rim tsüg-sa ma tsugs* W. has the ceremony already begun? is it a going? *rgöl-ba dzugs-pa* to offer resistance *Pth.* — 4. to prick, sting, pierce, *mdas* with arrows *Dzl.*, fig. *mi-ka züg-pa* hurting by malicious words *Do.*:

*tsig kün-tu züg-pa* a sarcastic, offensive speech *Stg.* — 5. *infrs.*, to bore or force itself into, to penetrate, to take hold, to stick to, mostly fig., e.g. *smān ma züg* the medicine has not taken hold yet, does not work *Thgy.*; *zlā-la kyéd-kyis mi züg* you do not cling or stick to a companion *Mil.*; \**dé-la sem züg-pa* *C.* to be attached to, to be pleased with a thing; \**züg-pa* *C.*, attached. — 6. to sting, like nettles, to prick, *taer ltar* like a thorn *Mil.*; *lō-ma züg-par byed* the leaves sting *Wān.*; *zug-rgyu-méd-pa* not smarting *Wān.*

འཇུང་པ་ *dzud-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to *tsud-pa*, synon. to *jüg-pa*), to put, to lay, into a box, into the grave; to lead, to guide, into the right way, to virtue, to religion—to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; to prompt one to do a thing *Gyatch.*; *dzūd-dzud-pa* to put into *Sch.*

འཇུབ་མོ་ *dzub-mo*, sometimes erron. for *mdzūb-mo*.

འཇེས་ *dzem* smile, *byāms-pai dzūm-gyis* with a friendly smile; *dzum byéd-pa* to smile; *dzum dan ldan smiling Pth.*; *dzum skyōn-ba* to preserve a friendly countenance, to be always mild and gentle; *dzum-skyōn* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., an engaging appearance, *ri-mo dzūm-gyis ma belūs-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzūm, smile*, in a relative sense, *ā-nei no-dzūm dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzūm nāg-ste* looking sad *Dzl.*

འཇེས་པ་ *dzum-pa*, pf. *btsum*, *zum*, fut. *yzum*, imp. *tsum* 1. to close, to shut, yet only in certain applications, more esp. to close one's eyes, to shut one's mouth, *mi-dzūm-par ltā-žin* to have one's eyes immovably fixed upon *Dzl.*; also *pād-mai ku zum bžin S.g.* just as the lotus-flower closes; *mā-ka mi zūm-žin Wān.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mñg.* — 2. to wink, prob.

only \**dzum-dzūm jhē-pa* and *čō-čē*. — 3. to smile, *rāb-tu* to look very friendly *Glr.*; sbst. the smile, *bcom-ldan-dās-kyi žal dzūm-pa dan bōds-pai sgō-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *žal-dzūm mdzād-pa* resp. to smile *Glr.*; *bžin-gyi dzum* the smile of the countenance; adj. smiling; sweet, beautiful *Mil.*

Corap. *dzūm-ka* a smiling mouth; *lha-mo dzūm-ka-mo* a smiling goddess *Mil.* — *dzūm-bag-čan* (of a child) sweetly smiling *Mil.* — *dzum-ltag-dgyé Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *dzum-mdāns* a smiling air *Cs.* — *dzum-mul* or *-dmul* a smile; *dzum-mul-gyis* for a smile escaped him *Glr.*; *dzum-(d)mul-ba* to smile. — *dzum-méd* frowning, austere *Cs.* — *dzum-dzūm* 1. the winking. 2. the smiling; *dzum-wān-wān Cs.*: smiling look.

འཇུར་ *dzur*, 1. sup. of *du-ba*. 2. v. the following.

འཇུར་པ་ *dzur-pa*, pf. *bzur*, fut. *yzur*, imp. *zur*, *Cs.* \**zur-wa* to give or make way, *lam(-nas)* to step aside; to keep aloof *Mil.*; *lās-la dzūr-ba* to shun work, to evade labour *Lex.*

འཇུལ་པ་ *dzul-ba* 1. vb. to slip in, *rtsa-ysebtu* between the grass *Thgy.*, *egor* through the door *Lex.*; *čū-la, čur* into the water, i.e. to dive. — 2. sbst. *Sch.*: 'a tippler'.

འཇུས་ *dzus* v. *dzū-ba*.

འཇེག་པ་ *dzég-pa*, pf. *dzega*, imp. *dzog*, to ascend, *ri-la frq*; *šin-sdon-po-la Glr.*

འཇེང་ *džen*, *džen-rdo* whsettone, hone *Lex.*

འཇེང་པ་ *džen-ba* to stick or jut out, to project, to be prominent *Sch.*

འཇེད་པ་ *dzéd-pa*, pf. *bzed*, fut. *yzed*, vulgo *bžéd-pa*, \**žé-pa* *C.*, \**žéd-čē* *W.*, to hold out or forth, *kud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: to receive, and by *Sch.*: to meet with, seem not to be sufficiently warranted.)

འཇེམ་པ་ *dzém-pa* to shrink, *la*, from, to shun, avoid, *mi-dgé-ba-la Glr.*, *sdig-*

*pa-la* frq.; *nó-tsa-la mi dzém-pa* Cs. insensible to shame, shameless; *nád-rig-la-mi dzém-na* unless one is on his guard against the several diseases; also to feel ashamed, *\*né-nam-la mi dzem-mam\** C. do you not feel abashed in our presence? *dzém-pa-can dzém-bag-can* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-dzém* modesty Cs.

འཇོན་པ་ *dzér-pa* v. *mdzér-pa*.

འཇོན་པ་ *dzér-ba* 1. to say, to speak, *Stg.* 57, 6, obs., v. *zér-ba*. — 2. to be hoarse, *dzér-po* hoarse, *skad Dzl., Med.*; *skad dzér-dzér-du nú-ba* to weep with a very hoarse voice *Pth.* — 3. to solder *Sch.*

འཇོན་པ་ *dzó-sgrél* Mil.?

འཇོན་པ་ *dzóg-pa*, pf. *btsogs*, fut. *btsog* to heap together, to jumble, to throw disorderly together Cs.

འཇོན་པ་ *dzón-dzón Ts.* \**dzog-dzóg*\* 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཇོན་པ་ *dzóm(s)-pa* to come together, to meet, *\*dzom tsar-ra ma tsar\** are they already assembled? *dag-pa miñon-dgai zin-kams der ó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain Mil.; *tses bco-lid dan dzóms-pas* as it just fell upon the 15th *Glr.*; *\*dzom mi dzom\** W. they do not agree with each other; *dé-rnams rnyéd-par dka-ste mi dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; *\*dzóm-pa mé-pa cig kyan mé\** C. there is nothing that does not find its way there, that is not to be had there; to be plentiful Mil.; as partic. with termin. case: rich in, abounding Mil. — *dál-byor dzóm-pai lus* Mil. v. *dul-ba*. — *kun-dzóm* 'where all meet', name of mountain-passes, e.g. between *Lh.* and *Sp.*, and of females; in a similar manner *gan-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzómi-po* rich in C., *rtsa-tu dzón-po* abounding in grass and water, fertile C.; *mfun-rkyén dzóm-po* fortunate, successful, through a

favourable concurrence of circumstances; *tsae-sma-dzóm-po* variegated, many-coloured.

འཇོན་པ་ *dzól-pa* fault, error, mistake, *dé-la dzól-pa ysum byusi* he fell into three mistakes, committed three errors *Glr.*

འཇོན་པ་ *dzól-ba* to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, *pirin gon-og dzól-ba* to deliver a message confusedly, making a mess of it *Glr.*; *W.*: *\*zol-zól cò-cò\**. — *\*dzól-tso\** C., *\*zol-zól\** W. difference.

རུབ་ *rdza*, *W.* *\*za\**, 1. clay, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čän-rdzu* beer-jug, *čü-rdza* water-pitcher Cs. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-kün* pottery *Schr.* — *rdza-kün* clay-pit. — *rdza-mkän* potter, *rdza-mkän-gyi kór-lo skor-ba* to turn the potter's wheel *Dom.* — *rdza-riü* kettle-drum of burnt clay. — *rdza-čäg* potsherd. — *rdza-čü*, or more refined *rdza-čüb*, water issuing from clay-slate rocks Mil. and elsewh. — *rdza-čén* a large, *rdza-čün* a little pot, v. *rdzá-ma*. — *rdza-snöl*, *rdza-spyäd* earthen vessel. — *rdza-páy* tile, (Dutch) tile for stoves. — *rdza-pór* C. = *rdza-kór*. — *rdza-büm* 1. pitcher, jar, bottle, formed of clay. 2. jar, in gen., *lädgs-kyi rdza-büm* iron jar *Stg.* — *rdzá-bo* an earthen vessel Cs. — *rdzá-ma* pot (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-yžón* earthen basin. — *rdza-ri* mountain consisting of clay-slate. *dza-sä* argillaceous earth, clay. — *dza-brü*, C. *\*dzab-ra\**, *W.* *\*zab-ra\** a mole-like animal.

རུབ་ཀྱི་ *rdzá-ki* Mil., for *dzó-gi*, *yó-gi*.

རུབ་ *rdzan* chest, box, for various store = *bän-ba* *Thgy.*

རུབ་པ་ *rdzan-ba* v. *rdzón-ba*.

རུབ་ *rdzab*, *dam-rdzab*, mud, mire (C's. clay); *rdzab-dön* sink, slough.

རུབ་རུབ་ *rdzab-rdzüb* sham, emptiness, falsehood, *rmi-lam rdzab-rdzüb-can* an empty dream Cs.

**རྩམ་ rdzas** 1. thing, matter, object (= *drāśya* po *Lex.*), *rdzas* *dkar sér-por mñon* white objects appear yellow *Lt.*; *rdzas ka-sa* *yod-pa dā-rin med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsān-bai rdzas* something impure *Pth.*; natural bodies, substances, from which e.g. medicines are prepared *S.g.*; materials, requisites, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with *magic agency Wān.*; remedy, *smyo-byed-kyi* narcotic, soporific *Gl.*; ointment, v. *rkān-pa* and *bābs*; *rdzas-las byūn-bai bsd-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzāvatrikam*; *srog-rdzas* provisions, victuals *Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzas*, also *rdzas* alone, gun-powder, \**dze-kūg*\* C. cartridge-box, \**dze-mé*\* (a gun) not loaded C.; goods, property, *rdzas gañ yod-pa-rnams* all his property *Mñ.*; nor (*dan*) *rdzas* money and money's worth *Mñ.* and elsewh.; treasures, jewels, valuable productions, *rgya-gār-gyi Gl.* — 2. in philosophy: matter *Was.*; real substance, realities *Was.*

**རྩམ་ rdzi**, W. \**zi*\*, 1. wind, *rdzi-rlūn* id., also *bār-bui*, *rlūn-gi rdzi* Do.; *ju-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lun-* or *mdo-rdzi* blowing up the valley; *dri-rdzi* *ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; \**dar-zi yōn-na rag*\* W. I perceive an east-wind is setting in; *rdzi-čār* heavy rain with wind, *rdzi-čār drag-po* rain-storm *Tar.* and elsewh.; \**zi nūm-čē* or *tsōr-čē*\* W. to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

**རྩམ་ rdzi-ba**, pf. (b) *rdzis*, fut. *brdzi*, imp. (b) *rdzi(s)*, W., \**zi-čē*\*, *Pur.* \**dzi-čas*\* to press, to knead, dough; to tread, to beat

(clay, *gyān* q. v.); *gdā-te tsōr-ma brdzi-na* if I should tread into a thorn *Dzl.*; to crush, a worm; to oppress, to distress; *rdzi-méd Lex.*, Sch.: 'powerless', but *stōbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

**རྩམ་ rdzi-bo** herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-po* a male, *rdzi-mo* a female keeper; *jiyūgs-rdzi* herdsman, *ynāg-rdzi* neat-herd, *glān-rdzi* cow-keeper; *rd-rdzi* (\**rār-zi*\*) W. goat-herd; *kyi-rdzi* dog-feeder, *byd-rdzi* person attending to the poultry; *mi-rdzi* 'guarder of man, a god' Cs. yet a king might also be thus designated; *rdzi-škōr* shepherd's hut = *pulu*. Sch. has besides: *dpe-rdzi* index, register.

**རྩམ་ rdzi-ma** (vulgo \**zi-ma*\*) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

**རྩམ་ཅིག་ rdzig-rdzig**, with \**tañ-wa*\* C., to address harshly, to fly at.

**རྩམ་ rdzin** pond, gen. *rdzin-bu* e.g. for bathing *Dzl.*; v. also *skyl-ba*; *rdzin-po* or *-čēn* a large pond Cs.

**རྩམ་ rdzins**, *gru-rdzins Lt.*, gen. *yzins* ship, ferry.

**རྩམ་ rdziu** 1. for *rdzi-bo*. — 2. fin of a fish Sch.

**རྩམ་ rdzu-ba**, pf. (b) *rdzus*, fut. *brdzu*, imp. (b) *rdzu(s)* to give a deceptive representation, to make a thing appear different from what it is (cf. *sprul-ba*), with termin. case to change into, also to change (one's self), to be changed, *erin-por* to change into a *Rakshasa Zam.*; to disguise one's self, *rnān-byor-par* as a mendicant friar; *rdzus-te skyē-ba* v. *skyē-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mñ. nt.*; *daru rdzu-bai rgyū-ma* entrails feigning to be flesh, looking like flesh *Mñ.*; *rdzu-prul* (Skt. *वृद्धि*) delusion, miraculous appearances, transformations, *stōn-pa* to produce such, *hg-pa* to destroy the illusion, e.g. by seeing through it *Mñ.*; *rdzu-prul-gyi mfu*, or *stōbs witchcraft, magic*; *rdzu-prul-can* gifted with magic power *Thgy.* *rdzu-prul* is the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from *ཅོ་ཤུལ་*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu - ཤུལ་*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *ཅོ་ཤུལ་* is also often used in connection with *rdzu - ཤུལ་*, and as identical with it; v. *Dzl.* 25 and 70.

*འདྲུང་*, *C.* "dzun", *W.* "zun", *Pur.* "rdzun", also *brdzun* untruthful speech, falsehood, lie, fiction, fable; *rdzun - tsig*, id.; *mi - bden rdzün* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *ཡུན་-ba B.*, *byéd-pa B.*, *C.*, "zér-cé" *W.* to lie, *rgyál-ba-rnams-kyis rdzun yuán-ba mi sríd* it is impossible that Buddhas should lie; to tell tales, to make believe, to impose upon; "zun yin" *W.* you are not in earnest, you only want to quiz me; "zun gyáb-cé" *W.* to lie, to act the hypocrite; "mi de zun gyab" *W.* to feign, to pretend ignorance, to disown a person or thing, "mi tsor zun gyab" *W.* he pretends not to hear it. — *rdzun - ཀྲམ་* *Sch.*: 'an adroit liar and deceiver'. — *rdzün-ma* 1. — *rdzun Dzl.* 2. liar *Mil.* — "zún-yag-can" *W.* clown, buffoon, merry Andrew.

*འདྲུབ་* *rdzúb* deceit, imposture *Lex.*, *byéd-pa* to make a false assertion *Tar.*; cf. *rdzab-rdzúb*.

*འདྲུམ་* *rdzús - ma* something counterfeit, feigned, dissembled, *rdzús-ma sprán-po* a disguised beggar *Glr.*

*འདྲེ་* *rdzé-ba* pf. (*b*)rdzes, fut. *brdze*, imp. (*b*)rdze(s) *W.* "zé cé", 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wñi.*; *skru gyén-du brdzés-pa* the hair bristling *Do.*; "so or zé-wa zé-cé" *W.* to show one's teeth, to grin. — 2. to threaten *C.*

*འདྲུ་* *rdzú* dimin. of *rdzá-ma*, a small pot, pipkin.

*འདྲོག་(ས)* *rdzog(s)*? fist, also "dzog-ril" *C.*

*འདྲོགས་པ་* *rdzogs-pa* 1. vb. to be finished, to be at an end, to terminate (*Lex.* — *zin - pa*), *lam rdzogs - pai mtdams - su* just where the road terminates *Mil.*; "dā - wa zóg-ng" *W.* as the month has expired; *ĩ - ru pi-ti yül-tso zog son* *W.* here the villages of Spiti have an end; *mdzād-pa yóns-su rdzogs-nas* having accomplished all his deeds *Glr.*; *ji-ltar smón-pa bñn-du yóns rdzogs-pas* all prayers and wishes being fully realized *Dzl.*; *yóns-su rdzogs-par tsár-te* when the whole (of the building) was completed *Glr.* — 2. adj. perfect, complete, blameless, "golo zog dug" *W.* the body (of this horse) is without fault; *stón-pa dóg-par rdzogs-pai sañs-rgyds* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs (-pa)-cén(-po)*; also *yé-śa yóns-su rdzogs-pa* is an appellation of Buddha. — *rdzogs-par* adv. perfectly, completely, fully (cf. *thüg-par*), *bsnyid-pa* to report circumstantially *Dzl.*, *ydams-nüg ynán-ba* to counsel well *Mil.*; *rdzogs-par śa-pa žig* one thoroughly conversant *Mil.*; *rdzogs-par belab-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzogs-pa* or *bsnyen-rdzogs mzdud-pa* to ordain, v. *bsnyén-pa.* —

*Comp.* *rdzogs-lđan* v. *dus* 6. — *rdzogs-tsig* v. *slár-đu-ba.* — "dzoy-yel" *C.* obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa.*

*འདྲོག་(ས)* *rdzön(s)*, 1. (*C.* vulgo "dzum") castle, fortress; *rdzön-dpon* lord or governor of a castle, commander of a fortress; "dzön-kyel" *C.*, "zön-lén" *W.* letter-post from one nobleman's seat to another. — 2. the act of accompanying, escorting, *debs-pa* to accompany, to escort *Dzl.*, fee for safe-conduct, travelling-present; dowry, *byéd-pa* to bestow.

*འདྲོག་པ་* *rdzön-ba* pf. (*b*)rdzani(s), fut. (*b*)rdzan to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzön-ba* shortness of breath, asthma *Thgy.* and elsewh.

*འདྲོབ་*, *མ་* *rdzób-po*, -mo, 1. vain, empty, spurious, void; *kun-rdzób* v. *kun.* — 2. vain, fond of dress *W.*

## མ

མ *wa* 1. the letter w, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Skt.* व being gen. represented by བ, and as second constituent of a double consonant denoted by བ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English w. — 2. num. fig.: 20.

མ *wa* 1. water-channel, gutter, gen. of wood (Cs. also: trough); *wa-ka* *Lex.* id., Cs.; *wa-mcu* spout, lip, or beak of vessels. — 2. fox (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa bgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born Cs. — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rán* an old fox, a knave Cs. — *wa-ldéb* fox-trap *W.* — *wa-ndg* a blackish fox *Sch.* — *wa-lpags* fox's skin. — *wa-spyan* *Mil.*, *wa-ma-spyan* Cs. jackall. — *wa-pirug* young fox, cub. — *wa-mo* she-fox. — *wa-tsan* fox-hole. — *wa-róg* black fox *Sch.* — *wa-tswá* a kind of salt *S.g.* — 3. n. of a lunar mansion, v. *rgyu-*

*skdr.* — 4. *wa-lóg-pa* to perform somersets *Sch.* — 5. *W.* ho! calling for one.

མར་ཐ་སི་, or མེ་, མར་ན་སི་ *wa-ra-na-si* or *sé, ba-ra-na-si* Banaras, a city in the valley of the Ganges, frq mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

མལེ་, མལལེ་, མལལེ་བ་ *wa-lé, wal-lé, wal-lé-ba* clear, distinct, plain, *wa-lér dran-pa* to recollect distinctly Cs.; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wal* = མམ་མམ་(?)

མསི་ *wa-si* a kind of apples *Sch.*

མི་ *wi* num fig.: 50.

མུ་ *wu* num fig.: 80.

མུ་རོ་ *wu-ro* pumice stone *Sch.*

མེ་ *we* num. fig.: 110.

མོ་ *wo* num. fig.: 140.

## ཁ

ཁ *za*, 1. a letter of the alphabet, represented by ཁ, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English *s* in leisure, (*zh*), (still more accurately like the Polish *s* in *sima*); in *C.* it differs now from ཁ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཁུ་, ཁུ་མོ་ *zwa, zwa-mo*, resp. *dbu-zwa*, a covering of the head, hat, cap; fig. *na yig sd-yi zwa-can* the letter ཁ having ཁ for a cap: མུ་ *Zam.*; *zwa gón-pa, gyón-pa* to put the cap on, *búd-pa* to take it off

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *zá-nye*ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *zán-pa*

(in *Ts.* by way of salutation); *rgya-*, *bož-*, *sog-ža* Chinese, Tibetan, Mongolian cap; *dgun-ža* winter-cap, *dbyar-ža* summer-hat (light felt-hats adapted to the warmer season); *pyin-ža* hat or cap made of felt; *wa-ža* cap made of the fur of a fox. — *ža-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. red-caps and yellow-caps, as belonging to different Lama-sects — *ža-kébs* the covering of a hat *Cs.* — *ža-tog* top ornament of a hat *Cs.*, prob. a button, v. *tog*. — *ža-pzól* brim, *ža-ri* crown of a hat *Cs.*, in *I.d.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ton-ža*.

ཇཱ་ལྷོ་ or ཇཱ་ལྷོ་ *zá-nye* or *zá-ne*, also *rá-nye Cs.*, lead, *zá-nyei ytiñ-rdo* sounding-lead, plummet *Pth.*; *zá-nye-rdó* lead-ore *Cs.*; *zá-nyei čus shyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *zá-nye dkár-po C.*, tin, also *ža-dkár*, *yša-* or *bša-dkár*; *zá-nye nág-po* lead, (*Cs.*'s 'white lead and black lead' seem to be a mere conjecture); *ža-žóg* (tin-foil *Sch.* (?)), thin plates of lead.

ཇཱ་ལྷོ་ *zá-ba* lame; lameness; gen. *zá-bo* lame, halting; a lame person, cripple, *B.* and col.; *zá-mo* fem.; \**zá-wo čo dug*\* *W.* he is lame, he limps; *rkáñ-* or *lág-ža-čan* having a lame foot or hand.

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *ža-brin* v. *žabs* extr.

ཇཱ་ལྷོ་ *zá-lu* *Glr.* and vulgo, v. *žál-ba*.

ཇཱ་ལྷོ་ *zá-lu* cup, bowl, = *žor-pa*, *ko-re Cs.*

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *zá-lu-pa*, *zá-lu lóts-tsa-ba* or *lo-čén* n. of the author of a little glossary, called *Zamatog*.

ཇཱ་ལྷོ་ *žag* 1. *žag-pa* (only *Schr.*, *Cs.*), \**žag-po*\* *W.*, \**žag-ma*\* *Lt.*, *W.*, resp. *dguñ-žag* a day, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *žag rig* a day, and adv : once day, once; \**žag čig-gi žag-la*\* *W.* is also used of a future day: \**žag rig de dus leb yin*\* *W.* once the time will come; *žug ga-nas* after a few

days *Mil.*; *žag dá-ma lón-par* after many days *Dzl.*; *na di-rin ná-niñ leb-žag*\* *W.* this is the day of our arrival a year ago; \**dí-žag*\* *W.* lately, the other day, a short time ago; \**dán-žag*\* *W.* yesterday; recently, \**dán-žag za-nyi-ma*\* *W.* last sunday; \**nán-žag*\* *W.* some time ago, \**nán-žag stón-ka*\* *W.* last autumn; \**kár-sañ-žag*\* *W.* the day before yesterday; *žag-nas žag-tu* from day to day; \**žag-dañ(-žag)*\* *W.* every day, always; *žag bdun* seven days, *žag-bdun-žag* a week, *žag-bdun-žag že-brgyád* forty-eight weeks *Thgy.* — *žag-gráns* the date, \**žag-dán gyáb-čé*\* *W.* to date. — *žag-mál* a station, day's journey, quarters *Cs.*, *žag-sa* id. *Cs.* — \**žag-zán*\* *W.* holiday. — 2. fat, grease, in a liquid state, = *tsil-ku S.g.*; also melted and congealed again *W.*; fig. the fat of the country, fertility, *yúl-la žag med* the country is barren *Ma.*; *žag-čan* greasy, oily, *žag-méd* lean; *žag-žór* a cup, vessel, for grease *Cs.* — 3. fog, smoke, dry vapour, filling the atmosphere in autumn.

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *žags-pa* leash, rope with a noose, e.g. for catching wild horses, *žags-tág Cs.*, *žags-dbyug Sch.* id., *rgyáb-pa Cs.*, *žen pa Sch.* to throw the noose; *žags-pas*, *žags-tag-gis dzin-pa* frq. fig., as *Schl.* 213; *šbrul-žags* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *žan(-po)*, vulgo *č-žan*, uncle by the mother's side, mother's brother; *žan-brgyád* his offspring *Cs.*; *žan-nyén* in a gen. sense, relations by the mother's side *Dom.*; *žan-tsa* sister's son. — *tša-žan*, resp. *dbon-žan* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. son-in-law and brother-in-law *Glr.*

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *žan-blón Glr.* seems to be a kind of title given to a minister (or magistrate).

ཇཱ་ལྷོ་ཇཱ་ལྷོ་ *žan-zün* ancient n. of the province of Guge *Glr.*

ཇཱ་ལྷོ་ *žan-pa* weak, feeble, frq., the opp. to *drág-po*; *na ji-ltar žan yari* as weak, as miserable as I am (says a cripple) *Pth.*;



*Maṃa zān-pa* *Mil.* of a weak body, of delicate health; also applied to sounds, accent and the like; cf. *nd-ro*; ugly opp. to *lēgs-pa*, v. *skye-sjo*.

ཇམ་མཁའ་ *zabs* 1. bottom of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for under in compounds, as *māa-zābs* q.v. — 2. resp. for *rkūn-pa* foot, *mī zig-gi zābs-la dūid-pa* (s.), *ngō-bos btūg-pa* S.b., o *byéd-pa* Cs. to bow down at another person's feet, to touch them with one's head, to kiss them; *zabs drūn-du* c. genit. to the feet of . . ., for to . . ., in directions of letters; *zabs rjén-par* barefooted, e.g. *rjégs-pa* *Mil.*; *zabs degs-pa* Sch. to help, prob. = *zābs-tōg byéd-pa* v. below; *zābs-čāg-pa* = *čāg-pa* II. —

**Comp.** For the most part they are the same as those of *rkān-pa*; there are to be mentioned more especially: *zābs-kyu* 1. spur Cs. (?) 2. n. of the vowel-sign ུ for u *Gram.* — *zābs-mgo* *Tar.* point of the foot *Schf.* — *zābs-sgrōg* garter Cs. — *zābs-bčāgs* Sch., 1. partic. of *zābs-čāg-pa*. 2. = *zābs-čāgs*. 3. grounds, territory. — *zābs-čāg(s)*, *-pyāgs*, resp. shoe, boot. — *zābs-tōg* 1. service rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *čsō-bai zābs-tōg* or *zābs-tōg* alone: distribution of victuals, *zābs-tōg bzān-po jñul* he placed dainty food before him *Mil.*; *zābs-tōg o mi brgyāl-ba* but we shall provide you with every thing, so that you shall not suffer want *Mil.*; *zābs-tōg byéd-pa* a. to render such services b. to feed, treat, provide, offer, *Glr.* and elsewh. 2. = *zābs-tōg-pa* 1. servant, regularly employed in monasteries, by Lamas etc., an official, *rgyāl-poi sku-ṛsuñ-tūgs-kyi zābs-tōg* royal page, *Glr.* 2. dispenser, benefactor *zābs-tōg-ma* fem. — *zābs-rtñ* heel. — *zābs-rtñ* 1. foot-stool (s.) 2. boot *Sch.* — *zābs-drñ* shame, disgrace, from *mī zābs drñ-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy. zābs-rdñ* dust on one's feet Cs. — *zābs-pād* lit.: 'a padma below

the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimentary expression for 'foot'; *byñ-pa 'e-na-ya dra zābs-pād* *bur* his leg displays a calf like that of *Enaya Pth.*; *zābs-pād-la, Zam. init.*, seems to stand like *zābs drñ-du*, so also *zābs-pād kri drñ-du*, in letters; *mī zābs-pād stñ-pa Tar.*, fig. for *zābs-tōg byéd-pa* to serve; to be a scholar, pupil *Schf.* — *zābs-jyi* servant (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: *retinue*; occasionally also to be understood as an attending, a waiting on, thus: *rjé-yi zābs-jyi gran*, we will vie with one another in our attending the lord *Glr.*; *zābs-pyñ brñn-ba*, *zābs-brñn-ba* or *brñn-ba* to follow as a servant, *zām-brñn(-pa)* *Do.*, *zām-rñ* Cs., *zā-brñ* Sch. servant. — *zābs-brō*, *zābs-brō mdzād-pa* to dance *Sch.* — *zābs-ma* drawers, under-petticoat. — *zābs-sñ* nail of the toe *Sch.* — *zābs-bñl* water for washing an honoured person's feet. — *zābs-lhām* = *zābs-čāg*.

ཇམ་མཁའ་ *zām-ču* Sch.: 'the scum left by the evaporation of water'(?); *\*zām-čē\** *W.* to take off, *lbu-ba* the froth, scum; yet cf. *γzām-pa*.

ཇམ་མཁའ་ *zām-me-ba* being plentiful, abounding in *Mil.*

ཇམ་མཁའ་ *zār-ba*, fem. *ma*, 1. = *yan lag ma tsāñ* being not in full possession of one's members, *mig-zār* one-eyed, half or totally blind; *lag-zār* having only one hand, being lame in one or both hands; so in a similar manner *rkañ-zār*. — 2. (= *mig-zār*) C., *W.* blind, rarely in *B.* — *\*zār-te\** (*zār-ltas*) the winking with one eye C.

ཇམ་མཁའ་ *zār-la*, *Schr.* 'following, succeeding', prob. = *zōr-la*, q.v.

ཇམ་མཁའ་ *zāl* resp. for *ka* 1. mouth 2. face, countenance *zāl-du ṽsōl-ba*, *W.* *\*zāl-la rāg-ce\**, to eat, to drink; *\*tsā-big zāl-la rag\** or *\*zāl-rāg dzod\** please to take some . . .!

*rygal-poi* *zál-nas* *ysuñs* the king spoke *Glr.* frq.; *zál-gyi* *sgo* the door of the face, the mouth (cf. also *dzum-pa*); *zál-la mi nyán-pa* *Glr.* to be disobedient; *zál-gyis bžes-pa* *Glr.* or *žé-ba* *Sch.* to promise, and other significations of *kas lén-pa*, e.g. to accept *Tar.* 126, 10; *zál bgrád-pa* and *ydán-ba* to gape *Sch.*, *hyéd-pa* to open the mouth, *zál dzum-pa* to smile; with *ltá-ba* 1. *zál-la ltá-ba*, e.g. *řos smrd-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gus-pai sém-skyis ná-yi zál-la lta* *Pth.* 2. *zál ltá-ba*, *zál-lta byéd-pa* to serve (v. *zál-ta*), *zál yañ Kyéd-la lta mčód-pa yañ Kyéd-la* but they serve you and honour you *Glr.*; *zál-lta-ru byuñ* he came to serve him *Mil.*; *zál ydams-pa* to bid, order, exhort *Glr.*; *zál dón-pa* to pronounce, to deliver, state, report; *zál nyál-ba* *Mil.* to visit, to come to see; *zál mtón-ba* to see a person's face *Tar.*; 'in order to attain the highest *dños-gráb*, one must *sém-skyi rañ-zál mtón-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis zál mtón-bao* afterwards his face was seen, he made his appearance *Tar.*; *zál-yzigs-pa* v. subst. *zál-yzig*.

**Comp.** For the most part expressions of civility: *zál-kár*, resp. for *kar-yól* plates and drinking-vessels. — *zál-dkyil* face *Čs.* — *zál-bkód* order, ordinance *Sch.*(?). — *zál-skóm*, *zál-skyéms* drink. — *zál-skyén* *Glr.* countenance. — *zál-skyógs* cup, goblet *Mil.* — *zál-kébs* cover of an image of Buddha *Sch.* — *zál-krid* oral or personal instruction *Mil.* — *zál-kañ* biting words of a superior (*Sch.* prob. not quite correct). — \**zál-gyá* (*ryga?* *bryga?*) \**jhé-pa* or *žé-pa*\* to promise *Č.* — *zál-rgyñ* mustaches *Č.* — *zál-nó* 1. = *no*, *zál-nó náy-par bžugs* he was sitting there with a mournful face *Glr.* 2. *tsogs-čen-zál-nó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: \**zál-no* or *nior*(?), noble sons, princes(?) — *zál-diós* bodily, in one's own body or person, *sañs-rgyás zál-diós-kpi* *Krñis-yul* *Pth.*, the place where Bud-

dha was born bodily; *zál-diós-su nyál-bar yod* *Glr.* he is bodily to be seen. — *zál-sna* *Čs.* = *spyang-sna*. — *zál-čol* resp. for \**ar-čol* handkerchief, napkin *Č.* — *zál-čád* v. *Ka-čád*. — *zál-ču*, *zál-čáb* *Schr.*, *Čs.* spittle, saliva. — *zál-mčü* lip, v. *ka-mčü*. — *zál-čř* judgment, decision; *des ú-bu-čag-yi zál-čř yčád* do he shall pass sentence on us *Dzl.* 232, 15, and elsewh. (the text of *Sch.* is not quite correct); *zál-čř būu-drüg-pa* and *bču-yřum-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *Č.* of standard authority; *zál-čř-pa* judge *Dzl.* — *zál-čřms* v. *čřms* 2. — *zál-nyód* favourite dish *Sch.* — *zál-ta* 1. also *zál-lta* a. service, turn. b. inspection, visitation, revision; *zál-ta byéd-pa* u. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *žin-la* the field. 2. resp. for *Ká-ta*, *Ka-ydams* direction, instruction, counsel, advice, *zál-ta žib-rgyás žú-ba* to ask for accurate and detailed instructions *Mil.*; *zál-ta-pu* = *sku-mdün-pa*, *žabs-pyi* waiting-man, 'alet-de-chambre *Č.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *zál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *zál-ydams* instruction, advice, *žig-rtén-la dyós-pai zál-ydams yřuñs* so he imparted to her useful maxims *Glr.*; order, command *Glr.* (v. above); also, *zál-ydams bris-mkan* author, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *zál-ydón* countenance. — *zál-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *zál-žébs* a free-will offering or present *Čs.* — *zál-lydgs* lip. — *zál-žyis* resp. napkin. — *zál-búd* (or *pad*?) *Č.* chief overseer, superintendent. — *zál-bydñ* title, superscription, inscription. — *zál-tšóm* (for *óg-tšóm*) *Pth.* beard. — *zál-tšós* *Sch.* (*Čs.* *zál-tšus*) = *zál-zás* *Dzl.* food. — *zál-zág* tobacco-pipe, v. *gañ-zay*. — *zál-yzigs* 1. looking with the face, *thor*, southward *Glr.* 2. apparition, *zál-yzigs tób-pa* to see an ap-

partition, *bzûgs-par zai-yzijs-sin* appearing in a sitting posture *Mil. nt.* (cf. *spyan-rûs*). — *zai-borô Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

ཇམ་བུ་ *zai-ba* I. sbst., also *zai*, *zû-la*, *zâl-rtsa* or *-rdza Sch.* clay, lime-floor, *Lex.*: *zai-ba* = *skyân-nûl*; *nûl-gyi zâ-la Glr.* clay, cement of a floor, cf. *âr-ga*; plastering, rough-cast, *sgô-la zai bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. to serve up food, to spread a repast *Sch.*

ཇི་ *zi* num. fig.: 51.

ཇི་གི་ *zi-gil* chaff and other impurities removed from the grain by washing.

ཇི་བ་ *zi-ba, Sk.* *शान्*, to become quiet, calm, to abate, to subside; to settle, of a swelling *W.*; to be allayed, of passion, malice etc. *Glr.*; to be appeased, relieved, to cease, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; to be atoned, blotted out, of sins *Tar.*; *zi-bar gyûr-ba B.*, \**zi zû-êe*\* *W.*, id.; \**ra, zro zi son*\* *W.* the drunken fit, the paroxysm of passion has passed over; *zi-la son* (the hobgoblins) became quiet, held their peace *Mil.*; *zi-bar byed-pa* to still, sooth, appease, mitigate, \**zi zûg-êe*\* *W.*; *zi-byed* a composing draught, *ཇི་ཇམ་བུ་* *Wise* 130; more particularly with reference to the affections: to be dispassionate, not subject to any mental emotion, *zi-ba zên-por gyûr* he is getting very free from passion *Do.*, v. below *zi-ynas*; also sbst. tranquillity, calmness, and adj. tranquil, calm, *zi-ba dan bde-lêgs-su gyûr-bar mdzad-du ysol* permit us to attain to peace and happiness *Dom.*; *zi-bai tâbs-kyis* amicably, in a fair way *Glr.*; so also *zi-bai ytan smra-ba Glr.*; *zi-bas mi ful drâg-pos dul dyos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *zi-bai zai Pth.* the expression of calmness about his mouth, his peaceful countenance; *zi-bar yêgs-pa* to go to rest, to die (s.); *zi-bai* or *lôn-skui lha-tsoys zè-ymyis Thgr.* the good, the peaceable deities, opp. to those called

*krô-bo*; differently again the word is used in: *zi-ba dan krô-ba dan zi-ma-kro Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. (s. moreover mentions *zi-bu* or *rtag-zi-ba*, as 'a name or epithet of Isvara and certain Buddhas', so that *zi-bu* would be equal in sound as well as in meaning to *ཇི་བ་*, *zi-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further to the frequent mention of the *zi-rygyas-dban-drag*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *zi-ba* acts a prominent part: *zi(-bar) ynäs(-pa)* and *lhag(-par) mlon(-ba)*, *ཇི་མ་བུ་* and *ཇི་མ་བུ་*, shortened *zi-lhag*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dios-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranâtha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smyon-pa*. *ཇི་མ་* *zi-ma* sieve, of cane or wood *Ts.*

ཇི་མི་ *zi-mi* Schr. and Wts. (where *zi-mi* stands), gen. *zim-bu* *Glr.*, or *zim-bu* cat. C.

ཇི་ཁ་ *zig* 1. = *zig*. — 2. v. *zig-pa* I., 2, *zig-rul-ba* demolished, ruined *Mil.*

ཇི་མེར་ *zig-mér* (subst. or adj.?) dense throng, or crowded together in a mass *W.*

ཇི་ *zin*, I. subst. ཇི་པ་ (Cs.: *zin-ma*, *zin-po*, *zin-bu*, perh. provincialisms), 1. field, ground, soil, arable land; *tin-zin* fields in a plain, level land, *ri-zin* fields on a mountain, hill-land; *tul-zin* *W.* (in f.) cultivated land; *zin-ka* = *zin*, *zin-kai bu-mo* the girls in the field *Mil.*; *zin rmó-ba* frq., to plough a field; to carry on agriculture. *debs-pa* to till, to sow a field, *mi yig-gs btub-pai* a field that has been sowed by one man *Glr.*; *zin dñ-ba* to irrigate a field (?) (s.); *rud-ba* to mow, to reap, a field, *zin-mkhu* reaper; \**zin bad-če* *W.* to pursue husbandry; *zin bgód-pa* to divide or distribute land (s.). — 2. fig., cf. *zin-kams*, *bsól-nams-kyi zin dan* *jrúd-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *ydül-byai zin-du* *zyig-te* *Ph.* seeing him in the land of conversion (yet v. also 3, a.); region, *zin bču* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sañs-rgyas-kyi zin* the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also *glül-bui zin* land of conversion *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *zin-lu pñb-pa* = *bdé-bar ydēgs-pa* to die. — 4. body, v. *zin-čen*, *zin-lpags*. —

Comp and deriv. *zin-bkól map* C., *W.* *zin-gi bkól-pa* v. *Asiat. Res.* XX., 425. — *zin-kau* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yzis*) — *zin-kānus* = *zin* 2 and 3, frq. — *zin-kruñs*, *zin-gi kruñs-pa* or *-ma* the produce of the field

Cs. — *zin-krod* many fields together Cs. — *zin-rgód* rough, uncultivated ground *Sch.* — *zin-čen* and *-čen* a large and a small field; also: a large and a small body or corpse *Thgr.* — *zin-mčóg* paradise, a most delightful country, an Eden, an Eldorado *Ph.* — *zin-bdag* proprietor of a field, land-owner. — *zin-pa* husbandman, farmer *Dzl.* — *zin-lpags* a skin (pulled off), hide. — *zin-mu* boundary of a field, landmark. — *zin-bzün* good land, productive soil (s.). — *zin-yān* dead, arid, burnt soil (s.). — *zin-sa* 1. ground, soil, arable land (s.). 2. province *Sch.*

II. gerundial termin. = *zin*, q.v.,

ཇི་པ་ *zin*, resp. fine flour, also flour in general. *zin-king* bag, *zin-pór* box, for flour (s.).

ཇི་པ་ *zib-pa*, B., *zib-po* Cs., *zib-mo* C., *W.*

1. fine, of powder and similar things, *zib-rtsin* fine and coarse *Zum.*; *zib-par byéd-pa*, B.\* *zib-mo* *čó-če* *W.*, to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, *ltá-bu yāns-zin spyódlam zib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *zib-zib yod*, *zib-po med*, *zib-rygu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate': *zib-mo dēs-pa* to know accurately; more frq. adv. *zib-par*, *zib-tu* B., \**zib-ča* \*vulg., exactly, precisely, thoroughly *zib-tu ysol-ba*, *ytam zib-tu byéd-pa* to report accurately *Dzl.* (the former resp.): *zib-par bsál-pa* *Glr.* id.; *zib-par (ses)* *sdól-na* if you wish to know it accurately *Glr.*; *bka zib-tu bgros-pa* resp. to consult carefully *Ph.*; *bka-mčül ysuñ-glén zib-tu bgyil* gentlemen, discourse as freely as you please! *Mil.*; *las-rygu-bras zib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation *Mil.*; \**zib-ču ltos* (or *tu*\*) *W.* look at it well, carefully; \**zib-ča zer*\* *W.* pronounce it accurately; \**zib-ča čö-pa*\* C. to examine closely; \**zib-sát*\* *W.* accurately and distinctly.

ཇི་མེས་པ་ *zim-tog-le* n. of a medicinal herb *Med.*

ཇི་མེས་པ་ *zim-pa*, gen. *zim-po*, well-tasted, sweet-scented, \**zim-po ray*\* *W.* I find the

taste or smell of it agreeable; *ba di lhag-par* *zim-na* this meat being of a better taste *Dzl.*; *zim-rygui* *zas* food prepared of savoury things *Zam.*; *dri-zim*, *dri-yshu* *zim-po* pleasant odour *Dzl.*; *dri mi zim-pa* disagreeable smell *Glr.*; *\*zim-zg\** also *\*zim-zim\** *C.*, *\*zim-zag\** *W.* sweet-meats, confectionery; *\*zim-zag-tshu-kani\** *W.* confectioner; *\*zim-lto-can\** *W.* dainty-mouthed, a sweet-tooth.

ཁྱིམ་བུ་ *zim-bu* v. *zi-mi*.

ལྷ་མོ་, 1. num. figure: 81. — 2. v. *zu-bu*.

ལྷ་མོ་ *zu-dag*, ལྷ་མོ་ *zus-dag* amendment, improvement, correction; the word is also added at the end of written books, e.g. of Taranatha, as an attestation of a careful revision; *zu-dag byed-pa* to mend, improve, correct; *ran-rygul zu-dag byed-pa* to examine and reform one's self *Cs.* *zu-dag-mkan* reviser, corrector, censor *Cs.*, *zu - chen - gyi* *lots-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ལྷ་མོ་ *zu-ba* I. vb., pf. *zus* (esp. in later writings and vulgo, in ancient literature gen. *ysol-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore to request, to prefer a suit or petition, to make a report, to put a question etc., *zu-zin ysol-ba-lu gro-bai tse* when I have to bring in a petition *Dzl.*; *\*mnal-lam de yzdn-la mi yshu-bar zu'* *zus-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynan-bar zu byas-pas* saying, 'I beg you will permit', *Glr.*; *siar mtshu-bai dños-po de-dag zuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ni-la gdn-dag zu-ba de lgs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyal-poi drun-du rmi-lam zus-pa* he related the dream before the king *Pth.*; *ston-pa zu (pa col. for par)* I request (you) to explain *Mil.*; *der byon-pa zu* 'thither to come I request' *Mil.*; *de-la mkhan-pa zus* they besought him to be their abbot *Glr.*; *ynan-ba zu-ba* to ask permission *Cs.*

— 2. In *W.* this *zu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. *\*zan ci mod-na na do yin zu'* if you have nothing further (to say), I shall go, with your permission; *\*ko leb son zu'* he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence *\*zu zer-ce'*, resp. *\*zu zu-ce'*, to make or give one's compliments, *\*a-pa-ne zu man-po zu dug\** my father's best respects (cf. *pyag*). Inst. of *zu*, *ju* is also frq. heard (vulgo), e.g. *\*ju sub ju!* good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian *स्ति*. — *\*ci-la zu\** *W.* why, well then, mind! *\*ci-la zu, nyi-rdu ne tsar ma kyod-pa yun-rin kyod'* well, I have not seen you this age! — The word is also used as a subst., for request, wish, question, *\*zu-ra bul-ba\** *C.*, *\*pul-ce\** *W.*, *ytshu-ba Glr.* to make a request, to put a question; *ydan-dren-pai zu-bu nan-can pul-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ju-ba*) pf. (b) *zu(s)*, fut. (b) *zu*, (imp.?) 1. to melt, trs. and intrs., *bzu-btul* v. sub *lugs*; *bzu-byai yser* gold to be melted *Cs.*; *zu - bai kams* whatever is melting or fusible, metals *Sch.*; *zuo* it melted (from the heat) *Dzl.*; *od-du zu-nas* dissolving in light *Glr.* frq. — 2. to digest, *zu-byed-kyi sman* digestive medicine *Cs.* (cf. *ju-byed*); *ma-zu(-ba)* undigested, *zas ma zu-ba* undigested food, also indigestion, sufferings arising from it; *ma-zu nad id.*; *ma-zu ju-ba* to decompose what is undigested *Med.*; opp. to *zu-rjes* it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of *zu dan ma-zu bar-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *zu-skyogs W.* crucible, melting-spoon. — *zu-mkan* 1. petitioner. 2. digester; n. of an official plant, — *span-zun Wdn.*

— *zu-glén, zu-glén byéd-pa* to address, accost, resp. *C.* — *zu-rgyá* (v. *ryga-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *zu-rgyá* the subject of a petition or suit. — \**zu-nó-pa\**, *C.*, intercessor, advocate, mediator, \**zu-nó jhé-pa\** to intercede, to advocate. — *zu-rjés* 1. the chyme mixed with bile (cf. *ma-zu* above). 2. the place of it, *zu-rjés na* I feel a pain there *Med.* 3. eructation, rising, *kí-la zu-rjés skyur S.g.* caused by beer; *ro dai zu-rjés miár-mo Med.* a sweetish taste and rising (from the stomach). — *zu-rten* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *zu-dón* prop. drift, subject of a petition; in a general sense = *zu-ba* request, suit, address, communication etc. — *zu-sná* (pronounced \**zu-ná\**) *W.* = *zu-nó*. — *zu-po*, *zu-ba-po* = *zu-mkan* 1. — *zu-byéd* v. above — *zu-búl*, pronounced \**zum-búl\**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *zu-yig*, *zu-ñog*, *zu-bai jrin-yig* a petition, *zu-yig-gi rten* = *zu-rten*. — *zu-lán* answer to a petition. — *zu-lóg* a feigned, false, designing suit, \**gyáb-pa\** to address such a one *C.*

ལྷན་པུ་ *zugs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

ལྷན་པུ་ *zugs-pa* v. *jüg-pa*.

རྒྱ་རྒྱ་ *zuu-zuu* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

རྒྱ་པ་ *zúd-pa* 1. to twine, to twist *W.* \**zúd-če*, *zú-če\**. — 2. to spin *Cs.*, *zu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *zud-tág* = *dpyan-tág*.

རྒྱ་པ་ *zun-pa* melted *Cs.*; \**zun tán-če\** *W.* to melt, *trs*; *zun-tár byéd-pa* to melt and beat to pieces *Mil.*; *zun-tigs* spark flying from red-hot iron *W.*; *zun-mu* that which is melted, *yes sogz zun-mai jún-po* heaps of melted gold and other metals *Gl.* — *zun-mar* v. *mar*. — *zun-mo* melted, whatever melts easily *Cs.* (who spells it *bzun-mo*).

ལྷན་པུ་ *zúm-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems zúm-na*

if I continue undismayed *Dzl.*; *dkon-müög yüm-lu zúm-pa-med-par bkúr-bati byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu züm-par gyír-fó* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. \**lbu-ru zúm-če\** *W.* to scum, to skim (off).

ལྷན་པུ་ *züm-bu* = *zi-mi*.

རྒྱ་ *zur*, 1. snout, muzzle, trunk. — 2. sup. of *zu ba*.

ལྷན་པུ་ *zul-zul*, *Ts.*: \**zu-ñ jhé\** - *pa\** to stroke, to caress.

ལྷན་པུ་ *zus-däg* v. *zu-däg*, ལྷན་པུ་ *zús-pa* v. *zu-ba*.

ལྷ་ *ze* (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: \**mi ká-jó-čé-lu ze me\**, *ču nyög-po-čé-lu tñ me\** a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ka-zé* v. *ka*, comp.; *ze bkon-pa* or *kön-pa* a hating mind, *rkám-pa Sch.* a covetous, *tág pa Mil.* a sincere, *náy-po C.* a wicked, *ytsán-bu Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *ze-yóol-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *ze-béud* resignation, as a Buddhist virtue *Mil.*; on the other hand, *ze-jéod-pai tsig Sch.*: 'slandorous words' which, e.g. *Dzl.* 30, 11, well agrees with the context, but is not clear in point of etymology. — *ze-dág* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *ze-lóg* v. *žen-lóg* sub *žen-pa*. — *ze-sún* angry, cross, ill-humoured, vexed. — 2. numerical word for *bzi-bcu* in the abridged numbers *ze-yèg* etc., 41 to 49. — 3. numerical figure: 111.

ལྷ་ *zé-na*, rarely *zès-na*, v. *čé-na*.

ལྷ་ *zé-sa* reverence, respect, civility, politeness, *zé-sa dan bčis-pa* reverential, respectful *Pth.*: *dei dñs-su mis jiyag dan*

*zé-sa mi zé-pas* because at that time people knew little of compliments and politeness *Pth.*; *zé-sa byéd-pa* to show honour, respect, *mám-gyur mülzè-pai zé-sa bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *zé-sai tsig*), *rná-bai zé-su snyan* the complimentary word for *ru-ba* is *snyan Zam*.

ཇེ་, བཞེ་ *zén, yzén Cs. (W. \*zai\*)* 1. breadth, width, *zén-can* broad (road, valley), wide, spacious, \**zén ka-zém-po*\* *C. id.*; *zén-méd, zén-prá-mo, \*zén-čün-se\** *W. narrow*; *zén-du* in breadth *Sambh.*; *zén-din* writing-tablet = *snum-glegs*. — 2. plain, surface, side, *zén-čé-ba ynyis* the two broad sides (of a pillar) *Glr.*

ཇེ་པ་ *zéd-pa* to fear, to be afraid, synon. to *jigs-pa* *Thgr.* frq.; *zéd-nas* full of apprehensions *Pth.*

ཇེ་པ་ *zén-pa* (cf. *zé*), *vb. c. la*, 1. to desire, to long for, to be attached to, to be partial to, to be taken with, *kyéd-lu zén-čün čags* I love you ardently (*ཇེ་པུ་*) *Glr.*; *bod-báns ná-la zén-čé-zin dyá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; *sbst.*: desire, longing, e.g. to hear more of a thing *Mil.*; also greediness, covetousness; *rán-dod-zén-pa* self-love, selfishness, egotism *Glr.*; *jyógs-zén* *Tar.* 184, 22, party-spirit, party-agitation; *čags-med zén-med* free from passion or interest *Mil.*; *zén-pa* zlog suppress your passion *Mil.*; *tsé di-la zén ldgy-pa* to be disgusted with this life *Thgy.*; \**zém-pa ma lóg-na dhr*\*-*pa mi yon*\* *C.* before one has renounced every desire, one cannot believe. —

**Comp.** *zén-ka, zé-ka* = *zén-pa* *sbst.*, *Sch.* — *zén-kris Mil.*, *zén-čáys* frq., also vulgo, *zén-dzin* *Glr.* inclination, desire, passion, attachment, \**zén-dzin čó-čé*\* *W.* to love, to be attached. — *zén-dón*, resp. *bzed-dón*, object of desire *Cs.* — *zén-lóg-pa*, cf. above), disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *jyig-rten zén-lóg-gi gui-zag* a man tired of this world *Mil.*; *zén-lóg-pa*, or *mkan* fastidious, squeam-

ish, easily disgusted; \**zé-mi-lóg-ken*\* *C.* one that is not easily disgusted, not squeamish. — 2. = *ljén-pa* to penetrate, to be fixed, of colours etc., *ras dkar-po tson zén-pa ltar* as a colour is fixed in white cloth, is lasting *Dzl.*

ཇེ་ཇེ་ *zém-zém* *Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ka-btáys*.

ཇེ་ *zer, zér* *déba-par byéd-pa* (*s.*: to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཇེ་པོ་ *zer-po* 'mean, pitiful, coarse' (*s.*

ཇེ་ *zes v. čes*.

ཇེ་ *zo*, 1. dram, a small weight =  $\frac{1}{16}$  ounce, of *skar-liu*, *v. skár-ma*; *yser-zo-gan* *Pth.* a dram of gold; *yser zo ysum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be =  $\frac{2}{3}$  rupee. — 2. resp. *ysol-zo* thick milk, curds, *zo bnyád-ba* to place milk to curdle; milk in gen., esp. *mai ná-zo* *Dzl.*, *má-zo* col., mother's milk; *zo-čün dús-na* during the time of suckling, *zo-spáns zas zai dús-na* after the child has been weaned *Med.*; *zo dkróg-pa, skróg-pa, bsráb-pa* to churn, to butter *Lex.* — 3. a small white spot, *sen-zo* on a finger nail, *so-zo* on a tooth *Glr.* — 4. num. figure: 141.

**Comp.** *zò-ka* prob. = *zo, Thgy* — *zo-skyá* *Med.*? — *zò-čágs* *Med.*? *zò-jírám* *Sch.*: 'a vessel for thick milk' (?), perh. *jíru* — *zò-rás* *Med.*, *Sch.*: spoiled milk. — \**zò-ri*\* *W.*, (like *rú-ma* *C.*) sour milk, used to acidify new milk; in a gen. sense: ferment, leaven, \**zò-dzi*\* *Ts.* — *zò-ši* *Sch.* = *zò-rás*. — *zò-sri, zoi spris-nu* *Wili.* cream.

ཇེ་མ་ *zo-xa* 1. force, efficiency (*s.* — 2. *n.* of a medicinal fruit, *zo-xa ysum*, viz. *mKál-zo-xa* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyin-zo-xa* heart-shaped, healing diseases of the heart; *glu-gor-zo-xa* is said to be given to horses; besides *mčín-pa-*

and *mčér-pa-žo-ša* are mentioned. — 3. toll (?), pay (?), *žo-šas tsó-bu Tar., Stg. a publican* (i.e., a soldier *Schr.*, prob. any officer that receives salary or pay).

ཆོག་ གོག་, imp. of གོག་-པ་.

ཆོག་ས་ གོག་ས་ v. *mur-žo-gs*.

ཆོག་ས་ གོག་ས་-པ་ *Med.*, *žo-gu Sch.*, = *niā-dro* morning, fore-noon; *žo-gs-ju* tea at breakfast (i.e.).

ཆོ་ གོ་ lower, nether, *žón-kañ-pa* the lower part of the house, *žón-rtsé* the lower and the upper part; *žón-žón* deepened, excavated, hollow, uneven (i.e.).

ཆོ་ གོ་ 1. the original meaning of the word is yet uncertain; at present used in (i.e.): *\*žó' dé-ra, žó-jág\**, peace, quietness, tranquillity, *\*ko žó'-dé-la mi žug\** he gives him no rest, causes him much trouble; *\*sém-kyi žó' dé-mo\** peace of mind, evenness of temper; *\*žó' or žó' dé-mo or žám-pa* gentleness, meekness. — 2. *Sch.*: high-water, floods, inundations *Wts.*, (i.e.); *siu tun jyi žol* first drought, then inundation *Wlk.* — 3. udder *W.*, (i.e.).

ཆོ་ས་ གོ་ས་-པ་, resp. *žib-pa* to mount, c. *la*; *rtá-la žón-pa* to ride, on horseback, *žiñ-rta-la* to ride, in a carriage, frq.; *rtá-la žón-nas lhó-jyogs-su gró-ba* to ride southward, to travel on horseback towards the south *S.g.*; also c. accus.: *žón-pa žón-pa* to mount a horse or a carriage *Ler.*; *žón-du žug-pa* (= *skyón-pa*) to let mount.

ཆོ་ས་ གོ་ས་-པ་, = *žóms-pa?* *rgas žóm-ste* weighed down by old age *Sch.*; cf. *žóm-pa*.

ཆོ་ གོ་, ཆོ་ལ་ གོ་ལ་ etc. v. *šbyór-la*.

ཆོ་ གོ་ 1. *žol-jyág, yak-bull, Rös grunniens Sch.*; *rá-ma žól-mo* a long-haired goat *Mil. nt.* — 2. village belonging to a convent *Mil.*, so Shikatse is the *sle-žól* of Tashilhunpo. — 3. postp., under, *Sch.* (cf. *žól-ba II*).

གཞན་པ་ གཞན་པ་ *Sch.*: 1. to sport, joke, play, sing, (cf. *ga-žá*). — 2. to believe, trust, confide.

གཞན་པ་ གཞན་པ་ earlier form for *ja-tson* rain-bow.

གཞན་པ་ གཞན་པ་ *žá-jšan = jyuñ-druñ Lex.*

གཞན་པ་ གཞན་པ་ v. *žóg-pa*.

གཞན་ གཞན་ 1. anus *Med.*, *žán-ka id.*; *žá-níid, žán-brím* piles, hemorrhoids *Med.*; *žán-srin* a kind of intestinal worms *1.t.* — 2. privy parts, *\*žán-é ág\** *W.* catamenial blood; *\*žán-tson-ma\** *W.* = *smád-tson-ma*; *\*žán-ston\** *W.*, without breeches, with a bare posterior.

གཞན་པ་, གཞན་པ་ *žád-gád, žád-mo v. bžíd-pa*.

གཞན་ གཞན་, *žán-pa, žán-ma* (the last esp. in *W.*), 1. adj. and subst., other, the other, another, *žan mi* the other men *Dzl.*, *žán-pas thág-pur* more than others *Dzl.*; *slób-ma žán-dag* the other scholars *Dzl.*; *mšan žán-pu* the other signs *Dzl.*; *blón-po žán-ma-rman* the other ministers *Glr.*; *bú-mo žán-pas čé-rgyu med* she is not taller than the other girls (*pus = las*, not from *pa*) *Glr.*; *žán rgo mi nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *žán-du* to some other place, *gró-ba* to go (to some other place) = to go away, to start; elsewhere; in another way, v. example *dzin-pa I, 4*; also: *žán-du ma sems žig Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; *žán-na elsewhere*; *žán-nas* from some other place; *žán-nas grúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. adv. otherwise, else, on the other hand *W.*; *žán-yañ* further, furthermore, or else, (just) to mention some other circumstance, frq. — *žán-bšgrúb Lex.* seems to be some logical term *Gram.* — *žán-jrül n.* of a heaven inhabited by certain gods *Glr.*, *Mil.* — *žán-dbán* dependent on others *Was*, cf. *rañ-dbán*.

གཞན་པ་ གཞན་པ་ to lick *Sch.*

གཞན་པ་ གཞན་པ་ v. *hžáma-pa*.



གཞན་པ་ *žar-pa* *Lex.* = *nám-yuñ*; *Pth.*: *žar-yuñ mi never* (*Sch.* and *Schr.* prob. incorr.).

གཞན་པ་ *žal-ba*, fut. of *žal-ba*, to weigh, *arñu-la žal-bar nūs-kyi* if one could weigh with a pair of scales *Glr.*; *žal-dgou-kyi rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; *žal-du-mel-pa* *imponderable Sty.*; *immensely much Pth.*; *immeasurable, incomparable, infinite, vast*; *žal med*, *žal-yis* id.; *žal-mel-kän*, more frq. *žal-yas-kän*, also *žal-mel-kun-bžai* palace, rarely used of human palaces (so *Glr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewhere; also Tibet, in po. language, is called a *thu-yñis žal-yas-kän*, the heavens with the sun a *no-mtsar thai žal-yas-kän*. — *žul-tsil* measure, scale, standard *Sch.*

གཞས་ *žas* play, sport, jest, joke *Sch.*, *Lex.*: *glu-žas*.

གཞི་(མ) *žü(-ma)* 1. that from which and on which a thing arises, exists, depends; ground, foundation, original cause, exciting cause (མཁའ་ *Was.* 234); *dge-légs tam-cäd byün-bai žü(-ma)* the primitive source of all happiness (is the doctrine of Buddhism) *Glr.*; *žü-skye-mel* without origin and birth *Mil.*; *žir bžag-pa* prob.: to use as a foundation *Mil.*, *Tur.*; \**yör-ži*\* *W.* cause of delay; *mü-žü* v. as an article of its own sub *ma*; *rtsig-žü* foundation of a wall *Ca.*; *nyün-žü*, *ld-žü* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *žü-sens-nyid*, *žü-čos-nyid* it prob. stands as an apposition, in the sense of *kun-žü*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; *žü-nas* actually, opp. to 'apparently' *Mil.*; *fundamental law, statute, žü-čen-pa* title of a book *Was.* 264: in certain cases it may be translated by *action*, v. *ruñ-ba* 2, c. — 2. ground, floor, *žü-mu gru-bži* a square floor *Glr.*; *stén-ji žü* the upper base, top-surface *Sty.* — 3. residence, abode, home. *žü žlžin-pa* to take up one's residence in a place *Mil.* and elsewhere; *žü bris-*

*pa W.* \**pub-čé*\* id.; *žü-ma rub čig jóg-nas bžag-go* he assigned to him a nice dwelling-place and established him there *Glr.*; *seat, place, čos-žü* seat of religion, monastery *Tar.* and elsewhere; school of religion *Tar.* 44, 17; *žü žig-tu skād-čig kyuñ mi adód-de* in no place resting for a moment (the arrow flies towards its goal) *Thgy.*, \**ži čig-tu*\* (C. the same as *rtse žig-tu*. — 4. in philosophy: axiom, proposition *Was.* (58): contents, tenor (299): basis, support (273). — 5. *Sch.*: *enmity??* — 6. also *že* (cf. *žes*) a definition of time or of relationship: *žü-niñ, že-niñ* two years ago, *žü-mis* great-great-grandfather, *žü-mis-mo* great-great-grandmother, *žü-tsu* great-great-grandchild *Sch.* —

**Comp.** *žü-dyón* monastery of the place, in or near a village, usually very small and harbouring but a few monks. — *žü-ji-bžin-pa* a recluse, 'who stays where he is' *Burn.* 1, 310. — *žü-bžag* lord of the manor, lord of the soil, may denote a king or nobleman, but gen. it is a local deity, presiding over a certain district, to whom travellers are bound to offer sacrifice, and whom to offend they must carefully avoid.

གཞིག་པ་ *žig-pa* 1 to examine, search, try, *rtog-* (or *brtag-*) *žig légs-par yton-ba* to select and arrange carefully, e.g. books *Pth.*; *lo dañ zlu-bar rtog-žig žib-tu yton-ba* to search minutely as to the day and year *Pth.*; *bsam-žig yton-ba* = *bsam-bli yton-ba* to weigh, consider *Pth.* — 2. fut. of *žig-pa*.

གཞིབ་པ་ *žib-pa* fut. of *žib-pa*.

གཞིབས་པ་ *žibs-pa* to put or lay in order *Lex.*, \**žib-žib čó-čó(s)*\* *W.*, \**toñ-ica*\* C. id.

གཞིམ་པ་ *žil-ba* fut. of *žil-ba*, = *žoms-pa*.

གཞིས་ཀྱི་ *žis-ka* native place, native country *Lex.*; *yul-žis* house, estate, property *Mil.* = *žin-kän* paternal estate; *pa-žis* the father's domicile as inheritance; *žis agril-ba* to change one's abode, to remove to another place *Sch.*; *žis-pa* a native *Sch.*; *žis-mud* family, household, wife, children and

domestic; *γṣi-byes* Sch.: native and foreign, at home and abroad.

གཞུ་ *γṣu*, also *γṣu-mo Mil.*, resp. *γnam-rü B.* and col., 1. bow, for shooting, *γṣu bcos* he constructed a bow *Glr.*; *γṣu gén-ba*, *W. 'kái-dé'*, to bend the bow and have it ready, *frq.*; *ṣén-pa Pth.*, and *ṣúgs-pu Cs.*, id.; *ṣiud-pa* to unbend (the bow) *Cs.*; *rdün-ba (Dzl. 2V, 15, 252, 11. Gyatch. 23V, 10)*, acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *γṣu-rygyüd abréñ-ba Dzl.*, which both as to matter and language seems preferable to other explanations that have been given. — 2. arch, in architecture *Cs.*, *γṣu-lugs-su būb-pa* 'to arch in the form of a bow' *Cs.*; capital, chapter, v. *ka-ba*. — 3. resp. for *\*γṣum-már-pa\** lamp, *\*zim-ṣu\** id., *\*gón-ṣu\** lantern *C.* (spelling uncertain).

Comp. *γṣu-mkan* bow-maker. — *γṣu-rygyüd* bow-string *Dzl.* — *γṣu-ṣan*, *γṣu-lḁán* furnished with a bow. — *γṣu-mčög Lex.*, Sch.: 'the two ends of a bow'; *γṣu-mčög ṣdzugs-pa* to rest one end of the bow on some object(?) *Mil.* — *γṣu-tōg* an arched roof *Cs.* — *γṣu-tōgs* holding a bow, archer *Ld.-Glr.* — *γṣu-brṁán* n. of an ancient Indian king *Gl.* — *γṣu-doms* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *γṣu-pa* bow-man, archer. — *γṣur-ṣubs*, bow-case *Wñi*.

གཞུ་བ *γṣu-ba* to strike, to lash, *lḁág-gis* with a whip.

གཞུ་བ་ *γṣug* 1. = *mjug*, q. v., end, extremity; *γṣug-gu*, *γṣug-ṣun Med.* coxyc; rump or ventlet of birds *Sch.*; *γṣug-rmén* the glands of it *Sch.*; *gral-γṣug* the end of a row *Glr.*; *mgo-γṣug* upper and lower end, e.g. of a stick *Glr.*; *lo-γṣug-la* at the end of the year *Mil.*; *miag-γṣug* household-servants, suite *Sch.* — 2. v. *ṣug-pa*.

གཞུ་བ་ *γṣuñ* 1. the middle, midst. — 2. spinal marrow *S.g.*, also *klad-γṣuñ Sch.*, *γṣuñ-ris Mil.* — *\*gyab-ṣuñ-la zug rag\** *W.* I feel a pain in the middle of my back; *lḁe-γṣuñ* the middle of the tongue; *γṣuñ-nas* in a direct way, opp. to *zúr-nas*.

Comp. *\*ṣuñ-go\** *C.* middle door, principal door or gate. *\*ṣuñ-ḁág\** *W.* partition-wall, *\*ḁád-dé\** to construct one. — *γṣuñ-pa* a man from the middle part of the country, neither *stod-pa* nor *ḁam-pa W.* — *γṣuñ-ma* 1. the middle of a thing *Cs.*; as a proper name: the middle part of Lhasa, containing the royal palace, also *γṣuñ-sa-dga-lḁán*. 2. the back-part of fur *Sch.* 3. kernel, pith, main substance *Sch.* 4. the original, the source, text; *γṣuñ-lugs* id. *Tar*.

གཞུ་བ་ *γṣuñ-ba* pf. *γṣuñs Cs.* 'to attend, to be heedful; attention, *γṣuñs-pa* heedful'; *Sch.* has: 'sincere, orderly', and for the current phrase *γṣuñs-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mḁás-pa*, as well as in the popular expressions *ṣuñ-kan* and *ṣuñ-mel-kan* = *blo-rnó* and *blo-dmán*, would rather suggest the version: acuteness of perception, a good and quick comprehension.

ཁྱེད་ *γṣud-pa* *Sch.*: 'to go, to walk, to put into'.

*γṣuñ-po* excellent in its kind, *γser γṣuñ-po* the purest gold, *ston-tóg γṣuñ-po* a capital crop *C.*

གཞུ་བ་ *γṣur-ba* to shear, shave, cut off, 'ta' the hair *C.*, leaves, branches *Cs.* (cf. *bḁdr-ba?*).

ར་ *γḁé-ra* parsley *C.*

གཞི་ *γṣen* v. *ṣen*.

གཞི་ *γṣen* the act of remembering or reminding, *\*nyin-la ṣen yón-ṣe ji-lu li\** *W.* in order not to forget it, I have written it down; *γṣen skül-ba Lex.* to remind a person; *γṣen btád-pa* or acc. to another reading *btáb-pa*, i.e. *ḁébs-pa* to admonish, exhort *Dzl. 2V, 9*.

ཁྱེད་ *γṣén-pa* to light, kindle, inflame *Sch.*; *ráñ-byuñ-gi mes ṣugs-la*, prob. to be set in flames by spontaneous fire (?) *Tar. 7, 4*.

གཞི་ *γṣes* the second day after to-morrow *Lex.*; *\*to-re nán-la ṣe-la\** *W.*, to-

tomorrow, the day after to-morrow, on the fourth day; *γzēs-mγiñ* Cs. = *γzi-niñ*.

**གནེས་པ་** *γzēs-pa* (= *bzugs-pa* yet less used), resp. for to sit, stay, wait, *tsuñ tsam* *γzēs ñig* wait a little! *Dzl.* 22, 12 (another reading: *bzugs ñig*).

**གནེ་བ་** *γzō-ba* for *bzō-ba*, v. *γzō-ba*.

**གནེ་པ་** *γzōg-pa* v. *γzōg-pa*.

**གནེ་པ་ས་** *γzogs* the side of the body. = *γlo*; *γzogs γyas γyon* the right and left side *Sch.*; *γzōgs - su* sideways *Sch.*; *γzogs slōñ-ba* *Lex.*, *γzogs-slōñ byéd-pa* Cs. to speak allusively; *γzogs-smōd byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γzōgs-te rtsab-pa* to be insolent with a fair appearance, opp. to *ñor* downright *Thgy.* — *γzogs-γiyéd ná-ba* *Do.* prob. an inaccurate expression for pain in one side.

**གནེ་པ་** *γzōñ-pa* wooden basin, trough, tub, washing-tub; *kyi-γzōñ* (col. \**kyib-zōñ*\*) trough for feeding dogs and other animals, also manger *W.*; \**fud - zōñ*\* *W.* prob. id.; \**zag-zōñ*\* *W.* trough for dry horse-meat; \**fab - zōñ*\* winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-*, *dñul-*, *ñar-*, *rdo-γzōñ*.

**གནེ་ས་** *γzōis* *Lex.* = *γjōis*.

**གནེ་བ་** *γzōn-pa* 1. sbst. v. *bzōn-pa*. — 2. adj. young, *γzōn-pa de na-ré* the younger one said *Mil.*; *rgyál-po sku-ná γzōn-pa* the young king; *bdag γzōn - pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γzōn-pa gá-ñig* some young people *Mil.*; *γzōn-dus bu-méd* who in their younger years had no children; *γzōn-nu* a youth, frq., *γzōn-nu-tñ* plur. *Mil.*; *γzōn-nu-ma* or *bū-mo γzōn-nu* *Dzl.* virgin, maiden, girl; *st-ba γzōn-nu* a young rose *Wil.*; *γzōn-nu dan brál-bar byéd-pa* to deprive a girl of her virginity Cs.; *γzōn-nu-brál* a girl that has lost her virginity Cs.; *γzōn-nu-nas* from a child, from infancy *Mil.*; *γzōn-grōgs* youthful companion *Mil.*; *γzōn-ñā-can* with

youthful flesh, *γzōn-ñā-can-du gyir-ba* *Glr.* to grow young again.

**གནེབ་** *γzōb* 1. *me-γzōb* singeing, or what has been singed, wool, hair, feathers etc.; a mark from burning; *γzōb - drt* *Sch.* also *γzōb-rō* smell of singeing; *γzōb-tu gyir-ba* to be singed, seared *Pth.*; \**zob gyáb-pa*\* *C.* to singe off; fig. *ñai lus-sēms*; *γzōb-tu tal* *Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* a crash, e.g. of a tree breaking down.

**གནེ་པ་** *γzōm-pa* 1. v. *γjoms-pa*. — 2. to break in two, to tear *Sch.*; in *W.* used of metal vessels bent or bruised.

**གནེ་བ་** *γzōr* v. *γjor*.

**གནེ་པ་** *γzōl-ba* 1. to apply one's self diligently Cs., *čos-la tñys γzōl-ba* *Pth.* id. resp. — 2. to comprehend, to fathom(?) *Sch.* — 3. resp. for *bab-pa* to alight, light from, dismount, v. *čbs*; cf. also *zōl*.

**གནེས་** *γzōs* for *bzōs*, v. *γzō-ba*.

**བཞུང** *bza*, in *Lex.* mentioned as the same with *brlān-pa*.

**བཞུག** *bžag* 1. large intestine, = *γnyé-ma*; *bžag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Ming.* — 3. *Sch.*: 'flesh of animals that died of disease'.

**བཞུག་པ་** *bžag-pa* 1. v. *γjōg-pa*. — 2. to tear, wear, intrs., of cloth etc.; to burst, crack, split *C.*, *W.*

**བཞུང** *bžad*, also *bžād-pa* *Pth.* swan; *bžad-dkār* *Lex.*; *bžad-lān* *Schr.*: 'a pond with swans on it'.

**བཞུང་པ་**, **བཞུང་པ་** *bžād-pa*, *γžād-pa* to laugh, smile *Glr.*; *bžād-ka-ma* a girl with a smiling face *Mil.*; *bžād-gād* laughter, *tég-pa* to raise (a laughter) *Mil.*, *bžād-gād-mkan* *Tar.* buffoon, jester; *bžād-mo* smile, laughing, laughter, *bžād-mo bžād-pa* to laugh: *bžād-pa-mo*, *bžād-lān-ma* n. of a goddess, *Ssk.* *Husawati* Cs.

**བཞུང་པ་** *bžāb-pa* v. *γjāb-pa*.

**བཞུངས་པ་** *bžāms-pa* 1. also *γžāms-pa* *Schr.* to stroke, *γiyāg-gis* resp. with the hand, to coax, caress; hence *bžāms-te* *Dzl.*

22, 5, might perh. be rendered: to appease, to pacify. — 2. *bzams-begs byéd-pa* *Lex.* to remind of, to call to mind.

**བཅོམ་བཅོམ་** *bzar-ba* to scrape, with a knife, to shave or shear, with a razor *Med.*; *skra bzar-ba* the hair.

**བཅོམ་** *bzi* 1. four; *bzi-pa*, *bzi-po* cf. *dgu*; *bzi-bcu* (col. \**zib-cu*\*) 40, *bzi-bcu-rtsa-yctig* (*W.\*zib-cu-ze-ctig*), *ze-yctig* etc. the numbers 41—49; *bzi-brygd* 400, *bzi-ston* 4000 etc.; *bzi-cha* one fourth, a quarter; *bzi-tsan-gyi-sde-pa pyed-dan-brygd* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *zi* or *yzi*.

*bzin* 1. abst. face, countenance, *rab-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *legs-pa, mdzets-pa* *Glr.* (of) a handsome, a pretty face; *bzin-mdzets-ma* a woman or girl with a pretty face; *bzin zags-te* the face dripping (from perspiration); *bzin dzum-pa dan bzas-pa* with a friendly smiling countenance *Mil.*; *bzin-pags ser-po* the skin of the face being yellow (as in ulious complaints) *Ming.*; *bzin-ras* the appearance, *nan-pa* *Med.*; *bzin-bzan*, fem. *bzin-bzan-ma*, a polite address: my dear Sir; *kye bzin-bzan-dag* much respected gentlemen! also in other instances as a word of politeness: *bzin-bzan-ma de-dag lavis-te* the ladies rose and ...; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bzin-du* or *bzin*, but also as an adj. with *pa*: a. joined to verbal roots, *bzin* serves to form with them a partic. pres., and *bzin-du* a gerund, *tugs-mnyes-bzin-pai nan-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *kri-la bzugs-bzin-du* sitting on the chair *Dzl.*; *skrdg-bzin-du* from fear *Dzl.* (cf. *κατ' ἰσχυρόν*); *mdans gyur bzin-du* whilst his colour changes *Dzl.*; *mi ses bzin-du ses-so zes zer* not knowing it he pretends to know it *Stg.*; *dad-bzin-du log son* 'credentes discesserunt', believing they went away *Mil.* b. *bzin(-du)* as postp. c. acc., agreeably, in conformity, according to, very freq.: *chos bzin-du* according to the precepts of religion *Dzl.* (cf. *κατὰ νόμον*), *rgyid-pos bagin-ba bzin-*

*du sgrub-pa* to execute a thing according to the king's command, to perform his order freq.; *Kyod ji-ukad smrus-pa bzin-du yzän-dag-la benyid-de* relating to the others according to what has been said by you, — relating what you have said *Dzl.*; *yid-bzin-du* to heart's content freq.; like, as, *ri gyel-bu* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mkün-po ji-ltar yänin-bzin Glr.*, or, which would be the same, *ji-bzin yänin-ba ltar*, as the very learned gentleman has said, foretold; *de bzin-du so = de-ltar*; *de-de-bzin-no* yes, that is so; *de-bzin-nyid* (མདུན་མཁའ་), truth, reality, substance, essentiality *Was.* (272), identity (297), in mysticism = *chos-nyid* *Thgy.*, v. *chos*, comp.

c. *pyi-bzin(-du)*, *pyir-bzin(-du)* afterwards, subsequently (cf. *κατόπις*). — d. distrib. *nyin-ré-bzin(-du)*, daily, per day (*κατ' ἡμέραν*), *nyin-yctig-bzin-du* id.; *re-re-bzin-gyi mdzad-pa* *Glr.* his daily doings.

**བཅོམ་བཅོམ་** *bzu-ba*, v. *zu-ba* II. and *ju-ba*, to melt.

**བཅོམ་བཅོམ་** *bzugs-pa*, resp. for *sdd-pa* and *dzug-pa*, 1. to sit, *bzugs-su ysol B*, *bzugs(-zu)* col., please sit down! — *bzugs-kri* chair; throne. — 2. to dwell, reside, *bzugs-pai po-bran* castle of residence *Dzl.*; *bzugs-pai rten* a small temple in which a deity resides *Dzl.*; *bzugs-grögs* fellow-lodger: — 3. to remain, stay, exist, live, *jig-rten-du bzugs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *ston-pa bzugs-pai dus-su* during the life-time of the Teacher (Buddha) *Tar.*; *Kyed dir bzugs chos-mdzad ye* devout here present = my devout friends! *Mil.*; \**zug yä-dham*\* C. are you at home? \**ku zug nan yi-dham*\* C. are you coming? = welcome! well-met!; transferred to writings, texts etc., to be contained, so in titles of books: *mdzans-blün zes-byä-ba bzugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *blö-la bzugs-pa dan glegs-bam-du bzugs-pa tams-cäd yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བུད་པ་ *bzud-pa*, resp. to go away, to depart, B. frq.; *jiar bzud* pray, go away! (opp. to *tour-byon*).

བུན་ *bzun* v. *zun*.

བུན་པ་ *bzur-pa* 1. — *yzur-ba*, *bzur-ba* C's. — 2. to strain, filter, *Sch*.

བུས་པ་ *bzus-pa* v. *zu-ba*.

བཞེས་པ་ *bžén-pa*, pf. and imp. *bženis* *Glr.*, resp. for *slón-ba*, to raise, erect, set up, an image, temple; to manufacture, compose, sacred things, e.g. pictures, books; to draw up, frame, write, print, or cause it to be done; to found, endow, give, books to monasteries etc.

བཞེས་པ་ *bžén-pa* 1. pf. of *bžén-ba*. — 2. resp. for *lún-ba* to rise, get up, intrs. to *bžén-ba*; also with *yür(-la)* *Glr.*; \**nyi-rin žāns(-sa)* *W.* are you risen? \**žan(s)* please to get up!

བཞེད་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*, to wish, desire, *rgyál-po yzigs bžéd-dam* does your Reverence wish to see the king? *Dzl.*; *rgyál-po ndn-du byón-par-bžéd-pa-la* as the king wished to enter *Glr.*; *rta mi bžéd-na* if your Reverence does not wish to have the horse *Mil.*; in science: to accept, *mkán-pa jyi-ma-dag mi bžéd-pa legs* it is well that learned men of later times do not accept it, approve of it *Gram.*; to assert, maintain, *so-uóí bžéd-tsul mán-na yañ* although many different propositions are to be met with *Wdk.*; *snd-mas bžéd* earlier writers are of opinion, insist on *Gram.*; of letters: *ga-pul bžéd* certain letters require

ཁ། for a prefix *Zam.* — II. supposition, view, opinion *Tor.* 113, 21. — *bžéd-don* resp. wish, desire C's., *bžéd-don grub* it happens according to one's wish, as one could wish C's.

བཞེས་པ་ *bžés-pa* I. vb., resp. for *lén-pa* to take, receive, accept; to seize, confiscate, B., C. (*W.* \**ndm-žé* synonym.); *káb-tu bžés-pa* and *žál-gyis bžés-pa* v. *kab* and *žal*; esp. at meals, to take, to eat, *ji bžéd-pa bžes žig* *Dzl.* please take whatever you like, *bžés-na* if he would take it, if it should be to his liking *Mil.*; instead of *lón-pa* in: *džún-lo bču-ynys bžés-pa* he got twelve years old. — II. sbst. food, meat, *bžés-pa džén-pa* to offer, to serve up meat *Mil.*, *Pth.* — Comp. \**žé-ŋho* C. food, sweet-meats (cf. *gro*) *bžes-tán* food (?) *Sch.* — \**žé-ŋhún* (?) *Ts.* beer. — \**žé-bhüg* C. bread — \**žé-rág* *W.* brandy. — \**žé-hór* C., hookah, oriental tobacco-pipe, the smoke of which passes through water.

བཞེས་པ་, བཞེས་པ་ *bžó-ba*, *bžós-pa* to milk.

བཞོག་པ་ *bžog-pa* v. *žog-pa*.

བཞོགས་པ་ *bžogs* = *žogs*.

བཞོན་ *bžon* = *žon*.

བཞོན་པ་ *bžón-pa* (sometimes incorr. *žón-pa*) vehiculum, riding-beast, carriage, vehicle; *bžón-pa žóm-pa* to order the horses to be put to *Dzl.*; *bžon-pas brds-pa* to take to flight in a vehicle or on horseback *Dzl.*; *mi-erun bžón-pa* a not gentle riding-beast *Sg.* བཞོན་མ་ *bžón-ma* milking cow C's., *bžon-phyu* milking cattle *Glr.*

### ཐ

ཐ za 1. the letter z, originally, and in the frontier-provinces to the present-day, sounding like the English z, in C. differing from ཐ, s, only by the following vowel being deep-toned. — 2. numer. figure: 22.

ཐ, ཐམ་ za, zas, *Ld.* any thing small, neat, elegant, of a miniature size, \**pt-ža za žig* a little book, pocket-edition, \**nod-čad za žig* a little pot or can, \**čan za žig* a drop of beer.

མྱ་ *zwa*, nettle, stinging nettle, gen. *zwa-tód*, being, when young, eaten as greens (v. *tód-ma*); *zwa(i)-piyi(mo)*, 'a-ya-*zwa-tód*, Wdn., blind or dead nettle; *zwa-lédg* scourge made of stinging nettles, *zwa-lédg brgyáb-pa* to flog with it Cs.; *zwa-ber*, the smart produced by the stinging of nettles Cs.; *zwa-brúm* Wdn. (?).

མྱ་ *za-ku* Med., e.g. *bad-kan za-kur gyur* Mng. prob. the same word which Sch. spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

མྱ་ *za-ba*, *bza-ba* I. vb., perf. *zos*, *bzas*, fut. *bza*, imp. *zo*, *zos* (C. \**zē*\*) 1. to eat, both of men and animals, *zā-bya*, *zā-rgyu* what may or must be eaten, *zā-čig-pa* Dzl. (perh. better *bza-yčig-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zōs-pas* having eaten Dzl.; *zōs-pai* 'óg-tu after he had eaten Dzl.; *zōs-grogs* 'immediately after dinner' (??) Sch.; *ma-lus-par zā-ba* Dzl., '\**dag-mo za-čē*\* W., to eat up, consume, to clear the plate, the manger; *bzā-ru rún-ba* or *mī-rún-ba* what may or may not be eaten; Dzl. 16 has also a supine *zōs-su*: *bu zōs-su* 'on she will even be constrained to eat her own young (s.l.c.); *žim-du zo Zam.* may you enjoy your dinner! ni f.; *zā-kar* at dinner-time Sch.; *za-zā-ba* 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, *glā zā-ba* to gain one's subsistence as a day-labourer Dzl. — 3. to itch, *zā-črüg-pa* v. *črüg-pa*. — 4. fig. for to steal, '\**kún-ma, gón-mo zōs son*\*' Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, *kón-kro*, *tsig-pa*, *té-tōm zā-ba* to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, *za ču žim* good eating and drinking Mil.; '\**zā-čē zā-čē, čō-čē*\* W. to eat food, to prepare food. — *za-rkón* v. *rkon*. — *za-kan* dining-room; eating-house, cook's shop C. — *za-ku* v. the preceding article. — *zā-mkan* one that is eating, an eater. — '\**za-čōg*\* W. what may be eaten, '\**za-mi-čōg*\*' what may not be eaten. — '\**za-fúr*\*' C. chop-sticks. —

*zā-ma* food, victuals, *zā-ma mi ster run* though you do not give me any food Mil. — *za-yón* meat-offering to saints etc. Mil. — For more refer to *bza*.

མྱ་ *zā-ma* 1. v. above. — 2. also *zā-mu-tog* Sek. མཚམས་ basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

མྱ་ *za - zi* trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage *rmi-lam za-zi mañ* Med. it seems to signify troubled dreams.

མྱ་ *zā-zóm* a fine cotton fabric Sch.

མྱ་ *zā-ra?* \**zā-ra pī-mo*\* W. the later part of the afternoon, v. *rdzā-ra*.

མྱ་ *zā-ru* v. *γzār-bu*.

མྱ་ *zā-óg* heavy silk cloth, *zā-óg-gi gos* a garment made of it Glr.; *zā-óg dgu brtsegs* Kvi a seat formed of nine silk quilts. — *zā-báb* id.

མྱ་ *zā-hor* n. of a town or district, acc. to Cs. in Bengal, acc. to Pth. in the north-west of India, by the statements of lamas the present Mandi, a small principality under British protection, in the Punjab, between the rivers Byis and Kavi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

མྱ་ *zāg-pa* 1. sometimes for *γzāg-pa*, from *dzāgs - pa*. — 2. sbst., Sek. མཚན་ misery, affliction, sorrow, esp. as a consequence of sin, hence frq. = sin, *zāg-pa* *zad* the woe of this world is over, frq.; *zāg-pa-med-pai las* works spotless or without sin Thgy.; *zāg-méd-kyi bde-ba* untroubled happiness Glr.; *zāg-bēds* burdened with misery and sin, *zāg-bēds-kyi las* 'rum the three sinful works Thgy.; *zāg-bēas-kyi mñon* (-par)-des(-pa) Glr. and Thgr.?

མྱ་ *zan?* Sch.: *zan-tāl-du* penetrating.

མྱ་ *zan-zān* 1. v. *dmār-po* extr. — 2. also *zan-zin*, *zin-zin*, *γzin-ba*, v. *dzins-pu*; W. also: muddled, rather tipsy.

མྱ་ *zan-zin* 1. sbst. matter, object, goods, — *rdzas*, *zan-zin čün-zad tadm-gyi*

*yigir* even for the most trifling matter *Stg.*; *rgol-rol-gyi zai-zin* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*: also *zai-zin* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., confused in mind, stupefied *Sch.*, v. the preceding article.

**མཚན་** *zañs* 1. copper, *γsér-zañs* gilt copper, *zāns-kyi btsu* prob. verdigris. — 2. kettle *B., C.*, v. *pan-dil*; *zāns-su sköl-ba* to boil in a kettle *Dzl.*; *zāns kōl-pa* a boiling kettle *Dzl.*; *kār-zañs* bronze or brass kettle, *laga-zañs* iron kettle. — *zāns-rkyān* copper can or jug. — *zāns-skyōgs* copper ladle. — *zāns-čén* a large, *zāns-čün* a small kettle. — *zāns-tig* a small species of gentian. — *zāns-tib* copper tea-pot. — \**zān-ton-sa*\* *W.* copper-mine. — *zāns-tāl* copper slacks *Glr.* — *zāns-mdōg* copper colour. — *zāns-sdér* copper plate or dish *Sch.* — *zāns-snód* copper vessel. — \**zān-bu*\* *C., W.*, = *zāns* 2; \**zān-bu* čé čüi nys\* two copper kettles, a large one and a little one. — *zāns-ma* = *zāns-bu*? *Ming.* — *zāns-yya* (s.): 'copper-green', prob. verdigris. — *zāns-sa* copper-ore *Cs.*

**མཚན་ཁུར་** *zāns-dkur* south-western province of Ladak, *zāns-dkar-pa*, -*ma* man or woman of that province.

**མཚན་** *zād-pa* v. *dzād-pa*.

**མཚན་** *zan*, *C.* \**zen*\*, I. resp. *bān-ma*, also *kam-zān* *Mil.* 1. **pap, porridge**, of flour and water, thick, boiled or not boiled, warm or cold, also called *bāg-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtām-pa*, and if possible of tea; *brās-zan* rice-p., *č-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for food in gen : *zan zā-ba* to take food, to eat, *bday dan zan mi zā-na* if you will not eat with me *Dzl.*; *zan-drān* cold, *zan-drōn* warm food, *zan-čān* meat and drink, *S.g.*; *zan btsos-pa* boiled food; \**zan-kōn*\* dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *baa*; fig. *lkog-zān zā-bato* take unlawful interest *Sch.* — 3. **fedder, provender**, v. *bzān*. —

II. inst. of *za* eater, as second part of a compound: *ša-zān* meat-eater; carnivorous animal *Glr.*; *nya-zān* fish-eater, ichthyophagist; *pag-zēn* pork-eater.

**མཚན་** *zān-po* v. *yzān-po*.

**མཚན་** *zab* silk, fine or heavy silk, v. *dar-zāb*; *zab-čén* costly silk cloth *Sch.*; *zab-akūd* *Lt.*, *Mil.* silk-cord; *zab-bōl* silk covering for a seat, bolster *Pth.*

**མཚན་** *zāb-pa*, vb., adj. and sbst, to be deep, deep, depth, *zāb-po*, gen. *zāb-mo*, adj., deep, frq.; often fig., *blo-zāb* *Cs.*: a profound mind or understanding; *zab-zāb byan kyan zāb-mo rañ mi dug* although people call it deep, it is not deep *Sch.*; *zab-lām*, *zāb-moi sgom-krid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbū-mai lam*, or *pyāg-rgya čén-po*. — *zab-kyād* depth, = *zabs*, *Dzl.*, *Mil.*

**མཚན་** *zabs* depth, *zābs-su dom* *bčui don* a pit ten fathoms in depth.

**མཚན་** *zām-pa* bridge, *grū-zam* bridge of boats *Cs.*; *lāgs-zam* iron bridge, wire-bridge; *lūg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *drén-zam* draw-bridge *Cs.*; *rdō-zam* 1. stone-bridge. 2. natural rock-bridge; *rtacā-zam* common expression for *lūg-zam* and *tār-zam*; the latter: suspension-bridge by cables formed of thin split cane; *šin-zam* wooden bridge; *zām-pa dzūgs-pa* to throw a bridge *Cs.*; *zām-pai kā-ba* or *rkān-pa* the piers or foundations, *span-lāb*, *span-ogō* the boards or planks, *mda-yāb* or *lag-rtēn* parapet, *yzu-lōg* arch, *zām-ydūn* beam of a bridge, *Cs.*; *zām-čén* a large bridge, *zām-čün* a little one *Cs.*, *zām-bu* id.

**མཚན་** *zar* 1. supine of *zā-ba*; *zar jūg-pa* to give to eat. — 2. pitch-fork, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

**མཚན་ཁུར་** *zar-bābs* *Sch.*: tassel; acc. to our authorities: gold-brocade.

**མཚན་** *zār-bu* *Glr.*, *Mil.* seems to be tassel.

རུ་མ་ *zur-ma* *Dzl.*, *Med.* sesame-seed; *zur-mai me-tog* flower of sesame, *Sch.*; *zur-ma-ču* is mentioned in *Plh.* as Aphrodisiacum; yet *zur-mai ras* is stated to be a fabric, manufactured from *zra-tsöd*, muslin?

ཇལ་ *zal* *Ld.* a small and uninhabited river-island.

ཇལ་མོ་ *zál-mo* 1. young cow, heifer, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

ཇས་ *zas* food, nourishment, for men and animals, also in a wider fig. sense; *zas-béud smyün-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzáü(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdñ.*, *zas-nán(-pa)* the contrary; *zas-ní* as to diet . . . *Med.*; *zas-su čì za* what does it feed on? *Dzl.*; *zas-sukray čün-bu* to drink blood for nourishment *Do.*; *zas tsól-ba* to seek to obtain a livelihood *Ma.*; *tsó-ba zas*, *Mil.* a pleon. expression = *zas*; *ka-zás* (resp. *žal-zas B.*, *sól-wa* col.) food, meat, for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas* *Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas* *Sch.*: 'dry traveller's fare'; *řán - zas*, wholesome nutritive food *Med.* —

**Comp.** \**ze-kün*\* *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, id., as travelling-provisions *Glr.* — *zas-spyod* food and exercise, diet, in a wider sense *Med.* — *zas-tsöd* the due measure of food, *zas-tsöd ma zin* the portion or share was not full, it was not the full allowance, *Sg.* — *zas-ytsáni-ma* (clean food), n.p. ལཱ་བོ་འདྲེན་, the father of Buddha; *béud-rtsi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-řtsani-srás* appellation of Buddha himself.

ཇི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very small size or quantity, \**zi-yañ mi dug*\* not an atom is left, \**zi-med-kan do*\* eat it up to the last crumb! \**mé-zi*\* a spark in the ashes ever so small. — 2. the black mark in a target. (cf. *ža*).

ཇི་འི་ *zi-níl* v. *zi-lín*.

ཇི་བ་ *zi-ba* v. *řit-ba*.

ཇི་མ་ *zi-ma*, *Sch.*: green slime on standing water, *zi-ma-can* what is covered with such a slime.

ཇི་ར་ *zi-ra*, *Ssk.* and *Hindi* जीरा, the Asiatic caraway, *Cuminum Cyminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

ཇི་རི་རི་ *zi-ri-ri* the humming of bees, the singing of a kettle *W.*

ཇི་རུ་ *zi-ru* col. for *řzer-bu*.

ཇི་ལིན་ *zi-lín* I. also \**zi-níl*, *zi-lón*\* *W.* noise, bustle, tumult. —

II. from the Chinese 1. also *zi-lín*, *zi-lán* a composition metal, similar to German silver, *zi-lín-pun-tse* or *ban-tse* *C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lúi-ja* tea from thence.

ཇི་ར་ཇི་ *ziñ-zin* v. *zan-zin*.

ཇི་རེལ་ *ziñ-rél* *W.*, prob. for *dzin-sbrél*, with \**čö-čé*\*, to prepare for battle, or to begin fighting.

ཇི་པ་ *zin-pa* 1. v. *dzin-pa*. — 2. = *dzád-pa*, esp. in the pf. tense, to draw near to an end, to be at an end, to be finished, exhausted, consumed; *zin-pai řün-po* the perishable, mortal body *Thgy.*; to be finished, terminated, *nam yañ mi zin-to* *Dzl.* it will never be finished; to finish, to get done with, building a wall *Glr.*, \**zin čüg-čé*\* *W.* id.; *řun ma zin dogs-pas* fearing not to be able to drink it all *Glr.*; *řtsé-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) m'd(-pai)* *las* endless working, unceasing labour *Mil.*; hence = *tsár-ba*, to denote an action that is perfectly past, esp. in *B.*, *řir-gu skyés-su zin kyañ* although the child is already born *Do.*; *řsón-poi tsé-na řu-čag-gis de spyud zin* we had enjoyed it during our life-time; *zin-bris* (s. : 1. abridgment, general view, synopsis. 2. lecture, so *Schf. Tar.* 210, 22. 3. receipt, quittance; bond (of obligation), bill of debt.

ཇི་མུ་ *zim-bu* fine, thin, slender, *řar zim-bu mi drág-po řig bab* a fine, drizzling



rain was falling *Dzl.*, *Mil.*; *žur zim-zim dā-gyis bāb-pa Mil.*, id.; *zim-zim* or *zin-zin* fine, hair-shaped, capillary, e.g. the leaves of some plants.

**ཟིང་བ་** *zhr-ba*, (*žhr-baʔ*), gen. \**zhr tār-čē\** *W.*, to aim, *zhr-po*, *zhr-dan* a good aimer, marksman *W.*; *zhr-sa* aim, dispart, \**ne-zhr\** sight (of a gun) *W.*

**ཟིང་མོ་** *zhr-mo*, \**zhr-mo gyün-čē\** *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

**ཟིལ་** *zil* 1. (*ʼs. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsün-gyi tugs-rjei zil ma bzōd-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-cun* brilliant, resplendent; *zil-gyis nōn-pa* to overcome, vanquish, *koi zil-gyis nōn-te* overpowered by him *Pth.*; *zil-bar grō-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *žser-zil*, *diul-zil?* *S.g.*

**ཟིལ་དང་** *zil-diār* v. *diār*.

**ཟིལ་པ་** *zil pa* dew, *zil-pa Krom-mé* a sparkling dew-drop *Pth.*; *zil-dkār* hoarfrost *Sch.*; *zil-miār* (*ʼs. = mlūd-rtsi* nectar).

**ཟིལ་བྱུང་པ་** *zil-būn-pa* a slight shuddering from fear.

**ཟུ** *zu*, num. figure: 82.

**ཟུག་** *zug* 1. also *žzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* \**zug rag\** I feel a pain, I am ill, \**gō-lu zug rag-ga\** have you the head-ache? \**zug čō dug\** he is ill, he is suffering from pain; \**šō-zug\** toothache; *zug-rīu*, *zug-žzīr*, resp. *snýūn* or *snýūn-zug*, *B.* and col. = *zug*, *mya-nān-gyi zug-rīus* *slitg-baṅal-zin* weighed down by the grief of misery, *nyon-mōis-kyi zug-rīu Mil.*, of the like import. — 2. also *žzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu pīdāl-bu* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu* = 6 *dun* = 12 *gyu-ri*. — 3. v. *tsug*.

**ཟུག་ཏུ་** *žug-rin* v. *zug* 1.

**ཟུག་པ་** *zug-pa* 1. vb. 1. v. *žzugs-pa*. — 2. to bark *Dzl.*

II. subst. building, erection, \**zug-pa gyāb-pa\** *Ts.* to build (cf. *žzugs-pa* 3).

**ཟུང་** *zun* 1. earlier literat. and *W.* a pair, couple, *zūn-du ma mčis* not occurring in pairs *Wdñ.*; \**žā-bu zun čig\**, *Ld.* a pair of pendants (for the ears); *nyi-zā zun yčig btsōn-du bzun* sun and moon are both shut up (covered by clouds) *Mil.*; *zun-mčōg* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Köpp.* I, 101; *zun-lān* agreeing in sound, rhyming *Cs.*; *zun-brēl* connection, junction, union, *zun-brēl dōd-na* if one wishes both things to be united *Glr.*; *zun-brēl-du* one after the other, or one with the other *Pth.*; *zun sdēbs-pa* to join, connect, unite *Mil.*; *zun-yā* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *ka-drōd zun čig* a bit or mouthful of food *Thy.*; *tsar re zun re blās-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zun-pyōgs* id. — *zun-žug* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ytīm-mo*).

**ཟུང་མཁར་** *zun-mkār* n. of a royal castle *Glr.*

**ཟུང་བ་** *zūn-ba* v. *dzin-pa*.

**ཟུངས་** *zūns* v. *žzūns*.

**ཟུབ་པ་** *zūb-pa* inst. of *bsūbs-pa*, pf. of *sub-pa* *Glr.*

**ཟུས་པ་** *zūm-pa* 1. v. *dzūm-pa*. — 2. *W.* for *bzūn-ba*, v. *dzin-pa*; hence *zum-kāb* pin, brooch.

**ཟུར་** *zur* 1. edge, gail-zūr edge of a steep river-bank, or precipice consisting of conglomerate *Cs.*; *ču-zūr* edge of the water, border, brink, bank, *ču-zūr-pa* one that lives on the bank of a river; *zūr-na* at the border (of the place where one happens to be) *Mil.* \**zūn-zūr-ŋe lam yod\** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *kū-ba zur-bryād-pa*

octangular pillar *Stg.*, (v. *zúr-ñan* and *zúl-ma* below); *zur bzi* the four corners *Sch.* — 3. *side*, \**zúr-du* (or *láy-su*) *zag-pa* *C.* to lay aside; *zúr(-du)* *bköl-ba* *Lex.*, *Sch.*: to lay up, put by, spare, save; *zúr-du* *brid-pa* to take aside, apart, for a private conversation; so also *zur yin-pa* *Stg.*; *zúr-du*, *zúr-gyis* *B.*, \**zúr-na* *W.*, indirectly, by the way, by the by, incidentally, *zúr-du smrd-bá* to speak indirectly, by hints *Cs.*; *zúr-gyis mtsón-pa* *Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zúr* invective speech, \**tsig-zúr ma zer* *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; \**zúr-ne lib-ñe* *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bzugs-pa* *Cs.* (prob. for *zúr-du*) to lead a private life (cf. *zúr-pa*); *zur mig ltá-ba* to look sideways, askance, to leer, squint *Sch.* — 4. outline, *kyod dai zur dra tsam yañ sa steñ med* none on earth is like you, or can be compared to you, even in a general outline *Ith.*; *di dag zur tsam bdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis* *Glr.* —

**Comp.** *zur-bkód*, *zúr-ñébs*, *Sch.*: 'founded for a special purpose'. — *zúr-ñan* cornered, angular, *yi-ge* *Glr.* p. 31, a sort of type or printing-letter, = *ktui yi-ge*, v. also no. 2 above. — *zur-ñag* *Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Lñ.* and elsewh., *Ssk.* རྩམ་པ་, the most vitiated Prakrit-dialect *Was.* (267). — *zur-ñébs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.*

*zúr-ma* = *zur* prov. — *zur-yaós* educated by strangers *Sch.*

ཐུང་མོ་ zúr-mo pain, = *zug*, vulg.

ཐུང་མུད་ zúr-phul *Glr.* hair-knot, dressed hair *Sch.*

ཐུང་མ་ zúl-ma *W.* cornered, angular, = *zúr-ñan*; \**phé-zúl* lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

ཐེ་ཅེ I. num. figure: 112.

II., also *zé-ba* *B.*, *W.*, *zen* *Cs.* 1. hump of a camel, zebu etc. *Cs.* — 2. crest, of birds, dragons etc. *Glr.*, *S.g.*; also *ze-próg* *Lex.* — *zé-ka* *Cs.*: 1. 'hump'. 2. decorated pad or cushion'. — *ze-rñod* *Cs.* = *zé-ba*. — *ze-brú*, *zeu-brú* *Glr.*, *Mig.* the anthers of a flower.

ཐེང་བ་ ze-bug *W.* the maw or fourth stomach of ruminating animals.

ཐེ་མ་ zé-ma *W.* elastic spring.

ཐེ་ལྷ་ zé-tsowa saltpetre *S.g.*; *zé-tsowa-ñan* containing saltpetre, nitrous; *zé-tsai skyúr-rtai* nitric acid *Cs.*

ཐེག་མ་ zégs-ma impurity, smut, dirt *Sch.*

ཐེ་ zeñ, *ñu-ba* *gyás-zeñ* *gyón-zeñ* *byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

ཐེ་ zed I. subst. 1. brush, *pag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. edge *C.* — II. adj. *Sch.*: 'broken off, damaged, injured; *zéd-lans* chink, crack, rent; *zéd-dug-pa* to crumble at the top' (?)

ཐེ་ zem 1. cask, barrel, tun, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopers *C.*, *W.* — 2. box, chest *W.* — *zem-ñin* the body or wood of a vessel, *zem-mñil* the bottom of a vessel *Cs.*

ཐེ་ zer 1. v. *yer*. — 2. talk, cf. *brjod*. — 3. n of a small animal *Med.*

ཐེང་བ་ zér-ba 1. (seklom *džér-ba*) to say, esp. later literat. and vulg.; *kyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *ños dar zer rgyai yig-tsai-na dug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: ... *zér-bar dug-pas* thus having been spoken, read, heard *Glr.*; 'yin' zer *bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *žes* is used; *zér-na* 1. if one says, esp. for the older *ž-*

na, frq. 2. If I may say so, so to speak, as it were; \**dí-la òi zer*\* what is this called? frq., also without *la*; to make a noise, e.g. \**sag zér-wa*\* C. to foam with a hissing noise, to sparkle, of wine, beer; *zér-mkun* 1. he that is saying. 2. W., said, called, mentioned, esp. for the older *žes byá-ba*. — \**zér-ke*\* C. rumour, report. — \**zér-pog-can*\* W. speaking in an uncivil or offensive manner. — *zer-rí* C. rumour. — 2 to drive in, nails, v. *yzér-ba*.

མེལ་མ་ zél-ma small chip, *šii-zél* wood-shavings W.

མོ zo I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zó*, = *lus-kyi* Kams physical constitution, *sku-zo* *mdoy légs-la* as the appearance of your majesty's bodily constitution is so excellent *Ghr.*; *zo bzdu-bu* a good complexion C.s. — 2. figure, delineation, representation, perh. better to be spelt *bzo* (?) — 3. mould, *zo-čags* showing mouldy spots Sch. (?); *zo-mdr* old, mouldy butter, so prob. *S.g.*; *zo-ša* Lt. mouldy meat

མོ་འ་ zo - ba 1. sbst., pail, bucket, *šii* - zo wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzód-ba*.

མོག་ zog 1. deceit, fraud, falsehood (*Lex.* = *rdzud*), *zóg-can* 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; *zog-lán*, *zóg-po* C.s. id., *zog-méd* the opp.; *sgyu-zóg* (religious) hypocrisy Pth.; *žos-zóg* priestcraft Mil.; \**zol-zóg*\* = *zog* W. — 2. vulg. pronunciation in C. and W., inst. of the following.

མོན་ zón (vulgo zog) 1. ware, merchandise, goods, *zón-min-smár* not goods but ready money *Lex.*; *rgyágs-zón* goods taken by travellers along with them to be bartered for provisions; *smán-zón* drugs; *tsón-zón* merchandise C.s.; *zón-rnams rnám-pa* *ena-tógs* goods of all kinds; \**zóg-gi dag-po*\* Ts. owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. Sch. worth, price(?). — 3. Sch. doubt(?). — 4. Sch. lie(?).

མོན་ zón attention, heed, care, gen. *zon byéd-pa* to pay attention, to take heed, to beware, *dyru-la* of an enemy Pth.; also c.

accus. Mil.; *zon sdig-pa spon mi žes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zon-méd* heedless; *zon - grábs* provision, precaution, preventive measure Sch.

མོན་པ་ zón-pu Ts., stuff- or woolen shoes; \**bob-zin*\* id., covered with leather.

མོན་ zób Ts., \**zob-zób jhé'-pa*\* to shake thoroughly, = *dzól-bu*.

མོན་ zom 1. point, top, *rdor-je* of the *dor-je* Dom; summit, of the Kirab and some other mountains S.O. and elsewh.; *zom-kóg* dull, simple, stupid, Sch. — 2. cave Sch., *brag-zóm* rock-cavern.

མོན་ zor, 1. sup. of *zód-ba*, *bzód-ba* Sch. — 2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-ku* the fore- or front-part, the edge, of the weapons directed against the demons, *zor-ku jén-pa* C.s.: to fling those weapons a gainst the spirits.

མོན་པ་ zór-ba sickle, *zór-bas rñá-ba* Mil., *γóód-pa* C.s. to cut with a sickle, *zór-lie* sickle-blade; *zor-čán* small, *zor-čen* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtil* blunt, dull, *zor-rñón* sharp sickle; *zór-bu* = *zor-čün*.

མོན་པ་ zór-gán Sch.: small, short (?).

མོན་པ་ zól-tso v. *dzól-ba*.

མོན་པ་ zol-zóg deceit, fraud, imposture, falsehood, *zol-zóg byéd-pa*, W. \**čò-è\**, to deceive, impose on, e.g. in traffic *Thgy.*, *zol-zog-can* deceitful, fraudulent, *zol(-zog)-mél* without deceit, free from guile, artless Mil.

མོན་ zus v. *zá-ba*.

མོན་ zla 1. for *zlá-ba*. — 2. for *zlá-bo*.

མོན་པ་ zlá-ba I. sbst. 1. prov. *zla*, moon, frq.; *nikui zlá-bu* celestial moon *Lex.*, to distinguish it from 2. *dús-kyi zlá-ba* temporal moon or month, *zlá-ba yčig*, R, W., \**du čig*\* C., one month; \**zlá-ba ma žkor žog*\* come before the end of the month Sch.; *zlá-ba tsün-du nyé-bas* towards the expi-

ration of the months (of pregnancy) *Dzl.*; *zla - dús tēm-pa dan* at the expiration of those months *Glr.*; cf. also *no* 5. — 3. symb. num.: 1. — **Combinations and comp.** *zla-bai dkyil-kor, zla-dkyil, \*da kyi-mo\** *W.* disk of the moon; *\*da gan son\** *W.* the moon is full; *\*da gan-po or son-te\** *W.* *zla-ba rgyas-pa Pth., nya-rgyas zla-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kām(-pa), zla-gám, W. \*da-pjéd\** half moon, i.e. the first and last quarter; **semicircle**, *zla-ba kām-pa ltá-bur bzág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zla-bai no* v. *no*; *zla-téb = zla-dól*; *zla-nág* new moon *Sch.* (?); *zla-pjogs* monthly wages: *zla-tsés* 1. = *zla-ba tsés-pa, tses-ysum-zla-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsés ltá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.* (?) — *zla-mtsán* the monthly courses; also the discharges of them, *zlu-mtsán dzag* the catamenial discharges flow *Cs.*; *zla-mtsán-ran Sty.*, *zla-mtsán dan ldün-pa S.g.* having the monthly courses; *zla(-ba)-dól, -zól, -téb, zla-lhug, W. \*da-ful\** intercalary month; the separate months of the year are usually counted from *zla-ba dan-po* to *bcu-nyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla, Xui zla-ba, rtá-pa zla-ba,*

མཇམ

2. *sbrül-zla, Krá-zla, dbó-zla, འཕྲུལ་པ་*

འཁྱུག་

3. *rtá(i) zla(-ba), nág-zla, རེག་*

4. *lög-zla, sá-ga-zla-ba, རྒྱུ་མཁའ་*

5. *spré-zla, snrón-zla, སྤྲེལ་*

6. *byá-zla, ču-smód-zla-ba, ཕྱལ་མཁའ་*

7. *Kyi-zla, gró-bzin-zla-ba, རྩམས་པ་*

8. *pdg-zla, Krüm-zla, མཁྱེན་པ་*

9. *byi-zla, fa-skár-zla-ba, རྒྱུ་མཁའ་*

10. *glan-zla, smín-drüg-zla-ba, མཁའ་མཁའ་*

11. *stág-zla, mgó-zla, མཁའ་མཁའ་*

12. *gis-zla, rgyál-zla, རྒྱལ་*

II. vb., also *zlo-ba, zlos-pa*, pf. *bzas, bzlos*, fut. *bzlo*, imp. *zlos*, 1. to say, tell, express. *zloam mi zlo* shall you tell it or not?

*Pth.*; *yzán-la zlo-ba Lex.* to tell others; *yid-ma-rans-pu-nyid yijir zlos-par byéd-pa* to express one's dissatisfaction *Stg.* (?). — 2. to murmur or mutter over, to recite softly or quite silently, prayers, spells etc., also *zúb-bus zla-ba Zam.*; *yi-ge-drüg-pa lan-čig bzlas-pai bsód-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with to repeat. — 3. to answer, reply *Cs.*; *Mil. nif.* — 4. undoubtedly a less correct spelling for *da-bu* (for which reason the secondary forms with *o* are wanting), to pass, to get beyond, *la zla-ba* to cross a mountain-pass, *nád-kyi la zla-ba* to be past hope of recovery *Cs.*; also trs., *mya-nán-las zla-ba* to deliver from pain, to help to eternal happiness.

ལྷོ་བ་ zlá-bo 1. = *grogs, W. \*yá-do\**, companion, associate, *zla-bo byéd-pa* to accompany, attend, assist, *rkün-zla* a thief's accomplice *Dzl.*; *grán-zla rival, competitor* (v. *grán-pa* extr.); *jnyén-zla*, v. *jnyen*; *bzá-zla* spouse, consort (male or female) *Lex.* — *sríd-zla Mil.* partner for life; *zla-yzán* a woman whose husband is dead ('who has eaten him'). — 2. friend, acquaintance *B.* and col. — 3. lover, bridegroom; spouse in *C.* To *zla* standing for *zlu-bo*, may be referred *zlas-dbyé Zam.*, expl. by རྒྱུ་མཁའ་, pair, couple, combination, viz. of a thing and its reverse, hence *zlas-pyé-ba* reverse, contrary, e.g. *yód-pai zlas-pyé-ba méd-pa Sch.*

ལྷོ་བ་(སྤྱི་བ་) zlüg(s)-pa, pf. *bzlug*, fut. *bzlug*, to give notice, send word, inform *Sch.*, *pirin-yig-gis bzlug-s-pa* he informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *yzán-la snyül-pa*, and *gó-bar byed jüg-pa*. —

ལྷོ་བ་ zlüm-pa 1. adj., more frq. *zlüm-po*, (= \**kor - kór* \* *C.*, \**kyir - kyir* \* *W.*) round, circular, *dbyibs* in shape *Glr.*; roundish, rounded, obtuse, *zlüm-por rtzig-pa* to erect a round, cylindrical wall, e.g. for a monument; clubby, clumsy, e.g. of a short and thick tobacco-pipe; *rkán-pa zlüm-pa* club-footed *Stg.*; globular, spherical, e.g. cavities in the human body *S.g.*; *dku-zlüm Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. to mix together *Sch.*; to put together, collect, *tsogs* merit *Lex.* 2. for *btám-pa* *Pth.*: *dgé-dün dbu-zlóm zabs-ryén* clerics with their heads wrapt up and barefooted. 3. for *düm-pu*. — *zlum-ril* globular *Cs.* — \**zlóm-bu* *W.* host, swarm, troop, crowd.

ལྷོ་ལྷོ་ལྷོ་ *zlóm-pu-se* (or *rtse?*) a mole-like animal *Ld.* (whether the same as *rdza-bra?*).

ལྷོ་ལྷོ་ *zló-ba* v. *zlá-ba*, II.

ལྷོ་ལྷོ་ *zlóg-pa*, pf *zlog*s, fut. *bzlog*. trs. to *zlóg-pu*, to cause to return: 1. to drive back, repulse, an army *Dzl.*; to dispel, expel, evil spirits *Dom.*; to send back. — 2. in a gen. sense: to send, dispatch, people to fetch something *Dzl.* frq. — 3. to turn off, divert, *bedm-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thur.*, *nyén-gyi ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs alar zlóg-tu ysol* we beg you to dismiss the thought of it *Dzl.*; to dissuade from *Tar.* 40, 5; to avert, injury, evil consequences, frq.; to prevent, *nad-sél* the healing of a disease *Sg.* — *zlog-túbs* antidote *Ma.* — 4 to subvert, overthrow (?). 5. *mü* *no* to resist, to be unyielding, uncompilant *Dzl.*

ལྷོ་ལྷོ་ལྷོ་, ལྷོ་ལྷོ་ལྷོ་ *zlós-gar*, *zlód-gar* *Stg.* a dance, *zlós-gur byéd-pa* to dance, *zlób-pa* to teach or learn dancing; *zlós-gur-mikan* a dancer.

ལྷོ་ལྷོ་ *zlós-pu* v. *zlá-ba*.

གཟུང་ *yzu* I. ཡུ 1. planet, *yzu bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (རྟུ་) is added to the number, sometimes also the descending knot (བྱུ་), and then there are *yzu bryad* or *yzu dgu*, eight or nine planets. The former seven denote also the days of the week: *yzu-nyi-mu* Sunday. *yzu-zlú-bu*

Monday, *yzu-mig-dmár* Tuesday, *yzu-lhág-ma* Wednesday, *yzu-jér-bu* Thursday, *yzu-pa* (or *-ra*) *sás* Friday, *yzu-spén-pa* Saturday, and the signs for them in the calendar are 1, 2, 3, 4, 5, 6, 7, 8, 9; *yzai ynod-pa* hurtful influence of the planets. — 2. *yzu-čen-po*, and often *yzu* alone, = *rii-hu*, hence *nyi-zla-zyas-dzin* or *zyas-bzuñ* eclipses of the sun or moon, v. *agra-yčan*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *yzu*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *yzu-skár*, 1. planets and fixed stars, *nyi-zla-yza-skár* the sun, moon, planets, and stars. — 2. constellation, *yzu-skur-nán* an adverse configuration *Sg.* — *yzu-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *yzu-nád* *Cs.* and *Sch.*: apoplexy; in *W.* it seems to be used only for epilepsy; *yzu-jóg-pu* id.; *yzu-jóg-mkan*, *yzu-bryyab-pa* epileptic. — *bli-yzu*, *sróg-yza*, *yiéd-yza*, *má-yza grógs-yza*, *bü-yzu*, *dgrá-yza*, *klün-si-dar-yzu* *Wil.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bzu*, q.v. — III. *W.* rubble-stones, bowlders, detritus, *yzu-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟུང་པ་ *yzáy pa* v. *tsáy-pa*, *dzáy-pu*.

གཟུང་པ་པ་ *yzágs-pa* 1. v. *yzábs-pa*. — 2. to magnify, multiply *Sch.*

གཟུང་ *yzan* 1. v. *bzán* and *yzan-pa*; *yzan-yan*, q.v. — 2. esp. *W.* commonly *yzan-gós plaid*, = *bla-gós* v. *bla*. *yzan-stán* *Zam.* id.? *rñul-yzán* napkin, nif. *Lex.*

གཟུང་པ་ *yzán-pa* 1. to eat, devour *Cs.* — 2. to gnaw, mostly fig.: *tsér-ma zúbs-lu yzán* the thorn hurts, annoys, the foot *Mil.*; of clothes: to wear out *C.*; adj. *yzán-pa* and *yzán-po* worn-out, threadbare; *séms-lu yzán* it gnaws at the heart *Mil.*, *sróg-lu* it preys upon life *Mil.*, \**ná-wa-la* *C.* it deafens the ears, = *sún-byin-pa*; *yzán-du skyúr-ba* (lit. to give to devour, e.g. a body to demons), to scorn, slight, despise *Mil.*; to throw away, squander, waste, lavish, gen. in the forms (*čud*)-*yzón-pa*, *zón-pa*. v. *čud*.

གཙལ་པ་ *yzab-pa*

གཙལ་པ་ *yzab-pa* I. C's. 'clean', *Sch.* also 'clear, careful'; *bzab-pa* C's. 'fine, elegant'. In books I met with neither form; in col. language, however, are used: \**zab-mo*\* 1. dressed up, smart, — *mčör-po*. 2. fond of dress, vain. — \**zab-če*\* *W.* to dress one's self up. — \**zab-gos*\* *W.* festival raiment, holiday-clothes (opp. to *rgyün-gos*). — \**zab-töd*\* *W.*, \**zab-ŋö*\* *C.* (lit.: *sprod*) \**tai son*\* he is dressed up, very smart. — *Sch.*: *yzab-yig*, 'elegant writing', the Tibetan printed letters, *dbü-can*. —

II. v. *yzabs-pa*.

གཙལ་མ་ *yzab-ma* bundle, bunch, of grapes *C.*

གཙལ་ས་པ་ *yzabs-pa*, also *yzab-pa*, *yzags-pa* *Lex.*; imp. *yzobs*, to use care, diligence, to *zig zas-spyöd* *yzabs-pas* by a careful diet continued for a year *Mñg.*; to take care, to beware, *dé-las yzobs* beware of it, be on your guard against it *Sch.*

གཙར་ *yzar* *Lex.*, peg, hook, wooden nail, for hanging up things; *yzar-slän* a pau that may be hung up.

གཙར་བུ་ *yzär-bu* (col. *zä-ru*) ladle, gen. of wood, *yzär-bu* *pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgän-yyar* and *blügs-yyar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

གཙར་པ་ *yzär-ba* 1. adj. *yzär-po*, steep, rugged, precipitous, *brag mtö-la yzär-ba-lu* near a high, precipitous rock *Mil.*; *ri yzär-po*, *brag yzär-po* slope, declivity, of a hill or rock; *brag-yyän-yyär* *Mñg.* id.; *ri yzär-gyi* nos steep declivity, cliff *Thgy.*; *ri-yyar-čü* waterfall, cataract *Glr.*; *yyar-Kyöm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dsär-ba*.

གཙར་པ་ *yzäs-pa* to be about, to be on the point, to prepare, *mčöns-par*, *bsäd-par yzäs-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rko-bar yzäs-so* he prepared, began, to dig out.

གཙི་ *yzi* 1. shine, brightness, clearness, splendour; \**tän-zi*\* *W.* looming, mirage. — 2. n. of a half-precious stone, variously col-

oured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *yzir-ba*. — 4. v. *bsi*. —

Comp. *yzi-can* shining, bright, e.g. a star *W.* — *yzi-brjid* 1. brightness, beauty, a fair, healthy complexion, — *mdäns*, or joined with it, frq; majesty, e.g. of deities etc. *Dzl.* 2. honour, esteem, celebrity; *yzi-brjid-can* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *yzi-mddüs* 1. healthy appearance *S.g.* 2. vulgar also evening-red, evening-sky, *ni f.* — *yzi-byin* — *yzi-brjid* 1; *yzi-byin nyäms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *yzi-byin-can* bright, shining; *yzi-öd* bright gloss or lustre *Lex.*

གཙི་རུ་ *yzi-ru* col. for *yzär-bu* a little nail *W.*

གཙིག་ *yzig* leopard; *yzig-ris* its colour.

གཙིག་མོ་ *yzig-mo* porcupine *Ssk.*, *yzig-mön* id.?

གཙིག་ས་པ་ *yzigs-pa*, resp. for *mtön-ba* and *ltä-ba* 1. to see, *öns-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; to see through, to get an insight *Tar.* 94, 6, *Schf.*; to look, *är-la* towards the east *Glr.*; to look (for), *yzigs-pas mi dug* when he looked (for it), there was nothing to be seen; to look at, to regard, mind, esteem, *sku-tä-lu mi yzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: to give, grant, *sä-bon zig tugs-rje yzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sä-bon zig ynäi-bar tugs-brtsä-bar yzigs zig*. — *yzigs-rten* resp. present, gift, *yzigs-rten-du skür-ba* to charge a person with the delivery of a present *Pth.* — \**zig-dod-can*\* *W.* vain. — \**zig-po*\* *W.* neat, well dressed, resp. for *mčör-po*. — *yzigs-mo* resp. for *ltäd-mo*, *mé-tog dé-la yzigs-mor byön-pa-las* as he came in order to look at the flower *Pth.*

གཙིང་བ་ *yzin-ba* for *dzins-pa* *Glr.*

གཙིང་ས་ *yzins* vessel, ship, float, ferry, also fig.; *gru-yzins* id., frq.; *yzins čén-po zig hyün-te* equipping a large vessel *Glr.*;

*yzins-tün* a small vessel *Cs.*; *yzins-pa* ship-master, captain.

གཟིང་པ་ *yzim-pa*, also with *mnal*, resp. for *ryid-log-pa*, 1. to fall asleep *Dzl.* — 2. to sleep, *rgyid-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. to expire, to die *Tar.* 4, 20. —

Comp. \**zim-kyon*\* *W.*, resp. for *rkyön-rtsa*, candle, lamp. — *yzim-kan* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kebs* quilt. — *yzim-kom* cloak-bag, portmanteau. — *yzim-kiri* bedstead. — *yzim-gur* sleeping-tent. — \**zim-güg*\* *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — \**zim-tün*, *zim-ter*\* *W.* lamp. — \**zim-tün*\* (lit. *-btün*) *Sik.* bedstead? — *yzim-tül* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdin-pa*; *yzim-jirug* his subordinate servants or pages. — *yzim-mül* bed-linen. — *yzim-yöl* bed-curtain.

གཟིང་གཟིང་ *yzim-ymzim W., C.*, \**mig zim-zim ča dug*\* *W.* the eyes are dazzled, by a glaring light.

གཟིང་བ་ *yzir-ba* (acc. to *Cs.* fut. of *tsir-ba*, certainly related to it, but chiefly used in an intellectual sense), to be pressed, harassed, troubled, to suffer, to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *ysi yzir-ba* a stinging pain in the chest.

གཟིའ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa*.

གཟུང་ *yzü-ba* a lever, bar; = *yäd-mo Cs.*; *yzu-rüds* a prop *Cs.*

གཟུང་པོ་ *yzü-bo Cs.*: 1. straight, right. — 2. upright, honest. *Lezz.*: *tugs yzü-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpän*, which he renders by 'witness, mediator'.

གཟུང་ལུས་(ས)་ *yzu-lüm(s) Lezz.* = *bab-čol* and བཟུང་, hence signifying rashness, impetuosity, so *Cs.*, and therefore *yzu-lüm-čan* inconsiderate; *yzu-lüm byed-pu* to act rashly; *Sch.* also: disobedience, pride, haughtiness.

གཟུག་ *yzug* 1. v. *zug.* — 2. top, lai of a mountain-pass *Mil.*

གཟུག་གི་བ་ *yzüg-ge-ba* hurting, giving pain, *žes yzüg-ge-ba žus-nas* as she spoke words that gave so much pain *Mil. nt.*

གཟུག་པ་ *yzüg-pa* to be able to bear, to sustain, v. sub *taog.*

གཟུག་ས་ *yzugs, Sk.* རྒྱལ་. 1. figure, form, shape, *phyl-rol-gyi yzügs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mig-gis yzügs-rnams mton* the forms (of things) are seen with the eyes; *räb-tu-byun-bai yzügs* the (painted) figure of a priest *Glr.*; sim. *klui yzügs jäer-las byäs-pa Tar.*; *lus-yzügs* shape of body, stature, frq.; *erin-moi yzügs-su byed-pa* to transform one's self into a Räkshasi *Glr.*; *rndl-byor-pai yzügs byed-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *pün-po.* — 2. resp. *sku-yzügs, W* \**züg-po*\* = *lus, body*, \**züg-po tü-če*\* *W.* to wash the body, to bathe; \**züg-po zän-wa mi dug, mi-dé-wa dug*\* *C.*, \**dé-mo mi dug*\* *W.* euphem. for: she has just her courses. — *yzugs-nän* ill-formed, too short in stature *S.g.*; *yzugs kim-pa* to bend, twist one's body, and *yzugs-kyin, tsö-ba, quæstum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Glr.* — 3. in physics: body, matter, substance, *yzügs-čan, yzügs-su snän-ba* composed of matter, material, substantial; *yzügs-čan nu yin-pa, yzügs-su mi snän-ba, yzügs-med* immaterial, unsubstantial; *yzügs-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-käms* the range of the material world — *yzugs-brnyän* v. *brnyan*.

གཟུག་ས་པ་ *yzügs-pa* v. *dzüg-pa*.

གཟུང་བ་ *yzün-ba* v. *dzin-pa; yzuñ-dzin Mil.* frq., interest, inclination, bias, *yzuñ-dzin-bräl* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be བཟུང་; yet *Was.* p. 304 renders it

by 'idea and reason'. — *yzuñ-yzer* peg on a wall, = *rtñig-pñr*; a hold, support, rail, balustrade (?) *Stg.*

**གཞུངས་** *yzuñs*, frq. spelt *zuñs*, yet properly only in compounds, lit. a hold, i.e. 1. power, strength *Schr.*; *yzuñs-zán Sch.*: loose, weak, without a hold, untenable; *yzuñs-zád* weakened, debilitated, esp. of women by loss of blood *Cs.*; *yzuñs-rtén* prop, support. — 2. *lus-zuñs* the seven constituents necessary for healthy life, *ཡུལ*, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. *ཡུལ་གྱི་མཛུགས་*, also *yzuñs-sñd,ys*, spells, magic sentences, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

**གཞུང་པ་** *yzūd-pa*, fut. of *dzūd-pa*.

**གཞུས་པ་, གཞུར་པ་, གཞུལ་པ་** *yzüm-pa, yzür-ba, yzü-l-ba* v. *dzüm-pa* etc.

**གཞེ་བ་** *yzé-ba Sch.* 1. pannier, dossier *Dzl. 29v*, 14. — 2. home, habitation, nest. — 3. swift, in running *Thgy.*, quick, in comprehending *Sch.*

**གཞེ་མ་** *yzé-ma Med.*; (*Cs.*: 'a horned aquatic plant'; *yzé-mai čan Med.* beer made of it.

**གཞེ་རུ་** *yzé-ru*, for *yzér-bu* a little nail.

**གཞེ་རེ་** *yzé-ré* looking poorly *Sch.*; *yzé-ré byéd-pa* to be poorly, ailing, ill *Sch.*

**གཞེག་ས་** *yzeg(s)*, *མཞག་* a little grain, atom; *yzeg ču čuñ* a small particle *Lee.*; *yzég-ma* prob. id. (*Cs.* also: filth?) *yzeg-zán* *མཞག་ཅན་* 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kūsyapa; *yzeg-zán-pa* its professors *Wññ.*

**གཞེག་མོ་བྱི་** *yzég-mo-byi* hedgehog *Sch.*

**གཞེས་** *yzen's* height, loftiness, sublimity, gloriousness, esp. in *yzen's stód-pa*, also *yar yzen's stód-pa Pñh.*; to praise, extol, glorify *Mil.* (cf. *sen*).

**གཞེད་པ་** *yzéd-pa* I. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

**གཞེད་མ་** *yzéd-ma Cs.*, gen. *yzéb-ma*, also *yzébs Sch.* 1. pannier, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. cage, aviary *Lee.*; prison *Sch.* — 3. net, snare *Sch.*

**གཞེས་པ་** *yzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, *\*zém-te* (*lul-wa* *C.* to walk softly, *\*zág-pa* *C.* to put down softly).

**གཞེར་** *yzér*, also *zer*, 1. nail, tack, *ññ-yzer* wooden nail, *lñags - yzer* iron nail; *yzñm-yzer* 'plug or bolt for fastening a door (at the top)' *Cs.*; *\*gyáb-čé* *W.*, *\*gyág-pa* *C.*, *yzér-ba Glr.*, *dzüg-pa Lee.*, *dñbs-pa* and more frq. *yzér-gyis dñbs-pa B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *yzér-bu*, vulgo *\*zé-ru, zñ-ru* a little nail. — 2. a help to memory, for retaining a lesson or doctrine, mnemonic verse *Mil.* — 3. ray, beam, *nyi-yzer* sun-beam, *\*od-yzer* ray of light; *tsa-yzer* 'a hot beam', *bsil-yzer* 'a cool beam' (?) *Cs.* — 4. pain, ache, illness, (*γ)zug-yzer* id., *mgo-yzer* headache, *rgyu-yzer* gripes, colic, *pó-yzer* stomach-ache, *rtñib-yzer* pleurisy, *so-yzer* toothache *Cs.*; *\*zer-kyññ ná-la gyáb-ba rag*, or *tán-na rág* *W.* I feel the pains of labour; *\*zer-lán* *W.* spasms in the stomach or something similar; *yzér-pñig-pa* to writhe with pain; *yzér pó* the pain passes from one part of the body to another *Sg.*

**གཞེར་བ་** *yzér-ba* 1. to bore into, drive or knock into, *zer C.* nails, *\*ná - da* *C.* an arrow through the ear, Chinese punishment. — 2. to feel pain, to be suffering (= *yzir-ba*); *čañ-čññ yzer* beer-tipping produces pain *Med.*

**གཞེར་བུ་** *yzér-bu*, v. *yzér* 1, extr.

**གཞོན་** *yzó-ba* 1. v. *bzó-ba*. — 2. to remember, keep in mind, own, acknowledge, esp. *drin* a favour, also *hyás-pa*, as much as to be grateful; *dñ-dug-gi byas-pa yzó-bai pññ* from gratefulness for their kindness *Dzl.*; *byas mi yzo* they are ungrateful; *drin yzó-*



*ba*, *drin yzô-bai* seems gratitude, *drin mi yzô-ba* ingratitude; *drin-yzô-can* grateful.

གཞི་, གཞི་བྱ་ *yzoi*, *yzôn-bu* chisel, graving-tool, punchoon.

གཞི་ *rsod* 1. now, this moment, (opp. to *dâ ci*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-yzod(-cig)*, id.; *da-yzôd bu ytn-par ça yod* now I know that it is my son; not until now, then for the first time (in narratives with preterite tenses) *Pth.*; then at length *Pth.* — *yzôd-tsor-ba*, *tos-pa*, *-rdog-pa* *Dzl.* to hear, to receive information, to be informed, to be told, *yzôg-pa* that he was gone *Dzl.* — 3. *yzôd-ma* beginning, commencement v. *yzôd-ma*.

གཞི་པ་ *yzon-pa*, *yzôn-pa* with *čud*, v. *čud* and *yzôn-pa* extr.; *begô-ba rnar yzôn-pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *belâb-byala mi nyân-pai don*.

གཞི་པ་ *yzôb-pa* 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v.

*yzôb-pa*.

བཟའ་ *bzan* 1. n. of a medicinal plant in Tibet *Wdi.* — 2. whatever is good, v. *bzân-ba*. — 3. agreement, treaty, v. *agrig-pa*.

བཟའ་བ་ *bzân-ba* adj. and sbst., *bzân-pa* adj.

1. good, (མཁྱེན་) in every respect, answering its purpose, excellent, suited, morally good; *beam-pa bzân-po* a good resolution *Mil.*; *bday bzân-na* if I behave well, keep myself free from blame, *Do.* (cf. *lîs-pa*). — 2. fair, beautiful, as to the body, frq.; *nags-tsal bzân-po* a beautiful wood *Mil.*; *yzugs-bzân* of a fine, tall stature. — sbst.: *bzan* the good, that which is good in the abstract; *bzân-nas byun* 'it came from good' i.e. from a good heart; *dei yzân-lan-du* as an acknowledgment of his goodness *Glr.* —

**Comp.** *bzân-kyi* a species of large dogs *Cs.* — *bzân-agrig* treaty of peace, "jhe-pa" *Cs.* — "čô-čô" *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzân-agrig-pa* id. — *bzân-nân* good and bad, good and ill, *bzân-nân-brîn ysum* good, bad, and indifferent; *bzân-nân byéd-pa* to

discern between good and evil, to choose one or the other *Schr.*; *bzan-nân rtdog-pai sems* is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzan-tâl* a good exit out of the *čôr-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzan-drug* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *Cs.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzan-dôd* self-complacency. — *bzan-spyôd* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smôn-lam-gyi rgyâl-po*. — *bzan-btôn* v. *btôn*. — "zan-lug" *W.* good behaviour, good treatment, "mi zig-ne lôb-čô" to experience such from a person, "mi-la čô-čô" to show it to a person.

བཟའ་ *bzans*, only in *Kan* - *bzâns*, which *Wdi.* explains by *kün-pa brtôgpa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟའ་བ་ *bzâd-pa* rarely for *bzod-pa*; *mi-bzâd-pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

བཟའ་ *bzan*, sometimes for *zan*, esp. food of animals, *bzan tsol-ba* to seek food *Mil.*; pasture, pasturage, *bzân-la skyêl-ba* to place in pasture, to let feed *Glr.*; *bzân-pa Ts.* id.

བཟའ་བ་ *bzâb-pa* v. *yzâb-pa*.

བཟའ་ *bza*, I. vb., fut. of *zâ-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zâ-ba*. — II. sbst. 1. (rarely *yzâ*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzâ-tso mân-poi pa-mâ* parents that have a large family *Mil.*; *bza manis nân-na* among a numerous household *Mil.*; *bza-drug* a family, a company at table, of six persons, *ni f. Cs.*; in certain combinations: wife, spouse, *rgyâ-mo bza* the Chinese spouse, *bâl-mo bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. meat, food, *bzâ-ba dan btân-ba* meat and drink, specially the quality and quantity of food, *zâ-*

ma *būd* *ḥa-la* *bza ḥa-ba* nutritive and substantial food *Mil. nt.*

**Comp.** *bza-ytd*, *bzd-bai ytdl-so* store of provisions, *bzd-ytd-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *kyo-ḥug* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *kyod dan ḥa ynyis bza-mi byuo* we will marry each other *Gl.*; *bza-nyir byin-gyis rlob-pa* to give the nuptial benediction, to unite in wedlock, to marry *Gl.*; *dlul-po bza - mi ynyis* a poor married couple *Gl.* 2. in a wider sense: household, *bza - mi nyi-ḥur-tsa-nyis* a household of twenty two persons *Mil.* — *bza-med* ill-fed, lean *Mil.* — *bzd-tso* plur. of *bza.* — \**za-dā\** (lit. *za-zlū*) *W.*, C. partner, wife. — *bza-ḥiti* fruit-tree, *bza-ḥiti-rā-ba* orchard, *bza-ḥiti-rā-ba-srūn-pa* watchman or keeper of it *Dzl.* — *bza-ḥug* (vulg. \**ḥub\**) = *bza-mi* C.

**བཅའ་** *bzar* sometimes for *zar*; *bzār-ba* v. *ḍzār-ba.*

**བཅའ་པ་** *bzā-pa* v. *zā-ba* and *yzās-pa.*

**བཅི** *bzi* (sometimes *yi*, *zi*), drunken fit, intoxication, stupefaction; *bzi-sāns-te* having become sober again after intoxication *Gl.*; \**zi-ḥan\** *W.* intoxicated, muddled, *bzi-ba* 1. vb. to become intoxicated, to get drunk, *bzi-bar gyir-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk C's. 2. sbst. state of intoxication. 3. adj. drunk, intoxicated C.

**བཅུ་བ་** *bzūn-ba* v. *dzin-pa*; it is used as an adv. in the form of *bzūns-te*, e.g. *dei nūb-mo-nas bzūns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tsabrgyad-nas bzūns-te nyas bar-du* during the time from the 8th. to the 15th. (day of the month).

**བཅུར་** *bzur* v. *dzūr-ba.*

**བཅེ་** *bze-ré*, also *bze* *Sch.*: pain, *bze-re-ḥan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (C's.: 'indignation; angry; to be angry with.')

**བཅོེ** *bzed* 1. in comp.: *piyag-bzed* (hand-) basin C.; *ḥmān-bzed* beggar's bowl, alms-pot, frq; *bzed-sndān* silver *Sch.*; *bzed-zāl* *Lx.*, *lso ḡl-bzed* C's.: 'spitting-box; acc. to oral

expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. ja); *bzed-pa* v. *ḍzed-pa.* — 2. *bzed-snyōms-pa* wire-drawing *Sch.*

**བཅོ** *bzo* 1. work, labour, *bzoi rnam-gyur* the beauty of a work or workmanship *Gl.*; *bzo rgya-nāg-gi lugs* as to the workmanship it is in Chinese style *Gl.* (by some the word is taken in these passages in the signification 3). — *bzō-la srēd-pa* liking labour, laborious, = *lus* *Stg.*; \**zo te-rél, mi-la nu* (s)tan\* *W.* the work is not yet finished, do not let people see it yet! *snai bzo hyed-gin ḍug-pas* being just occupied with working out the noses *Gl.* — 2. manufacture, art, trade, handicraft, *rin-po-ḥei* art of a jeweler, *gos-* trade of a tailor, *diul-* art of a silver-smith, *lāgs-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan-* of a copper-smith, *ḥin-* of a joiner or carpenter, *ysar-* art of a goldsmith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, figure, image, picture, resemblance, = *ḍbyibs*, \**ā-me zo dug\** *W.* he is the exact likeness of his mother; appearance, physical constitution, v. *zo.* — 4. sometimes for *bzō-pā*, *bzō-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

**Comp. and deriv.** *bzō-kān* workshop. — *bzo-kyāḍ*, *bzoi kyāḍ* *Gl.* work of art, masterpiece, elegant piece of workmanship. — *bzo-kyiḍ*, *bzo-kyun* C's.: 1. potter's wheel. 2. a hydraulic machine (?). — *bzo-grā* academy of arts, mechanics' institution C's. — *bzo-rgyū* working-materials *Gl.* — \**zō-bta* (?), *zōb-sta*, *zō-sta\** *W.* form, fashion, e.g. style of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; \**zor-dō\** anvil-stone *W.* (*bzo-rdo*). — *bzō-pa* artist, mechanic, *diul-bzo-pa*, silver-smith, and so forth. — *bzo-dpōn* master, over journey-men or the students of an art. — *bzō-ba*, pf. *bzos*, to make, to manufacture C. (for the *byād-pa* of B., and \**ḥo-ḥe\** of W.), \**par zō-ira\** to print; \**nēm-kyi zō-wa\** C. to frame in one's mind, contrive, invent; \**za-*

*pe tsa\** manufactured salt, \**ep-pe ser\** artificial gold *Wdt.* — *bzod-bo* = *bzod-pa*, *bzod-bo mlds-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. imaginative faculty, imagination, nif. — *bzod-las* work *Sch*

བཟོད་པ་ *bzod-pa* (rarely *bzod-pa*) I. vb., བཟོད་པ་, 1. to suffer, bear, endure, c. acc., *mig ná-ba na bzod-nas* not being able to bear the pain in his eyes *Dzl.*; *lus dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *sais-rgyas-kyi tugs-rje tsé-bas na bzod-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *jam-po-lu mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bde-bu bag-tsam-la bzod-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *lta-bas mi bzod-de* finding it unbearable for his eyes *Pth.*; *dran-pas mi bzod-de* as much as: so that he almost lost his senses over it *Pth.*; *bzod-tabs* (or *bzod-glags*)-*méd-par* *byün-ba* or *gyür-ba* not to be able to bear . . . any longer, frq.; *mi-bzod-pa* or *-bzod-pa* adj., unbearable, intolerable, also irresistible; *ma bzod-nas* not being able to resist any longer *Dzl.* — 2. to forgive, pardon, *sian-čad to-tsam-pa bzod-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzod-par bžes tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzod-par ysol-lo byas kyan* although she begged pardon *Pth.*; *skyón-rnamsyé-žes-spyan-lan-rnams-la bzod-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ysol byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. patience (*Sek.* བཟོད་པ་), *bzod-pa ygom-pa* to exercise one's self in patience

*Dzl.* v, 12; but also, to have patience, to show forbearance; *bzod-pa bžes-pa*, id. resp. (v. also above I, 2); *bzod-pa-čan* patient; *bzod-erdn* unwearied patience; *bzod-pa-čün* impatient *Mil.*; *bzod-med* *Cs.* id. — 2. in asceticism: perseverance, steadfast adherence to the four truths, constancy in pursuing the path that has been entered upon, *mi skye-bai čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzod-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bü-lon sel-ba*, must be resorted to with reference to the latter.

བཟོད་པ་ *bzod-pa* *Sch.* = *yab-pa*.

བཟོད་པ་ *bzom* tub, carried on the back, to convey water, v. *ču-bzom* sub *ču*.

བཟོད་པ་ *bzla-ba* v. *zla-ba*.

བཟོད་པ་བཟོད་པ་ *bzlas-brjod* (cf. *zla-ba* II, 2); *zla-ba* in a strict sense, is stated to be the silent, *brjod-pa* the soft, yet audible pronouncing of spells etc., *bzlas-brjod* signifying both together; *bzlas-brjod byéd-pa* to mutter over *Glr.*; *mü-stegs-pai bzlas-brjod* Brahmanical spell-murmuring *Thgy.*

བཟོད་པ་ *bzlüm-pa* v. *zlüm-pa*.

བཟོད་པ་ *bzlo-ba* v. *zlo-ba*.

བཟོད་པ་ *bzlog* the contrary, the reverse, *prä-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟོད་པ་ *bzlos*, v. *zlo-ba*.

Q

Q a, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admix-

ture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explanations. — 2. numerical figure: 23.

འཕྱི་ལྔ་ཅུ་ *ā-tag*, Cs. we, v. *ā-tug*.

འཕྱི་ལྔ་ཅུ་ *ā-tā* n. of a country *Gltr.*

འཕྱི་ལྔ་ཅུ་ *ā-ti-wa*, with *lōg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འཕྱི་ལྔ་ཅུ་ *ā-na-yañ* although, *Sch.*; *ā-na-na-na Sch.*; perfectly alike, having a striking resemblance (?).

འཕྱི་ལྔ་ཅུ་ *ā-ma* but, e.g. *ā-mā na rjed ñig* but do not forget! *Cs.*

འཕྱི་ལྔ་ཅུ་ *ā-ūr* *Sch.*: 'shaking or rattling sounds' cf. *ur-ūr*.

འཕྱི་ལྔ་ཅུ་ 1. like *yañ*, attached to conjunctions, and corresponding to the English *ever*, *soever*, after vowels, col. also after consonants, e.g. *nam-āñ*. — 2. *āñ-sgra*, *bōñ-bui* *Cs.* the braying of an ass.

འཕྱི་ལྔ་ཅུ་ *āñ-ke* (not ident. with *āñ-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrul-mgo*, occasionally also in written words.

འཕྱི་ལྔ་ཅུ་ *āb-pa* *Ts.* to bark.

འཕྱི་ལྔ་ཅུ་ *ār-po*, *ār-ñan* *Ts.* angry — *ytām-po*.

འཕྱི་ལྔ་ཅུ་ *ār-ba* *Cs.* lot, *rygāb-pa* to cast, — *rygan rygāb-pa*.

འཕྱི་ལྔ་ཅུ་ *ar-ūr* v. *ur-ūr*.

འཕྱི་ལྔ་ཅུ་ *ā-gyan* also, too, likewise *Sch.*

འཕྱི་ལྔ་ཅུ་ 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *āi*, this, also *'t-po*.

འཕྱི་ལྔ་ཅུ་ 1. num. figure: 83. — 2. subst. kiss, v. *o*. — 3. also *o*, *Cs.*: demonstr. pron., this, *ā-ni-ru*, *ā-nir*, *ā-nir*, hither; *Ts.* "wā-ohi" this.

འཕྱི་ལྔ་ཅུ་ *ā-sgra* *Gltr.* noise of many foot-steps, prob. = *ār-sgra*.

འཕྱི་ལྔ་ཅུ་ *ā-ñag* 1. also *ā-ñag* *Gltr.*, *ā-ñag* *Thgy.*, *ā-bu-ñag* *Dzl.* pers. pron. we. — 2. chimney *W.* (?).

འཕྱི་ལྔ་ཅུ་ *u-tūg* *Sch.*: 'Lüderlichkeit, auch

འཕྱི་ལྔ་ཅུ་ *'u-tūgs'*; but in *W.* *'un-tug cō-cō'* means to break out into a violent passion, and *'un-tug-kan* or *-ñan* angry; in *Cs.* *'mū-tug-pa* and *'dūg-tug-pa* to be at a loss; so also in *Mil.*

འཕྱི་ལྔ་ཅུ་ *ū-bu* v. *ū-ñag*.

འཕྱི་ལྔ་ཅུ་ *u-ru-rū* *Sch.* = *ur*.

འཕྱི་ལྔ་ཅུ་ *u-lāg* compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mī-la* *u-lāg skul-ba* to impose such services, by exacting porters etc. *Pth.*, *gēl-ba* id.; *skyl-ba* prob. to forward by Ulag; (*Cs.* limits the signification too much).

འཕྱི་ལྔ་ཅུ་ *ū-su* *Lt.* coriander seed.

འཕྱི་ལྔ་ཅུ་ *ūg-pa*, owl, *Lt.*; *ūg-rgān* *Sch.* the great horn-owl, *ūg(-gu)-ñān* the little owl; *ūg-mig* owl's eyes (*Cs.* 'large languishing eyes', *Sch.*: 'large protruding eyes'); *ūg-mig-ñan* having such eyes, *ūg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* oata.

འཕྱི་ལྔ་ཅུ་ *ug-siis* v. *siis-po*.

འཕྱི་ལྔ་ཅུ་ 1. *Cs.* swaggering, bragging, bombast, fustian; *ūd* *ñer smra-ba* to swagger, brag, gen. *'urur āt-pa*, *C.* — 2. = *yud* *Thgy.*, *ūd-kyis*, in a moment, instantly, suddenly. — 3. command, order (?), *Sch.*: *ūd-sgrog-pa* to make known an order.

འཕྱི་ལྔ་ཅུ་ *ūb-pa* to sweep or rake together with one's hands, *pañ-pas* *ūb-kyis* *bcdus-te* *Pth.* with the arms gathering all into one heap.

འཕྱི་ལྔ་ཅུ་ *um-bu-glan-mkar* n. of the palace of the ancient Tibetan king *Thothori*, *Gltr.*

འཕྱི་ལྔ་ཅུ་ 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less.

a low, humming noise, *rna-bai bu-ga bkag-pai* the *ur-ur zäs-pai sgra* the humming in the ears produced by stopping them *Wdn.*, *ur-ur-po-yi sgra* id. *Wdn.*; *rna-ba ur-la krog* there is a buzzing in my ear *S.g.*; *ur ldan* or *byuñ* a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, *ur yton-ba* to talk, to chat; \**ton-ur*\* *C.* (lit. *ston*) bragging, humbug; *ur - sgra* = *ur* noise caused by many voices, many footsteps, cf. *u-sgra*; of the howling of a tempest, *ur-sgra* *če* although it (the thunder) makes a great noise *Mil.*; *ur-tün* a brass basin, used to make a noise by striking it *Sch.*; *ur-ba* sbst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Cs.*; *lga-grägs ur-te* shouting, rejoicing *Mil.*; \**ur čö-čö*\* to set a dog on a person *W.*; \**ur bšad-pa, ur-brdab btän-ba*\* *C.* *W.* to exaggerate, brag, boast. — 2. *bag-drö ur-ur* *Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. \**ur gyäg-pa*\* *C.*, \**ur gyäb-čö, täñ-čö*\* *W.* to smooth, v. *dbur-ba*. — 4. *ur-rdo* a sling *Sch.*, *ur-rdo pän-pa* to throw with a sling. *འུ་ཤ* num. figure: 113.

*འུ་ཤ* I. num. figure: 143. —

II. sbst. 1. provinc. *u* kiss (ཁུམ་), *o byed-pa* to kiss *Lt.*, *kä-la* on the mouth *Pth.*; *pyag, zabs* resp. on the hand, the foot *Cs.*; *o yton-ba* (*u*, \**u län-čö*\* *W.* = *o byed-pa*. — 2. v. *o-ma*. —

III. pron. 1. pers. pron. *we*, v. *u-čag*. — 2. dem. pron. this *Cs.* v. *u* III. — IV. interj. (*o-ö*) 1. like *oh, yes!* as a reply: *o lägs-so* oh very well! *Mil.*; \**o yön-nog, 'o litig-gog, 'o gyäl-log* *W.*, \**o yön-ñe*\* *C.* well! it's all right to me! well, do so! — *o-o, ö-ö*, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, *yes!* *W.*, cf. *o-na*.

*འུ་ཤ་མ་* *o-skol*, also with *rnams* and *čag*, (*Cs.* also *u-skol*), *Ld.* *a-vo, we, Mil., Tar., Thgy.*, e.g. (if all men must die), *o-skol lta či smos* of course also *we Thgy.*; it

is very often used as a reciprocal pronoun: *o-skol ma či jrad - va* the fact, that we have seen each other once more before we die *Mil.*

*འུ་ཤ་མ་* *o-brgyäl*, resp. fatigue, weariness, want, any kind of hardship, \**péb-lam-la ob-gyäl ma kyöd-da*\* *W.* has not your walk hither fatigued you? *o-brgyäl yön-lugs* the getting into difficulties *Mil.*; more frq. as vb.: *o-brgyäl-ba, kyöd-čag-rnams o ma brgyäl-lam* are you perhaps fatigued? *Glr.*; *zabs-tög o ni brgyäl-ba* but a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *o-re-brgyäl* = *o-brgyäl* 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

*འུ་ཤ་མ་* *o-snyig* sour cream *Sch.*

*འུ་ཤ་མ་* *o-snyigs* birch-tree *Sch.*

*འུ་ཤ་མ་* *o-dod* lamentation, wailing, cry for help, gen. as vb. *o-död böd-pa* to lament, to call for help *Glr.*, *Pth.*, *Wdn.*; *o-död-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

*འུ་ཤ་མ་* *o-na* (cf. *o, oh, ön-kyan*), comes nearest to the Greek *ἀλλά*, used esp. to introduce a new thought or proposition in speech: now, what shall you do in that case? *Dzl.*; well, what did he say? *Dzl.*; well, I hope you have at least . . . *Dzl.*; why, *ay, Mil.*; but now *Thgy.*; but, the Latin *autem*, when a new clause is added *Mil., Thgy.*; *yes*, in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, *yes W.* —

*འུ་ཤ་མ་* *o-mu* milk, *o-ma jö-ba* to milk *Glr.*; *snjöl-ba* to let it curdle *Cs.*, *srub-pa* to churn it (*čs.*); *o-ma čags* the milk thickens, coagulates *Cs.* —

Comp. *o-tän* 'milk-meadow', the plain in which *Lhāsa* now stands; of the former lake, *o-tän-gi mtso* *Glr.*, a sedgy moor is said to be still remaining. — *o-tug* milk-soup *Tar.* — *o-tüd* cheese, v. *tüd*. — *o-fün* suckling-child, baby, = *žö-fün*. — *o-*

*snód* milk-vessel. — *འོ་སྤྱི་*, *འོ་སྤྱི་*, cream. — *འོ་མའྱི་* 1. milk and butter *Sch.* 2. termin. of *འོ་མ་* into the milk. — *འོ་ཟོ་* milk-pail.

འོ་མ་ཟི་ཟི འོ་མ་ཟི་ཟི *W.* pater-noster pea, the seed of *Abrus precatorius*, used as beads for rosaries.

འོ་ཡ་, འོ་ཡ་ འོ་ཡོ་, འོ་ཡོ་ *terrier Sch.*

འོ་ར་བྱུང་ འོ་ར་བྱུང་ *v.* འོ་བྱུང་.

འོ་ཤ་ འོ་ཤ་ *W.*, only in *\*འོ་ཤ་ འོ་ཤ་* or *gyáb-འོ་ཤ་* to laugh at, deride, to feel a pleasure at the misfortune of others.

འོ་སྤྱི་ འོ་སྤྱི་ mulberry, *འོ་སྤྱི་འོ་སྤྱི་* mulberry-tree; *ba-འོ་སྤྱི་* *Med.*, perh. strawberry spinach, Blitum, which in *W.* is called *ba-འོ་སྤྱི་*, cow-mulberry.

འོ་ག་ འོ་ག་ *W.* *\*yog\**, *Ts.* *\*icag\**, 1. root signifying below, or with reference to time, after, opp. to *གོ་*; *འོ་ག་འོ་ག་*, *W.* *\*yóg-la\** 1. adv. down, below, underneath; afterwards, later; in paging books it denotes the second page of a leaf, *v.* *གོ་*; it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. under, with accus., less frq. with dat., down from; after (as to time, rank, succession). — *འོ་ག་འོ་ག་*, *W.* *\*yóg-na\**, 1. adv. underneath, below. 2. postp. c. gen. under, after. — *འོ་ག་འོ་ག་*, *W.* *\*yóg-nas\** 1. adv. from under, from below. 2. postp. c. genit. forth from below *འོ་ག་འོ་ག་* to put underneath, to subject, subdue *Gl.*; *ka-འོ་ག་* *Ts.* = *འོ་ག་འོ་ག་*, e.g. *\*འོ་ག་འོ་ག་* under the tree; sometimes (less corr.) with accus. inst. of genit., also *འོ་ག་* alone, inst. of *འོ་ག་འོ་ག་*, *འོ་ག་འོ་ག་*: *\*Ru-tog Gu-lab-siñ 'og mi dug\** *W.* Rutog does not stand under, is not subordinate to, Gulab Singh; *lāñ-འོ་ག་* the division of soldiers under the Dingpon, or a century (division of hundred); *bču-འོ་ག་* a body of ten men under a *bču-dpon* or corporal. — 2. testicles, of animals, *འོ་ག་འོ་ག་* not castrated; *\*wog འོ་ག་འོ་ག་\** (*spyad-pa*) to cover, copulate (*C.*)

**Comp. and deriv.** *འོ་ག་འོ་ག་* the lower orifices of the body for the discharge of the excretions, *འོ་ག་འོ་ག་* *S.g.*; more partic. the anus *Pth.* — *འོ་ག་འོ་ག་* anvil *Sch.* — *འོ་ག་*

*pag v. pag.* — *འོ་ག་འོ་ག་* adj. the lower, later, following one, *dei-འོ་ག་འོ་ག་* the one following after that, the second in turn; *\*lā-mę sañ ge-nyñ yóg-ma zig dug\** *W.* a Genyen is inferior to a Lama. *འོ་ག་འོ་ག་*, འོ་ག་འོ་ག་, 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — *འོ་ག་འོ་ག་འོ་ག་* = *འོ་ག་འོ་ག་* *Tar.* — *འོ་ག་འོ་ག་* *Lt.* vapour, flatulence. — *འོ་ག་འོ་ག་* crop, caw of birds.

འོ་བ་ འོ་བ་, pf. *འོ་བ་*, imp. *འོ་བ་*, *B.* and *Bal.* (*\*འོ་བ་འོ་བ་\**), for which in common life almost always, and in more recent literature not seldom, *yón-ba*, *W.* *\*yón-འོ་བ་\**, is used, 1. to come, *ma-འོ་བ་འོ་བ་འོ་བ་* *Dzl.* when he saw his mother coming; *nāñ-du འོ་བ་*, *Dzl.* he came in; *yīr འོ་བ་འོ་བ་* *Gl.* to come back; *mi ynyis nai drūñ-du འོ་བ་འོ་བ་* *yin-pa Gl.* two men that were about to come to me; *འོ་བ་འོ་བ་འོ་བ་* *Pth.* when being on their way; *ti-so-la agóm-du yóns-pa yin Mil.* we come to the Tise in order to meditate; *འོ་བ་འོ་བ་འོ་བ་* so you are welcome *C.*; *nias འོ་བ་འོ་བ་འོ་བ་* *byas kyan འོ་བ་འོ་བ་འོ་བ་* *Pth.* although I was crying for help, nobody came; *kyer འོ་བ་འོ་བ་* *Gl.* they came to bring, they brought with them; *krid-འོ་བ་འོ་བ་* bring hither! *krid འོ་བ་འོ་བ་* *Gl.* they brought thither; with reference to time: *ma-འོ་བ་འོ་བ་* not yet come, i.e. future, *dus* etc. very frq.; also poet.: *ma-འོ་བ་འོ་བ་* *dōñ-du* for the benefit of those that are to come, i.e. of posterity; *čāñ yón-bai rigs*, *Wdn.*, the kinds (of cerealia) from which beer comes (is made). — 2. to happen, *yód-pa yón-gin dug-pas Mil.* as it sometimes happens that there are . . . ; more frq. to occur, to be met with, *grēñ-bu འོ་བ་འོ་བ་* whenever an e occurs, wherever an e stands *Gram.*; *mī yul-na mi འོ་བ་འོ་བ་* such a thing does not occur on earth *Gl.*; *\*dī-ru mi yón(-འོ་བ་)* *W.* that is not to be met with here. — 3. to fall to the lot of, to be given, to come upon, c. dat., *sras འོ་བ་འོ་བ་འོ་བ་འོ་བ་* *Pth.* she prayed that a son might be given to her; *\*Ko-la nad yōñs\** *W.* a disease came upon him; *\*sōd-nyom yōñ\** I receive alms, *\*sod-nam yōñ\** I acquire merit *W.*; to come in, *yōñ-sgo* income, revenue *Schr.*, cf. *yōñ-*

*tsi* sub *tsi* 2. — 4. to be suitable, practicable, to do, *batan-pa yig-la ston-pa rnyis mi 'dno-pas* *Glr.* as two preceptors for one doctrine will not do; *yul-du log-pa mi 'dnas* *Glr.* as a journey home is not practicable; *o-yon-tog* v. *o*; *las-la on-bai bdr-du* as long as he was fit for work; to go on well, to do well *C.* \**da yon-na*\* *W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries shall and will, as becomes evident from such expressions as the following: *xi-ba nam yon 'da med* *Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog gyur-ba 'on* *Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *gro-ba mi yon-bar dug* *Mil.* I am not likely (*dug-pa*, 4) to go there any more; \**fel-tse mi yon*\* *W.* he will not be put to shame, not be disappointed; also with the supine: *srog dan brul-bar gyur-du 'on* *Dzl.* it will even come to his dying, it will be his death; *zde-su 'on* *Dzl.* he will even get so far as to eat...; *de-bar 'on* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynan-ste 'on* *Lth.* he will assent to it, allow it; *yig min kyan yig yin-te 'on* *Glr.* if it is not the one, it will be the other; *slab yon* he will come *Mil.* and in *C.* very common; *yid-tse mi 'on* they will not believe it; it is also used to express the passive voice, and the English to become, to grow, to get: *des-na na yod 'dn-bas* *Glr.* as I should be killed, if she heard of it; \**ser yon*\* *C.* so it is said, expressed, i.e. this is the usual way of expressing it; \**piel-te yon*\* *W.* it is getting larger, increases; or with a noun: *amin 'on* *Glr.* it is growing ripe; *rgyal-po 'bano-su 'on* *Ma.* the king becomes a subject.

འོ་མོ་ལ་ འོ་མོ་ལ་ *Ld.* for *ol-mo*.

འོ་མོ་ལ་ *od*, light, shine, brightness, *dar* flames up, shines, *pro* spreads, proceeds from; *od spro-ba* to emit light, *bkye-ba* to spread *Sch.*; *od lham-mér mdzad-pa* resp., to shine with a bright light *Sch.*; *od ktsa-pa* filled with light *Sch.*; *las-la od yod-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyi-od sun-light*, *zla-od* moon-light, *skar-od* star-light *Cs.*; *ynam-od* brightness of the night-heavens, zodiacal-light *Cs.*; *me-od* fire-shine *Cs.*; lustre, brightness, of polished metal, *od bytn-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, \**kani-ps 'od jette yon*\* the splendour of the house increases, \**bud 'da dug*\* declines, decays *W.*; *od dan ldan-pa* *B.*, *od-dan* 1. luminous, emitting light; 2. bright, polished. 3. light, \**da 'od-dan 'da yin*\* *W.* now it will grow light, 4. of a fine colour, of a blooming appearance *Glr.* 5. beautiful, splendid, stately; *od-med*, vulgo *od-med-kun*, the contrary.

Comp. *od-kor* or *skor* a luminous circle *Lea.* — *od-dkar* 1. white light. 2. symb. num.: 1. — *od-dan*, v. above. — *od-apag-med*, འོ་མོ་ལ་, also *snan-ba-mta-yas* the fourth Dhyani-Buddha, v. *sans-rgyas*. — *od-spro* (or *pro*?) light? — \**hd-to*\* *W.*, \**od-to tog*\* hold up the light! \**od-to bu*\* glow-worm, fire-fly; *od-pro* sometimes occurring in the names of gods. — *od-yzer* ray of light *Dzl.* and elsewh. frq.; *od-yzer-dan* n. of a god, *od-yzer-dan-ma* of a goddess *Do.* — *od-eris* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *od-yedl* 1. a bright light or gloss, *od-yedl mdans dan ldan-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *od-yedl-gyi nidn-nas yzigs-te* *Mil.* knowing, beholding, by means of prophetic light.

འོ་མོ་ལ་ *od-ma* cane, bamboo, *od-ma tsal*, འོ་མོ་ལ་, cane-grove; such a grove near Rajagriha was a favourite retreat of Buddha.

འོ་མོ་ལ་ *on* *W.* but (*sed, autem*); (not so often used as in English).

འོ་མོ་ལ་ *on-kyan* but, yet, notwithstanding *Dzl.* and elsewh., frq. in *B.*; rarely *on-yai* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lea.* give འོ་མོ་ལ་ as the

Skt. word for it, which however seems not to agree with its use.

འཛིན་པ་ འོན-པཎ = འོན-པཎ *Lex.*

འཛིན་པ་ འོན-པཎ *B. and C.* or if not, or else, or also, in double-questions after the termination *am* of the first question.

འཛིན་པ་ འོན-པཎ 1. deaf, also to be deaf; འོན-པཎ-པཎ, འོན-པཎ-པཎ, འོན-པཎ a deaf man, འོན-པཎ-མོ, འོན-མོ a deaf woman *Cs.*; འོན-ལོན deaf and blind. — 2. to give, to bring, chiefly as imp. འོན-ཅིག *Dzl.*

འཛིན་པ་ འོན-པཎ, with *byéd-pa*, to pay attention, to watch, to spy *Sch.*

འོན་ འོན 1. also འོན ditch, trench, pit *Dzl.*; *me-འོན* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འཛིན་པ་ འོན-པཎ 1. tamarisk, *Myricaria Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

འོན་ འོན 1. dropsy, viz the species *anasarca*, *nif.*, = *páys-ču*; *dbu-འོན* or prob. id. *Med.* — 2. eddy, whirlpool *Sch.*

འོན་པ་ འོན-པཎ 1. to put or lay down *Cs.* — 2. to feed, e.g. a little child *W.*

འོན་ འོན clover, trefoil, viz. snail-clover, medic, (*Medicago*); འོན-ལོན a plain covered with such clover; \**ol-kyog* *W.* snail.

འོན་མདུད་ འོ-མདུད v. 'ol-mdúd.

འོན་པ་ འོ-པཎ vulture *Sch.* (?)

འོན་པ་ འོ-པཎ in a general way, generally speaking, about, འོ-པཎ *id.* *Sch.*; འོ-པཎ *tsám-du dus nnyám-mo* they are about contemporaries *Tar.*

འོན་པ་ འོ-པཎ black horse *Mil.*, *Ld.-Glr.* (*Ts.* \**wál-ba*).

འོན་པ་ འོ-པཎ *Ld.* \**oi-mot* besom, broom, brush, *stag-འོ* birch-broom, *zed-འོ* hair-broom *Cs.*

འོན་པ་མེ་མོ་ འོ-པཎ-མེ་ *Wdh.* an officinal plant; *Cs.*: 'ol-ma-sa 1. a certain small berry. — 2. a small weight'.

འོན་ འོ 1. v. the following. — 2. v. འོ-པཎ.

འོན་པ་ འོ-པཎ 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, *shyin-par འོ* it is becoming, it is meet to give; *འོ་ཁྱེད་པཎ་མི་ འོ* it is not decent to see this; \**ka-lón čá-čé 'os* *W.* he is worthy to be a vizier; \**i-sam la tan mi 'os* *W.* he is not worth such high wages; \**la nán-te tan 'os* *W.* he deserves extra-pay; *yid-amón འོ* to be wished, desirable; *piyag byu - bar འོ - par gyur* he becomes adorable; *stod-འོ* to be praised, laudable; *bkür-འོ* deserving honour *Cs.*; *tams-čád-la póg-འོ-pai čád-pa* the punishment condign to all; rarely with genit.: *kün-gyis bkür-čín mčöl-pai འོ Mil.* he is deserving of universal honour and respect, and even: *rjei འོ min* he was not worth to be a king, for which more frq. the termin. is used: *yt-ó-mor འོ-pu čig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteel appearance, that is most of a gentlewoman; *grögs-su འོ-pa* he is worthy to be his colleague, *nif. Mil.* — 2. more particularly in colloquial language: right, *W.* \**ós-čän, ó-šan*; with a negative \**mi-ós-pa, os-méd, os-min* *W.*, \**mi-i-pa* etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi འོ-pai spyod-pu byed-pu Glr.* to entertain illicit intercourse; *rdzas འོ-pa* a lawful, *mi འོ-pa* an unlawful matter *Schr.*; \**i-min-ghi čim-gál* *C.* a wrong, immoral act, sinful transgression; \**os mi-ós pít-čé* *W.* to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — *Sch.* has besides: *འོ či yod*, 'what other means or way is there?' and: *འོ spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (??).



## 𐎧

𐎧 *ya* 1. the consonant *y*, pronounced like the English initial *y*, in yard, yoke etc., in *C.* deep-toned; *yi-btays*, *yá-ta Glr.* the subscribed *y* or *𐎧*. — 2. num. fig.: 24.

𐎧 *ya* I. often with *yīg*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *miy ya-yīg lón-ba Pth.* blind of one eye; *tham ya-yīg Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yīg-tu yser togs*, *lág-pa ya-yīg-tu bú-mo Krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan yál-ba ynyis ya ma brál-bar Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; *\*yá-do* in *W.* the common word for grogs or *zla-bo* associate, companion, assistant, *\*yá-do cò-cè* to assist; *\*nyr-ka ya yé* *C.* they are equal to each other, a match, one as good as the other, *\*kò-lu ya mē*, or *kə ya jhē-kən mi dug* *C.* he finds none that is a match to him, *\*di li-kə ya nē mi fub* *C.* I am not equal to the task; *Kai ya v. Ká-ya*; *ya-méd = do-méd*; *\*túb-yu* adversary, antagonist; *ya-zár* one-eyed; *ya-ma-zún* and *ya-má-brla*, *ya-ya v. below*. —

II. root signifying above, up etc. (opp. to *ma*), cf. *gon*; adj. *yá-gi* (also *yá-ki Mil.*), *pə yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas v.* the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gón* above, over *Sch.*; *ya-mgál*, *ya-méš*, *ya-tém*, *ya-tóg*, *ya-rúba*, *ya-ré*, *ya-só v. mgal* etc.; *ya-mítu* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mítu* the end *Cs.*; *yá-da* esteem, honour, love, shown to a person *W.* (= *zē-sa B. C.*), *\*yá-*

*šē spē-ra* expressions of respect; *\*yá-šē pī-lu zér-na* if one speaks respectfully; *ya-ša-mél-kan* uncivil, regardless, reckless, unfeeling; *\*yá-ša cò-cè* to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ša*, which however is less in use.

𐎧𐎶𐎵 *yá-ka* mutual revilings *Ma*: *mə smdd-la yañ yá-ka sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

𐎧𐎶𐎵 *ya-gyál v. ya I.*

𐎧𐎶𐎵𐎶𐎵 *yá-na(-ba) C.* also *\*yá-na-bo* (prob. for *yya ná-n-pa*) shuddering, fright, anguish, with genit. or accus. of that which is the cause of it *Do.*; *yá-ná-bai dmag-tsógs Mil.* a formidable host; *yá-nai gəgs* terrible danger *Pth.*

𐎧𐎶𐎵 *yá-ta v. letter ya.*

𐎧𐎶𐎵 prop. 𐎧𐎶𐎵 *ya-tra* (procession and feast, in honour of some idol) *W.*: festivity, revelling, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

𐎧𐎶𐎵 *yá-do v. ya I.*

𐎧𐎶𐎵𐎶𐎵 *yá-po* butcher; executioner *Schr.*

𐎧𐎶𐎵 *yá-ba* prob. = *yya-ba*. — *Mil.*?

𐎧𐎶𐎵𐎶𐎵𐎶𐎵 *ya-ba-ká-ra Sak.* saltpetre *Med.*

𐎧𐎶𐎵 *yá-ma* 1. the temples. — 2. a severe cold, catarrh. *Med.*; *\*yá-ma rag* *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

𐎧𐎶𐎵𐎶𐎵 *ya-ma-zún* unsymmetrical, incongruous, not fitting together, e.g. two unequal shoes; of religions, languages,

customs, that have sprung from heterogeneous elements; of behaviour: inconsistent; unheard of, prodigious, *čö-pirul* magic feats *Tar.*

ཡམ་བརྒྱ་ *ya-ma-brla*, \**ya-má-la\**, Ü: *ya-ma-la-po*, Ts.: \**ya-ma-brn-te\**, Ld.: = *myin-po-med-pa*, *mi-bdén-pa* vain, unstable, fickle, not to be trusted or depended upon.

ཡམ་མཚན་ *ya-mtsan* 1. wonder, miracle, supernatural occurrence, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *lus-sum ya-mtsan ti byun Dzl.* what signs and wonders have happened? *yá-mtsan-du gyúr-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste Pth.* being a wonderful man; *kyód-lu di-tsam rig-pa-mét-pa ni yá-mtsan-čeo* that you are so ignorant is very strange (wonderful); \**yá-tsem-po\** C. marvelous, miraculous; *yá-tsam-can id. Schr.* — 2. wonder, astonishment, amazement, *gyád-po yá-mtsan čén-po skyés-te Tar* the king greatly wondering; \**yám-tsan tsúr-čé, čö-čé\** W. to wonder; *yá-mtsan-gyi yná-sö Tar.* it is a thing to be wondered at; *dé-tsam yá-mtsan-rygu med Mil.* that is not so very astonishing.

ཡཡ་ *ya-ya* 1. Cs.: differing, diverse, *yá-ya-ba* diversity; *yá-ya-bor gyúr-ba Sch.:* a subject of dispute, contrariety of opinion. — 2. *gyá-ya.*

ཡཡ་ *ya-yó* crooked, wry, col. Cs.

ཡཡར་ *ya-lúd* corselet and helmet, mail, armour, *ysér-gyi* of gold; also fig. B.

ཡཡ་ *yá-ša* v. *ya* II.

ཡཡཱ་ *ya-hu-dá* Judah, *ya-hu-dá-pa* Jew *Chr. Prot.*

ཡཡཱ་ *ya-ho-wá* Jehovah *Chr. Prot.*

ཡཡཱ་ *yág-pa* a small mattock, hoe, *čig-yag* iron hoe, *šin-yag* wooden hoe Ts.

ཡཡཱ་ *yág-po*, prov. also *yág-po*, seldom in B., but otherwise common in C. and W. good, in all its significations, both as to men and things, — *bzán-po*; \**dei pí-la di yág-po\** W. for that purpose this is good, fit, serviceable; \**gyig-po jhé-pa\** C.,

\**čö-čé\** W., c. q. *la*, to caress, to flirt, also in an obscene sense; *yág-po yag-po* well, well!

ཡང་ *yañ* 1. (accented), again, once more:

likewise, also, further, frq. *yañ yañ Mil.*, *yañ duñ yañ-du Tar.*, *yañ-nas yañ-du Dzl.* again and again; joined to adj. and adv. denoting a higher degree, still: *yañ čün Mil.* still smaller, *di či-yañ-las yañ dyú-ba žig byun Mil.* that was still more pleasing than any thing before; *yañ syos Mil.* still more in detail; \**yán-ion-žag\** W. the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyan*, after vowels often *añ*, also, too, the Latin *quoque*, *na yañ*, *blag kyan* I too; *bu čé-ba yañ Dzl.* my eldest boy too; *bsód-nams dani yañ ldán-pa Dzl.* having also merit; *yañ — yañ —*, both — and —; *di yañ — de yañ* both this and that, *pýi-rol yañ nan yañ* both outside and inside; followed by a negative, neither — nor; *yañ* singly, with a negative: not even, *kar-šá-pa-ni yéig kyan mi sbyin-no Dzl.* I shall not even give a cowry for it; *yañ* with a comparative (as above) still, *šinár-bas kyan lhdg-par* still more than formerly; as effect of a preceding cause, so then, *kye de yañ tse das-so Dzl.* so then the boy died, *bsád-pa yañ grais-méd-do Dzl.* so then there were people killed without number; emphatic, even, *rin-por ma lón-par smra yañ šes-so Dzl.* within a short time he was even able to speak; *šin-čád kyan Dzl.* even before this; *kar-šá-pa-ni bum yañ* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *tams-čad dus kyan* even if all without exception be gathered; although, *tsal kyan ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, but did not find; this latter turn is frequently used, where we use but, yet, nevertheless etc.

ཡང་སྐར་ *yañ-skydr* 1. subst. postscript. Cs. — 2. adv. again, afresh, anew C.

ཡང་གི་ *yán-ge* v. *yán-po.*

ཡང་མེས་ *yang-ses* v. *yan* I.

ཡང་ཅན་ *yang-chen* Bhot. and Schr.

ཡང་ལྷི་ *yang-lhi* v. *yang-po*.

ཡང་འཕྲུག་ *yang-ju* the second of two final letters, viz. s after g, n, b, m.

ཡང་དྲི་, ཡང་གིས་ *yang-tri, yang-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. W.

ཡང་དག་པ་ *yang-dag-pa* v. *dag-pa*.

ཡང་ན་ *yang-na* or, in B., com. pleon. after the affixed *am* (*gam, nam* etc.), which in itself already expresses the or; it is also preceded by *dai*; further, *Thgy.*; either — or —, *yang-na (ni) — yang-na (ni) —*.

ཡང་སྤྲེལ་ *yang-sprul* v. *sprul-pa*.

ཡང་ལྗོ་ *yang-po* Cs., \**yang-mo*\* C. and W. \**yang-ghe*\* Ts. adj., *yang-ba* adj. and subst., light, lightness, opp. to *lci-ba*, q. cf.; — fig. *jam-zin yang-ba* what is soft and light, commodious and easy Dzl.; of food cf. *lci-ba* II.; weak, \**de sañ yang - mo yin*\* W. this is a weaker, less emphatic, word than that; \**no yang-mo*\* C., W. cheerful, happy.

ཡང་མ་ *yang-ma* early barley, v. *nas* I.

ཡང་མེས་པོ་ *yang-mes-po* great-grandfather, *yang-mes-mo* great-grandmother Sch.

ཡང་རྒྱལ་ *yang-rtsal* very high skill, consummate art Mil.

ཡང་རྩ་ *yang-rtsa* the highest point, summit, fig. the height of perfection.

ཡང་ཚ་ *yang-tsa* great-grandson Sch.

ཡང་ར་ *yang-ra* W. buck, ram, he-goat, — *jud-ra*.

ཡང་ལ་ *yang-la* prob. = *yang-na* S.g.

ཡང་མེས་ *yang-ses* n. of a hell *Thgy.*

ཡང་སྤྲེལ་ *yangs-pa*. 1. also *-po*, wide, broad, large, *tsañ, sa-yai* a large or wide field, plain Glr.; *yangs-zin rgya-ze-ba* large and spacious, of a house S.O.; \**gri-sa* (or

*ng-sa*) *yang-pa dug*\* W. here is much room; fig. \**mg-yang*\* C., W. liberal, generous, bounteous; \**yang-med-la, yang-yang-pa-la*\* W. sudden, unexpected, unawares; \**yang-lug do-de*\* W. to hang or throw a coat over, without getting into the sleeves; *yang-dam byed-pa* id., Sch.; \**yang-klib*\* C., W. wide, of clothes. — 2. v. *yang-ba*.

ཡང་སྤྲེལ་ཅན་ *yangs-pa-chen*, Sch. རྒྱ་ལག་, Dzl. and elsewhere, city in ancient India, now Allahabad.

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) what is uppermost, *man-yan* below and above Cs.; *yang-na* Cs.: above, in the beginning, in the first part; gen. *yan* stands as adv. or postp with accus., = *yang-la, yang-ñad(-la), yang-ñod(-la)*, above, in the upper part, *lci-ba yan ston-la yod-de* Glr. lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zur yang-ñad* Dzl. above the hips; *lobrgyid yang-ñad* Pth. above eight years old; otherwise when referring to time, always till, to; often preceded by *nas*, from ... forth, Glr.

ཡན་ལྷི་ *yan-lji* dulcimer, musical instrument in Ts.

ཡན་པ་ *yan-pa* adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; *kyi yan-pa* a dog without a master, vagrant dog; *gral yan - la* yod there are yet places unoccupied; of fields: untilled, fallow-ground; *yan kyir-la nas ca*, v. *kyir-ba*; *yang-gar-ba* separate, apart, by itself Li., *rgyal-rigs yang-gar-ba zig* a separate dynasty, a dynasty of its own; *yang-gar-du* id., adv. Was. (281); *rgya-yán* the external world, *rgya-yán(-gyi) ynyén-pa* Glr. a helper from the external world; *sems rgya-yán-du ma dor-bar byos* take care that the mind be not distracted by outward things; \**yan za-de*\* W. to disperse, \**lug, nor tsan-ma, sam-pa yan son*\* W., the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yang-du jug-pa* to suffer (the sheep) to disperse on the pasture; *nad yang-*

*pa* wandering (contagious) disease, = *yams* Sch. (*yán-pa* to run about, to wander Sch., is rather doubtful).

ཡན་ལག་ *yán-lag* 1. member, limb, *yán-lag* *lia* arms, legs, and head Mfig.; *yán-lag skyón-tan* an injured or defective limb Lex.; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *zu-ba* Lex. — 2. fig. branch of a river, branch of a tree; *dje-benyén-gyi yán-lag rzuñ-bar bgyi* Do. was explained: I wish to be counted a branch, i.e. a member, of the community of novices; appendage, something subordinate to a greater thing, like branch-establishment Tar. 175, 3; also with reference to books: appendix, supplement Tar. — 3. branch, section, separate part of a doctrine or science, frq., a particular head, point, thought, in a treatise.

ཡལ་ *yab*, resp. for *ja*, father, *rgyál-po yab yum ysum* Glr. the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country Glr.; *yab rgyál-po-la ysol-to Dzl.* he said to his royal father; *yab-sras* father and son, in a spiritual sense: master and disciple; *yab-mes* 1. father and grandfather. 2. progenitor, ancestors Glr.

ཡལ་བ་, བཤམ་པ་ *yab-pa, rgyab-pa* 1. to lock, lock up, secure, cover over Sch., *yab-ta* things well secured, under safe keeping; *yab-yob-pa* to hide, conceal Sch.; *rgyab* or *rgyab-sa* covered place, covert, shelter Sch.; *yab rin-po* portico, veranda, e.g. of the monastery at Tashilhunpo; *yab-ras* awning, tent Sch. — 2. C. to skim, to scoop off, from the surface of a fluid. — 3. W. to move to and fro, hither and thither, v. *ryob-pa*. —

ཡལ་མོ་, བཤམ་མོ་ *yab-mo, rgyab-mo* 1. the act of fanning, waving, *ldg-pa yab-mo byéd-tsi*, *ti-ba* dying whilst waving the hand to and fro, considered as a sign of peace Do.; *gso-kyi yab-mo byéd-pa* Glr. to beckon by waving with one's clothes; hence fig. — 2. the bringing on, provoking, *dgra-boi* of an enemy Mil., *phui-ytsi* a calamity Mil.; *yab-mo jhe'-pa* or *rydg-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. fan, *ria-ydb a.* a yak-tail fan Cs. b. kettle-drum stick Sch.; *sbran-ydb* fly-brush Cs.; *rhuñ-yab* ventilating- or cooling-fan Cs.; *bsil-yab pankah* (Hind.), a large fan suspended from the ceiling and set in motion by means of a string. — 4. sail Cs.?

ཡམ་བུ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡམ་མེ་བ་ *yám-me-ba* 1. Sch.: coarsely, roughly, of a coarse make, rough-hewn. — 2. Mil.: *tsui ká-na pár-la yám-me* rdeys he walked softly gliding across the water to the other bank.

ཡམ་ཡོམ་ *yam-yóm* Cs. also *yam-yim* Thgr. tottering, not steady Cs. *yam-yóm byéd-pa* to totter.

ཡམས་ *yams, yams-nád* Cs., *nad-yims* Glr. epidemic or contagious disease, plague, *má-yams* a plague caused by evil spirits, v. *má-mo*.

ཡར་ *yar*, from *ya*, up, upward, also *ydr-la*, e.g. *yzigs-pa* to look up Glr., *ydr-gro már-gro byéd-pa* Glr. to travel up and down; *yar mar tóg-pa* B., \**kyód-tse* W. resp., to walk up and down; *ydr-la kyer dog* bring or fetch up Pth.; *yar ma egyugs mar ma lón-par* Pth. as it would go off neither upward by vomiting, nor downward; *ydr-nas már-la* from top to bottom; *yar, lón-pa* Thgy. to come up again, from a depth; \**yar mar tsan-ma-ru* W. in every direction, all over; in such expressions as *yar lan-ba* to rise, get up, *yar pél-ba* to increase, it stands pleon.; *ydr-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) Glr.; esp. with reference to the transmigration of souls and their final deliverance: *yar yód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be reborn in the upper classes, the reverse of which is *mar grub-pa* to sink down to the lower; *yar drén-pa* to draw or lift up to heaven.

ཡར་ཁྱེར་ *yár-ltes* imitation Sch.

**ཡར་བ་** *yār-ba* to disperse, ramble, stray *C.* (= \**yan* *ṣā-ṣe*\* *W.*); to spring or leap off *Cs.*; to be scattered *Sch.*

**ཡར་ལུང་** *yar-luṅ* *Gl.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlung-sampo. *V. Köpp.* II, 50.

**ཡར་ལྷ་མོ་མཚོ་** *Yarlung-sampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *ṅnya-ḥri-ytsān-po*, *Nyaṭitsānypo*, coming from India, first entered the country.

**ཡལ་གཤམ་** *yāl-gu* branch, bough, frq., *yāl-gai tsul-du* ramified *S.g.*, *yāl-gu-ḥan* branchy, full of boughs; *yāl-prān* *Cs.*, *yāl-ga preu* *Sch.* small branch, twig; *yāl-dāb* a branch full of leaves *Cs.*

**ཡལ་བ་** *yāl-ba* to dwindle, fail; disappear, vanish, *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *nud yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: \**yal* *ṣā-ṣe*\*); "(s)*kug*(s) *gyāl-kun-lu yal ḥa dug*" *W.* the stake is lost in going to the winner; *ja yāl-ba bžin-du* *Gl.* like the vanishing of the rainbow; *yāl-ñul* *Wdn.* in a fruit the remnants of the withered blossom; to be obliged to yield, to be dislodged *Gl.* fol. 25, but perb. the signification: to disappear is also here admissible; *tus dai srog yal* *Dzl.* body and soul are trifled away, are lost; \**go-yāl*\* (v. *sgō-po*) one who has lost himself by gambling and has thus become the slave of another; *yāl-bar dōr-ba*, *bōr-ba*, 1. *Sch.* to annihilate, annul. 2. *Cs.* to despise, *ṅzan* other people. Cf. *yōl-ba*.

**ཡལ་ཡལ་** *yāl-yāl* *Cs.* 100 000 octillions, *yāl-yāl ṣen-po* a nonillion; yet cf. *dkriq̄s-pa*.

**ཡལ་ཡིན་པ་**, **ཡལ་** *yāl-yōl*, *-yāl* inconstancy, inattention, carelessness *Cs.*, *Sch.*

**ཡལ་ན་** *yas*, from *ya*, 1. from above, *bāb-pa* to come down from above *Cs.*; above,

*yās-kyi* the one above, the upper one *Do.*; *yās-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byōn* coming from above *Mil.* — 2. off, away, *yas ṅtōn-ba*, *ṅpar-yās ṅtōn-ba*, *ṅtor-yas byed-pa* *Gl.* and elsewh., to throw away. — 3. in comp. without, *mṣa-yis* without an end, endless, frq.; *bṅran-yās* numberless *Gram.*

**ཡི་** *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, so *yi ṅdōd-pa yi(d) ṣād-pa* 1. to forget, e.g. a benefactor *Gl.* 2. more frq. to give up, to despair *Dzl.*; despondency, despair *Mil.*; *yi-ṅri-ba* a disliking, hatred *Cs.*; *yi(d)-mug-pa*, *yi-mug-par gyūr-ba* to despair, frq.; *yi-rān-ba* to be glad, to rejoice, v. *rān-ba*; *yi-ṅsād-pa* *Cs.* = *yi-mug-pa*.

**ཡི་གེ་** *yi-ga* appetite, *yi-ga ṅag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga ṣdān* id. *Sch.*; *ṣus* id. *Med.*; *yi-gar* *on* it is grateful to the taste, it tastes well *Med.*

**ཡི་གེ་** *yi-ge* in comp. *yig*, 1. letter, *yi-ge dbu-can* (*W.* \**ṛōm-yig*\*) the Tibetan printed letters, *dbu-méd* (*W.* \**ṭ a-yig*\*) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *ḥyug-yig* the cursory and often rather illegible writing in letters, and *ḥam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drug-pa* the six-syllable (prayer), the Ommanipadmehum *Gl.* and elsewh.; *yi-ge-bān-pa* and *brygd-pa* *Mil.*? *yi-ge blāb-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *kā-yig* the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately *kā-yig*), esp. letter, epistle; *yi-ge bžāg-pa* a deposited document, bond *C.*; *dge-ṣdyi-gi yi-ge* register of virtues and iniquities; *yi-gei lan* a written answer *Gl.*; *yi-gei ṣubs* a. envelope, b. letter-case, pocket-book; *yi-ge bṅri-ba* to write a letter, *spriṅ-ba* *W.* \**kul-ṣe*\* to send off, *toḥ-*

*pa* to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger bri-ba Dzl.*, *god-pa* to compose, to pen down; *yi-ger brir jug-pa* to get copied; *yi-ger bris jug-pa literis mandatum deponere*; *skü-yig* letter, circular epistle; *kü-yig* v. above; *čad-yig* contract, bargain; *čams-yig* dancing-book, rules relating to religious dances; *čöl-yig* letter of recommendation *Cs.*; *rtäḡs-yig* 1. stamp, signature *Cs.* 2. certificate, credentials *W.*; *ynäs-yig* description of a place; *sprins-* or *pirin-yig* = *skür-yig*; *bü-yig* 1. copy. 2. commentary, opp. to *mä-yig* 1. original, first copy; 2. text *Cs.*; *dzin-yig* = *rtäḡs-yig* 2 *W.*; *žü-yig* memorial, petition; *län-yig* letter in answer, reply; *lüm-yig* 1. hand-book, road-book, guide, *šam-bha-lui lam-yig* description of the road to Sambhala (a fantastical book). 2. itinerary, travelling-journal(?). 3. pass-port *Cs.*

ཡི་དྭགས་ *yi-dwaḡs* (from etymol. subtlety written also *yid-taḡs* or *yid-btaḡs*), རྒྱུད་, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst. a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དྭགས་ *yi-dam*, less frq. *yid-dam* (= *dam-bča*) resp. *täḡs-dam* 1. oath, vow, asseveration, promise, *yi-dam-la brten-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smön-lam*), *yi-dam bča-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. meditation (this signification rests only on the analogy with *täḡs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhä* tutelär god, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milāräpa was *řlor-je-čän*); sometimes such a connection subsists from infancy through life, or the deity

makes advances to the respective person by special revelations, so in the case of king *Sron-btsan-ŋam-po Gtr.* — 5. acc. to *Cs.*'s proposition: sacrament; yet our Christian converts preferred the more popular *dam-bča*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྟར་ *yig-bekür*, also *yig-mgö*, epistolary guide, containing the different addresses and customary phrases used in writing letters *W.* — *yig-kän* library *C.*, chancery *Schr.* — *yig-mkan* secretary, book-keeper, clerk *Gtr.* and elsewh. — *yig-ža* *Gtr.*, *Tar.* written accounts, records, books of history. — *yig-dpon* a 'master-writer' *Cs.* — *yig-pirän* line, written or printed. — *yig-brü* a single letter. — *yig-tsun* 1. archives, records, documents *Gtr.* 2. book-case *Gtr.* — *yig-dzin* written contract, *bžag-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *täḡs*, I. 1. soul, mind, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyë nör-bu* a jewel or talisman that grants every wish; *yid-du ön-ba* adj., rarely *yid-on-po* *Mil.* engaging, winning, pleasing, *skye-bo mdn-poi yid-du ön-ba* *Do.* beloved with many; nice, pretty, of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mto* a pretty lake *Sbh.*; *nai-yid ön* my dearest! my darling! *Pth.*; *yid-du-mi ön-bai tsig smrä-ba* *Wdi.* to say some unpleasant word; whereas *W.*: \**du yid-la yon* or *jun*\* now it comes into my mind; *na yid-du mi rag* I do not recollect; *C.*: \**yi-la ma son*\* it would not go down with him, he had no mind for it; *nai yid-la 'mi bab* *Tar.* it does not please me, I do not like it; *yüt-la šar kyaü ro mi myon* *Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byed-pa*, *džin-pa* *W.*: \**ču-že, bór-že*\*, to comprehend, perceive, remember, mind, take to heart, frq.; *yid-kyis byed-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-lu* *Thgr.*; *yid-kyis byün-pa* fancied, imaginary. ideal *Cs.*; \**yi-*

*kyi lóg-pa*\* C. to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: \**yid kúl-dé*\* W. to exhort; *yid kúl-ba* Sch. 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid k'ül-ba* to be mistaken; *yid-lad-pa* v. *yi-y'od-pa*; *yid-las-pa* to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . par, that . . . (cf. *dád-pa*); *Kyód-la* *čün* *big* *yid ma* *čö-pas* Mil. having become a little distrustful towards you; \**yid* (or *dén*)-*čö-čö* *spé-ča*\* W. credible words; *yid-brtan-dka-ba* Tar. not to be depended upon, hardly to be believed; *yid-nyis* doubt; *té-tsom* *dai* *yid-nyis* *ma* *byed* *čig* Mil.; *yid g'am-pa* Mil. to be cast down, dejected, depressed; *yid prög-pa* Mil. to prepossess, to infatuate; *yid bloñ-ba* to be afraid, full of anxiety (?) Sch.; *yid byun-ba*, resp. *fuğs-byun-ba* Mil. to be sad, unhappy, discontented, la. on account of; *na* *kör-bai* *čö-la* *yid-byun-nas* Mil. I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-byin-pa* to make discontented or weary; *yid-mug-pa* v. *yi-mug-pa*; *yid tsim-pa* *gyir-ba* Dzl. to become satisfied, contented; \**yid tsim co-ce*\* W. to satisfy; *yid-log-pa* to be tired or weary of Sch.; *yid-tün* Dzl. forward, rash, overhasty; *yid-dün*s v. *dün*s; *yid-myös* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-yžün*s v. *yžün*s; *yid-srubs* Lezz., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. — *yud*, *yid-tsam* for *yud-tsam*, *Wdi* frq.

ཡིད་ཀྱིས་ *yid-tags* v. *yi-dags*.

ཡིད་ཀྱིས་ *yin-pa*, resp. and eleg. *lugs-pa* I. to be, with neg. *ma yin* or *min*, W. \**man*\*; *Kyod su yin* who are you? *bea de-ka* *na yin* Mil. I was the leopard (you saw); with genit., *stai yin* that is mine, belongs to me; \**dí-rin za-nyi-ma yin*\* W. to-day is Sunday; *gán-nas yin* Mil. whence are you? *di med-pas yin* Pth. it is because this is not here . . .; *na bú-moi dūs-na yin-te* Glr. when I was still a girl; \**yin kyan*\* C., \**yin-*

*na yai*\* W., C. for *on kyan* *yet*, less, notwithstanding; *yin-gran(-na)* v. *grán-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi död rui de yin* Mil. if you feel no inclination, never mind, let it be so! *dgrd-bo yin-na-an yin* Mil. if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *siar yin-na* = *siar* Mil.; *yin*, so it is! yes! *min*, W. \**man*\*, no! *yin-nün* truth in a relative sense, *yin-min-gyi té-tsom* *beal* Glr. it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, wrong, unjust, — *mi rigs-par*; *yul, dsa, thod, rigs-pa* *ma yin-par spyöd-pa* Thgy. to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: wrong, unjust; \**ma-yim-pa* *čö-pa* *jhd-k'en-la ten-tig zer*\* C. whoever commits an improper action is called \**ten-tig*\*; hence also *yin-mín* right and 'wrong. — 3. v. *min*. Cf. moreover *yöd-pa* and *düg-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies to mean, to signify: *raa de čö yin* Glr. what does this drumming mean? *ryyal-po kon-rán yin dgon*s the king thought (the prophecy) meant him, referred to himself; *tög-ma néd-kyi pyir ma yin-pas* Dzl. as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *Kyód-kyi lo gañ yin-pa-la kó-uo dgü-gie* Tar. whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *gró-ba yin* I am going Mil., C.; *Kyód-la lám-méan yöd-pa é yin?* Mil. (are you having) have you a guide? *dei ndi-na su yöd-pa yin?* Glr. who is within? it is also joined to a partic. pf., when referring to the past: *na-rán-la skyé-pa yin* Glr. I have born him; *čäd-pa yin-pas* Glr.

because he is descended from . . . ; *ci byün-ba yin*, *Glr.* what has become of him? *de-due ci byas-pa yin Mil.* what were you doing just then? so esp. *W.*: \**zen-pa yin, zer-pen\** he has said it, \**käl-pen\** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ti-ba yin Pth.* I shall die; *no su ñes-pa-la bekür-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *gró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: \**léb yin, léb-lin\** he will come, \**tái yin\** he will give.

**Comp.** \**yin-tog-can\** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tul Mil.* property, attribute, n. f. — *yin-lugs* 1. circumstances, condition (= *ynis - lugs?*); *Kón-rnams-kyi yin - lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.* *ཡིབ་ yib*, v. *čar-yib* eaves, shed *Mil. nt.*, yet cf. the following.

*ཡིབ་པ་ yib-pa* to hide one's self *C.*, *W.*; *čar yib byéd-pa Pth.* to take shelter from the rain; \**yib-te bór-čé\** *W.* to hide, conceal; *yib-ma* something hidden *Sch.*; *yib-sa* place of concealment, hiding-corner.

*ཡིས་ yis*, termination of the instrum. case after vowels, po.

*ཡུ་ yu* 1. subst.? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

*ཡུ་གུ་, ཁ་ yu-gu, -ku* oats, or a similar kind of grain, which, in case of need, may serve for food *C.*

*ཡུ་གུ་ཁྱི་ yu-gu-šin* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdn.*

*ཡུ་གུ་ར་, ཡུ་གུ་ར་ yu-gúr, yu-gé-ra*, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Tai-gúd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Min-yag (i.e. *Tai-yúd*), laws and specimens

of workmanship from the north, viz. Hor and Yugera (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (History of the Eastern Monguls, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize Yugera, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl. IX.*).

*ཡུ་བ་ yú-ba* handle, hilt, shaft, *gri-yu* haft of a knife; *stár-yu* helve of an axe; *debs-yu* handle of an awl; *lám-yu* leg of a boot *Cs.*; *yú(-ba)-čan* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-béd* 'shoes, slippers' *Sch.* (?).

*ཡུ་བུ་ཅག་ yú-bu-čag* *Cs.* = *ú-bu-čag*.

*ཡུ་བོ་, ཡུ་མོ་ yú-bo, yú-mo* ox, cow, having no horns *Cs.*; for *yú-mo* *Sch.* has 'hind, female of a stag'; it seems to be little known. *yú-mo srol-góni* and *yú-mo mdeu-byin* names of plants *Wdn.*

*ཡུག་ yug* (= *bubs*) 1. piece of cloth or stuff; *gós-su ras-yüg yčig-las mi bdóg-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dar-yüg*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yuđ* *Mil.*

*ཡུག་པོ་ yüg-po*, *Ld.* *üg-pa* oats, prob. the same as *yú-ku*.

*ཡུག་(ས་)་ས་, ཡུག་(ས་)་བ་ yüg(s)-sa, yüg(s)-za* mourning for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yüg(s)-sa-pa*, also *yüg(s)-sa* widower, *yüg(s)-sa-mo* widow; *yüg(s)-sa póg-pa* being unclean in consequence of mourning; *sñis-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

*ཡུང་བ་ yün-ba* *Med.*, \**yün-pé\** *W.*, turmeric.

*ཡུང་ས་ yün-ma*, for *nyün-ma*, turnip *Glr.*



**ཡུའ་ཁྲ་མེད་** *yuis-(d)kár* white mustard, *yuis-nag* black mustard; *yuis-brü* grain of mustard-seed, *yuis-brü tsam* as small as a grain of mustard-seed *S.g.*; *yuis-mär* oil of mustard.

**ཡུད་** *yud* 1. rarely *yug*, a very small portion of time, moment, acc. to *S.g.*

stated to be a space of time varying from 8 seconds to 2½ minutes; *yüd tsam* (zig), *yud ré* but one moment, *yüd-tsam-pa* Do. of a moment's duration; *tsé di yud tsam yin pyi-ma-la mta-méd* this life is but like a moment, the future without end; *yüd-kyis*, *yüd-du* in a moment, e.g. *ynds-su pyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltá-ba* looking up to heaven *Wdñ.* — 2. acc. to *Stg. Ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* — *ču-tsöd* 24 minutes. — 3. a black or coloured stripe on woven fabrics, *yud-can* striped, black or white *W.*

**ཡུད་བུ་** *yüd-bu* = *yü-bu*, *ü-bu* (s. ?).

**ཡུད་ཡུད་** *yud-yüd* *Sch.*: *yul-yüd* *brid-pa* a dim and indistinct glimmering before one's eyes.

**ཡུན་** *yun* time, when denoting a certain space or length of time, *klog kyüg-pai yun tsam ma lön-par der pyin-nas* *Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po*, *W.* \*-mo\*, a long time, *yun rin-por*, *yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; *\*yun män-po bud ču dug\** *W.* a long time passes; *\*yun rin-ni kü-na\** *W.* by degrees, gradually; *yün-du Glr.* for a long time to come; *yun ci srid-du* how long? *yun tün-ba* a short time.

**ཡུམ་** *yum*, resp. for *ma*, 1. mother, *btsün-mo yum*, *yum btsün-mo* the queen mother. — 2. *Sek. ལཱུམ་* title of the third and latest part of the sacred writings, which contains the Abhidharma, or metaphysical portion (*Köpp.* 1, 595. *Burn.* 1, 48): *Sch.* mentions also an extract of it, *yum-čün*.

**ཡུམ་པ་** *yüm-pa*, only *W.* to strew, salt on food, ashes on the snow.

**ཡུམ་བ་** *yür-ba* I. vb. 1. to slumber, *W.* also *\*tom yur-če\**. — 2. v. *yür-ma*.

II. sbst. aqueduct, conduit, water-course, ditch *Glr.*; *yür-po* ie a large trench, channel, canal, *yur-jirán* a small one; *stubs-yur* a covered, subterraneous canal (s. *yur(-ba)*) *ču* water conveyed by a canal.

**ཡུར་མ་** *yür-ma* the act of weeding (s. *W.*; *\*yur-ma yur-ica\**, *C.*, *W.* also *\*čo-če\** to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

**ཡུལ་** *yul* 1. place, a. an inhabited place, as opp. to desolation, *fan ston-pa mi dan yul med-čün* *Pth.* a desert in which there are neither men nor dwelling-places; b. place, with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yüi-dgón-rnams* *Mil.* for *yül-mi dan dgón-pa-pa-rnams* laymen and clerics. c. place, province, country, in a gen. sense, *yül-(gyi)* *skad* provincial dialect, provincialism; *yul-(gyi)*, *mtñl*, *mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgan, Magata; *rgya-gar-(gyi)* *yul* India; *rgya-yul*, *bod-yul*, *sog-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in *\*yul ica-ra-na-sér\**, it is to be understood in this way: as to the place (situation), in Banāras; *skyid-yul* a lucky place, *edug-yul* an unlucky one; *pa-yul* fatherland, native country, home; *rai-yul* one's own country, *yan-yul* a foreign country; *brög-yul* country consisting of steppes, *ron-yul* country full of ravines; *lha(s)-yul* land of gods, abode of the *lha* also fig., a particularly pleasant country or scenery; *mi(s)-yul* abode of men, (*ἡ οἰκουμένη*) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mi yül-na mi loñ Glr.* in the world such a thing is not to be found; *rnám-tes dbán-poi yül-las* *Wdñ.* the soul that has left the ex-

ternal world, (yet cf. no. 2); *spyöd-yul*, q.v. — 2. the object or objects of perception by means of the senses; *yigüi yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la löns-spyod-par rmóns-te Wñ.* dead to sensual pleasures; *yul mi dzin-pa*, or *yän-du dzin-pa* *Thgy.* to perceive things either not at all, or not correctly; *brjöd-pai yül-las däs-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bedm-byai yül-las däs-pa* = *bedm-gyis mi kyäb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with object; cf. *ynas*, 5. — 3. weather, or rather in a more gen. sense, climatic state of a country, and condition of the beings in it, v. below *yul-nän*, *yul-bzän*.

**Comp. and deriv.** *yul-käms* kingdom, e.g. of Nepal, China, *Glr.* — *yul-kör* country, province *Glr.* — *yul-gru* id. *Glr.* — *yul-dgön* v. above. — *yul-nän* C. tempest, *yul-nän-gyi tsüb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yül-can* 1. suited, proper, being in its place, fulfilling its purpose, (s. (?) 2. that which is treated 'objectively' *Was* 311, cf. no. 2 above. — *yül-zos* characteristic properties, manners etc. of a country. — *yul-lyóns* district, tract of country. — \**yul tum-tüm*\* *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sde* 1. district C., *W.* 2. village magistrate. — *yül-pa* inhabitant, native, *gañ yül-pa yin* whence are you? what is your country? — citizen, burgher *Mil.*; *yül-pa-rnams* the people, the public *Mil.* — *yül-po* gen. with *že*, a large country, *Mil.* — *yül-dpon* village magistrate, district judge. — *yul-pyögs* region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. countryman, compatriot *Do.* — *yul-méd* 1. improper, not in its place C. 2. *räi-mañ yul-méd btän-du ysol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg

you to teach me. — *yül-tso* village, borough, = *grön-tso*. — \**yul-tsöd-zum-Kan*\* *W.* land-surveyor, engineer. — *yul-yzu* v. *yzis*. — *yul-bzän* fair weather C., yet cf. *yul-nän*. — *yül-yod-pa* = *yül-can* C. — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bäd* geography or topography. — *yul-sä* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sred* = *yul-la död-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་གྱི་ yül-ba, less corr. spelling for *nyül-ba* *Tar.*

ཡུལ་ yus 1. boasting, bragging, puff, *yus že don čuñ Mil.* much bragging, and nothing in it, *yus že des čuñ Mil.* one that boasts much, and knows very little; *yus brjöd-pa, byed-pa* to boast C. — 2. pride, *koñ yus ma že žig* do not take too much pride in your heart *Mil.*; *lās-la byas yus že-na nō-so čuñ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. blame, charge, accusation *Schr.* (?), false accusation *Sch.* (?), *yus byéd - pa* to charge, accuse *Schr.* — 4. ardour, fervour, transport, *dād-pai yūs-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Ph.* — 5. *yus tūd - pa* to fasten one cord to another, to knit or join things together *Sch.*

ཡེ་ ye, 1. C.: 'yé-ma beginning and eternity, ye-lān eternal'. This word is known to me only as an adv., completely, perfectly, highly, quite; *yé-nas* id.; *ye-dag* quite clean, *ye-rdeds* quite perfect, *yé-nas bzäi-po* altogether good; with a negative following, not at all, *ye ma död* I felt no inclination at all, *ye ma žig-par dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šes* (vulgo *Ld.* "i-šes") རྒྱལ་, the perfect, absolute, heavenly, divine wisdom; less frq. resp. *ye-mkyén*; *ye-šes lia* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-lān*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *ran-byéñ ye-tés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *ston-pa-nyid*. — 2. provinc. for *yin Glr.* 75. — 3. provinc. for ... am, *Kyed bla-ma-can gró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-tés*, v. *ye-tig*. — 5. num. figure: 114.

ཡ་ཏིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེངས་ *ye-dāns Bal.* for *nyid-rān*, you, the pronoun of polite address.

ཡེངས་ཁྲོག་ *ye-bróg* a contagious disease *Cs.*; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways *Mil.* —

ཡེངས་ *ye-rān* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba*.

ཡེ་ཤུ་ *ye-shu* Jesus *Chr. Prot.*

ཡེགས་པ་ *yégs-pa* rough, shaggy, hairy *Cs.*

ཡེན་པ་ *yén-ba* v. *nyén-ba*.

ཡེད་པོ་ *yéd-po* provinc. for *yág-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *ytón-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyód-lam yen-la rtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer Lt.* = *nyid-yer* q.v.

ཡེར་པ་ *yér-pa* *ryág-tu yér-pa zig mdzād-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mo-saic law.)

ཡེར་པ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་པ་ *yér-re-ba* pure, clear, genuine, unadulterated *Mil.*; *sio ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél, Pth.* frq., e.g. *mdāns yel-yél*, seems-dga' *yel-yél* clear, light, bright or something like it(?).

ཡེས་མས་ *yes-més* ancestor *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Sak.* = *rnal-byór*, *yó-gi* = *yó-ga-pa*, *yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Sak. Dict.*

ཡོ་པ་ *yó-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *tsui-yó-ba* a little slanting, crooked *Glr.*; *ka yo* the mouth awry *S.g.*; *yón-po*, col. \**yón-te*, adj., id.; *yo srón-ba*, *yón-po berān-ba*, *Lazz.*, to make the crooked straight; \**zām-pa yon-yón cò dug* W. the bridge is unsteady, swings to and fro; fig. twisted, distorted, perverted, erroneous; *yon-dpyad* wrong interpretation, false judgment; going crooked ways, deceitful, crafty, and sbst. crookedness, deceitful dealings *Cs.*; more frq. *ygo*. — 2. everything, altogether whole (?) *Sch.*

ཡོ་བླ་ *yo-byād*, tools, implements, chattels, household furniture, necessities, *tsó-bai* necessities of life; *mčod-pai* requisites for sacrificing; *yo-byād sbyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byād tams-cād-kysis* (or *bzān-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byād srél-ba* id. (?) *Sch.*; *yo-byād-kysis brāl-ba* to be in want of the needful; *nor phyugs yo-byād* money, cattle, and furniture, as a specification of property.

ཡོ་བོག་ *yo-bóg Wdñ.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rui yo-bóg* linden-tree, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog - Kdn* ground-floor; cellar. — 2. v. *ryóg-pa*.

ཡོག་པོ་ yóg-po 1. *Sch.* yóg-mo, *W.* yóg-tii, pole or stick for stirring the fire, poker *Mil. nt.* — 2. *v.* yýd-g-po.

ཡོག་པའི་ yóg-pa'i one that is wetting his bed *Sch.*

ཡོང་བ་ yón-ba, pf. yóns, used throughout Tibet (except in Balti, where they say "ón-čas"); not unfrq. also in later literature, for ón-ba to come; *Sch.* has also yón-čad (-tsad?) time and place of coming, and yón-yé ever before, at all times (?).

ཡོང་ན་ yóns, all, whole, ngo-nág yóns-kyi rje *Glr.* lord of all the black-haired (i.e. of all men); yóns-du, tsal-gyi po-brin *Mil.* the palace in which all wish to meet, ni f.; yóns-su adv. wholly, completely, altogether, yóns-su dág-pa quite clean, yóns-su wán-ba to give up entirely; yóns-su balád-de quite lost in perverseness; generally, universally, žes yóns-su grágs-so *Glr.* so he was universally called; yóns-grágs-kyi bu čen bzi *Mil. nt.*, four disciples, followers, of universal fame; sdug-baál-las yóns - su ma gról-la *Stg.*, seems to mean: he is not yet quite delivered; cf. however yé-nas with a negative. — yóns-gráb the absolute, what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ yód-pa, resp. and eleg. mčis-pa 1. to be, = yin-pa, gygu yod *Dzl.* it is deceit, humbug; often with the termin., like dóg-pa, dúd-pa ltá-bur yod *Glr.* it is smoke-coloured; stn-tu mčün-par yod dóg-pas *Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), gró-ba yod it is becoming, growing, getting *Pth.*; sár-pyogs-su bstán-pa yod it is pointing towards the east, stál-nas yod he gives, has given; brtaig-nas yod he is building, he was building; \*léb(a)-te yod\* *W.* he is (has) come; with a root often pleon.: nias bāngs yod Kyod-kyis Kol čig *Mil.* I have been splitting (the tree), do you carry it away now; nian čén-po byas yod *Glr.* he has been committing a great evil; soñ yód-pas *Pth.* as he was gone. — 2. to be in a certain place, der rdziñ-bu žig yód-pai náñ-na *Dzl.* in a pond which

is in that place; nai yul-mi-las bú-mo yód-pa-rnam *Dzl.* the girls that are among my subjects; \*de náñ-na yód-kan tsuñ-ma\* *W.* all that is in it; yód-sa, pop. for gún-na-ba, place of abode. — 3. to exist, to be on hand, bde-ba yod ma yin *Pth.* no happiness exists; čán-zad yod kyañ srid-kyis *Dzl.* as possibly a little might still be on hand; 'e yod is, or are there (even now)? *Glr.*; snán-ba yód-pai dñs-su *Thyy.* whilst there is day-light. — 4. with genit. or dat. for to have (like the Latin *est mihi* I have): sú-la -an yod ma yin *Pth.* nobody has...; rgyál-po-la dúd-pa čén-po yód-par dug the king seems to have yet a great wish; rgyál-moi yýd-g-mo žig yód-pa de *Pth.* a maid-servant whom the queen had; so in a like manner without a case: gri žig yód-pa de *Mil.* the knife which he had about (him); yód-pa *Thyy.* the things which one has, tā ináqxonra; křón-pa dom bču-dgu yód-pa *Glr.* a well having a depth of 19 fathoms. — 5. yód-par gyur a fut. of yód-pa shall or will be. b. to originate, appear, bdnis-pai šul-du da-rin yañ yód-par gyur-nas *Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, Kri ydugs kyañ yód-par gyur čig *Dzl.* the throne should also receive a canopy! yód-par byéd-pa to beget, produce, effect, frq., bu yód-par gyis žig *Dzl.* get her a child!

**Comp.** Cs.: yod-pa-nyid existence, yod-min - nyid non-existence; *Sch.*: yod - tññ 'thoroughly clear'; yod-tód yin it has the semblance of being (?); yod-med a. being and not being, yod-méd go-bzlog enañ optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W.* yod is also used merely to give force to med, as \*yod med\* there is not at all...

ཡོན་ yon 1. gift, offering, of free will, to priests and mendicant friars, frq., zäs-yon a gift consisting in food, yon bül-ba to bestow a gift, to bring an offering; yón-du bül-ba to present as a gift; fee, snuñs-yon physician's fee Cs.; yon šid-ba to bless the gift received, to return a blessing for it. — 2. = yon-tan.

**Comp.** *yón-mčód* 1. — *yón-bdag* *Glr.* ? for *yón-bdag* *dan mčód-nyas* *Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *sbyin-byag* of earlier writings, dispenser of gifts, entertainer, host, in point of fact identic with house-owner, citizen, farmer, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-nyas* the receiver of a gift *Cs.*

**ཡོན་ཏན་** *yón-tan* ལུག་ (opp. to *skyon*) 1. good quality, excellence, valuable properties, e.g. the medicinal virtues of plants; also acquirements, accomplishments, attainments, *yón-tan* *slób-pa* to learn something useful *Pth.* and vulgo; ལྡི་བུ་ *yón-tun yin Dzl.* for that you are indebted to the boy, this is the boy's merit; property, quality, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyañ yón-tan med Glr.*, even if one would ransom me, it would be to no purpose, not worth while; རྡོད་(པམ་) *yón(-tan)* v. *dód-pa*; *pan-yon* v. *pán-pa*. — 2. num.: 3.

**ཡོན་པོ་** *yón-po* v. *yó-ba*.

**ཡོབ་, རོབ་** *yob, ob*, stirrup *Cs.*; *yob-gón* in-step of the foot *Cs.*; *yob-léugs* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob* *Cs.*; *yob-lág* stirrup-leather *Cs.*, *yob-míl* the footing, *yob-lún* (*Sch.* *yob-lón*) the hoop of the stirrup.

**ཡོབ་པ་** *yób-pa* v. *gyób-pa*.

**ཡོམ་པ་** *yóm-pa* *Cs.* vh., adj. subst., to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.; *yóm-po*, adj., *yom-yóm* *Pth.*, *yóm-me-ba* *Mil.* id.

**ཡོར་ཡོར་** *yór-po* 1. dull, heavy, blunt *Cs.*; *Tar.*: *yór-yor-ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *miy-yór* mirage, seem to indicate that the proper signification is trembling. — 2. oblique, slanting, *C.*

**ཡོར་ཁོ་, ཡོར་མ་** *yól-go, yól-ma* earthenware, crockery *Schr.*, *Cs.*,

*ukur-yól china-ware, porcelain, frq.*; *yól-gór* cup, bowl, *Sch.*

**ཡོལ་པ་** *yól-ba* I. subst. curtain, *yól-bas* *bré-ba* *Glr.* to stretch a curtain over; *yól-ba ten-pa* *Glr.* to draw a curtain; *yól-ba yčod-pa* to close the curtain (of a door), *yól-ba byéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *ago-yól* curtain before a door. — II. vb. 1. to be past, *nyi-ma-pyed yól* mid-day is past, it is afternoon (about 2 o'clock) *Wdk.* (v. *nyin-lág*); *srod yól son* the evening-twilight is gone, it is complete night (about 11 o'clock) *C.*; *nyi-ma yól-la kad* day is almost over, evening is drawing on, *Dzl.* སྒུ, 6; *dús-las yól-ba* to be past, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rhuñ dan čar dús-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *gyól-ba* *C.*, *abyól-ba*, *byól-ba* to evade, shun, to go not to a place, *miy yól-ba* to look away; \**l'i-yól čén-po yin*\* he is very shy of work, averse to labour *C.*

**ཡོས་** *yos*, 1. slightly roasted corn, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *brás-yos* rice, thus prepared *S.g.* — 2. hare, but only as an astronomical term, *yós-lo* the hare-year.

**ཡལ་ག་** *gyag, yakar*, the yak, Bos grunniens (reckoned by the Hindu among the antilopes), fem. v. *brí-mo*; *po-ryág* male yak; *pa-ryág* uncastrated yak-bull; *gyagri* horn of a yak, also n. of a plant, *Morina* *L.d.*; *gyag-rog-žol-čén* a very long-haired, shaggy yak *Sch.*

**ཡལ་པ་** *gyan* 1. *Skt.* *शी*, synonym. *āpal*, happiness, blessing, prosperity, *gyan čags* blessing comes (from), grows (out of), *nif.* *Mil.*; *žor* it departs, it is gone; *gyan-skyób*, *gyan-gúgs* *Schl.* 263, \**yan-kug*\* *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *gyan-akar* propitious stars or aspects; the lunar mansions no. 6

གཡང་ཁྱི *gyan-ki*གཡམ་པ *gya-pa*

to ག་ v. *rgyu-skär*. — *gyan-küg* beggar's bag of the Lamas. — *gyän-čan* happy, blessed, prosperous, *gyan-méd* the contrary. — *gyan-yig* a written benediction *Glr.* — *gyan-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. gulf, abyss, gen. *gyän-sa* also *gyan-yzän*; *ji-tam méo bzin gyän-sa* *če* so high as you stand, so deep is the gulf; *lus gyän-du ytön-ba* to plunge, to precipitate one's self *Dzl.*; *gyän-du* or *gyän-la ltün-ba* to fall down *Dzl.*; *mčön-ba* to leap *Glr.*; *nän-son-gi gyän-la kor Pth.* he totters on the brink of the abyss of hell; *gyän-sa-las dzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-gyan-yzär* rocky precipice *Ming.*

གཡང་ཁྱི *gyan-ki* *Sch.*: 'the precious stone chas'.

གཡང་ཆེ *gyan-tse* *Mil.* nt., C. a bowl or cup of clay or wood.

གཡང་ལྷགས *gyan-lügs* C. also *yan-lüs*, = *yzän-gos* skin of an animal, used for clothing; *Mil.* also fig.: *bzöd-pai gyän-lügs gyon* he wrapped himself in the mantle of patience; *gyän-yzi* *Lex.* འཇིག, skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general *Pth.*

གཡང་པ *gyän-pa* *Lezz.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

གཡཔ *gyab*, *gyab-pa*, *gyab-mo* v. *yab* etc.

གཡམ་ *gyam* *Sch.*: 'the following a good or bad example, with the respective consequences (?)'.

གཡམ་པ *gyäm-pa* *Sch.*: 'a certain stone'; *\*yam-pän\** W. a slab of slate, roof-slate, for *gya-spän*.

གཡལ་ *gya* 1. rust, incorr. verdigris; *l'ags-gyá* id.; *l'ags gya čags* *Lt.* iron rusts; *\*ya kor*, or *juä*, or *yon\** W. id.; *\*ya čäd-čä\** W. to scrape the rust off (from metals), to clean, polish; *gya-dag-pa* freed from rust, clear, polished, e.g. a mirror; *gyä-pa* rusty *Sch.*; fig. for infection, contamination *Mil.*;

*gya drül-ba* to be mouldy *Sch.* more corr. to get rusty, to get covered with foul extraneous matter; *lčö-lu gya-drül byed* *Lt.* the tongue gets furred. — 2. also *gyä-ma*, vulgo *\*yá-män\**, slate, slab of slate; *gya-spän* 1. id. 2. *Ča.* also oil of vitriol, sulphuric acid (?) 3. in C. verdigris; *gya-tig* 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also *gya-smüg*. 3. bolt, bar, *gya rgab-pa* to bolt, to bar, *gya pyé-ba* to unbolt, to unbar; *gyä-tir* = *gya*; *\*dzin-ya\** C. pin. — 4. v. *gyä-ba*.

གཡལ་ཁྱི *gyä-kyi-ma* *Lt.* n. of a plant, in *Lh.* a small high-alpine *Saus-surea*.

གཡལ་པ *gyä-ba* 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, *skyt-gya-ba* id. *Mil.*; W.: *\*ya čüg-čä\** to cause to shrink or start, to tickle, *Ča.* also: *gyä-ba* to feel a horror. — 2. to itch, *dei lus gyä-bas* *Dzl.* because he felt an itching.

གཡལ་ལ *gyä-yä* C. *\*yá-ya\** yes! in speaking to inferiors.

གཡལ་མི *gyä-ti* maple *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡལ་དམ *yar-däm* *Lex.*, oath (?) *Sch.*

གཡལ་པ *gyär-ba* to borrow, to lend; to hire; with reference to money, only provinc. (*Lh.*, *Ts.*); *po-bran-nas mār-me gyär-te* *Glr.* having borrowed a lamp in the castle; *ymas-tän gyär-ba* *Tar.*, C., *\*dän-sa yir-čä\** W. with *la*, to ask for reception, night-quarters; *kän-pa gyär-mkan* lessee, tenant, lodger; *gyar byed-pa* = *gyär-ba* *Sch.*; *\*čan-yär čö-čä\** W. to succour a person by an advance of money; *pä-gyär* step-father, *ma-gyär* step-mother, *bu-gyär* adopted child; *gyär-po* credit for what has been lent, advanced; *\*gyär-po tän-čä\** W. to lend, a thing, *Schr.* to let, lodgings.

གཡལ་རྩུས *gyar-tsus* food, nourishment, victuals *Sch.*

གཡམ་པ *gyäs-pa* right, *gyäs-ma* the right hand, *gyäs-na* on the right (hand), *gyäs-su* to the right, *gyäs-nas* from the right;

*miŋ-yyds* the right eye, *lag-yyds* the right hand, *rkan-yyds* the right foot; *yyas-nos*, *-jyógs*, *-lógs* the right (hand) side: *yyas-yón* right and left; *yyas-yyón-la* *lta-ba* to look all round; *yyas-rú* 1. the right wing. 2. p.n., district in Ts.; \**Yé-ru tsán-po*\* n. of the principal river in Tibet v. *tsán-po*.

གཡི་, རྩི་ *ryi*, *dbyi* lynx (Cs. erron. ermine).

གཡིག(ས)་བ་ *ryig(s)-pa* to be hindered Cs.; *Lex.*: *ryér-mas ryiŋs-pa*†

གཡུ་ *yyu* turkois, *mdin-yyu* the front-turkois in the head-dress of females; *irā-yyu* little turkois-stones; *yyu* frq. for turkois-blue; \**yyu-dán*\* W. the ril' n on which the turkois-stones of the head-dress are fastened; *yyu-mtób* a blue-glittering lake, po. *Mil.*; \**yyu-zún-men-toy*\* forget-me-not *Sp*; *yyu-rál* a mane of turkois-colour *Glr.* — *yyu-rún* for *yyuú-druú* *Glr.*

གཡུག་བ་ *yyüg-pa*, incorr. spelling for *dbyüg-pa*.

གཡུང་རྩུ་ *yyuú-druú*, སྐུ་མཛུ་ (also *ŷa-ŷaú*), the cross crampones †, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition: *yyuú-druú-pa* = *bón-po*; *yyuú-druú dyón-pa* the Buddhist monastery Lama Yurru in Ladak, v. *Cun-ningham*.

གཡུང་བ་ *yyuú-ba* tame, opp. to *rgod*.

གཡུང་མོ་ *yyuú-mo* (*Lex.* རིམ་མེ་, a libidinous woman), (s.: 'a woman having always the menses'.

གཡུར་ *yyur* 1. sleep *Sch.* — 2. v. *yyul-ka*.

གཡུར་བ་ *yyur-ba* *Lex.*, C. also \**yór-ba*\* to droop, to hang or sink down, of fading flowers etc.; *yyur zá-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུལ་ *yyul* *Schr.*: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *lmag*); prob. both *yyul* and *yyul - nó* denote an army facing the enemy and ready for battle; *yyúl-lan rgyál-ba* and *pám-pa* to conquer and to be conquered frq.; *yyul gyúl-pa* *Do.*, *spród-pa* *Do.*, *Pth.*, *ŷáb pa* to fight, strive, struggle, *dan* with;

*yyúl-du* or *yyul-nór zágs-pa* to go to battle *Do.*; *yyul lám-pa* to prepare for battle *Lex.*; *uuy luai yyúl-nó zlog-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འཕྲུག་ *yyul-ka*, *yyul-tag* thrashing-floor; both these words appear to be not everywhere current, but provinc., cf. *ko-yyu*; *yyul-ka r'óg-pa* *Sch.*, \**yi r jh'e-pa*\* C. to thrash.

གཡུང་བ་ *yyén - ba* less frq. *ydén - ba*, pf.

(*y*)*yeis*, to move a thing softly to and fro, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *čus yyéns-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, hunted hare *Ma.*; to stream into, to overflow, *yyul-káms-su* a country, to inundate it, of floods, hostile armies etc *Ma.*; to rummage, turn over, *dpe-rnams* books *Mil.* — 2. to turn off the attention, to disturb the mind, *rgyál-po spyan yyéns-pa dan* *Glr.* the king looking away, directing his attention to something else: *sems bdud-kyis yyéns* *Mil.* the soul is disturbed by the devil; *čos dód-pa-rnams yyéns-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-yyéns-par nyón čig* now be all attention! *yyén-ba*, *yyéns-pa* sbst., inattention, wandering, absence of mind, *yyéns su jüg-pa* *Thgr.* to give one's self to inattention; adj. *rdám-par yyéns-pa* very absent, wandering; *rdám-par mi-yyén-ba* or *-yyéns-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *yyéns-pa* diversion, pleasure, recreation, \**yán(s)-pa-lu čiče*, resp. \**tug-yán(s)-la (s)kyód-čē*\* W. to take a walk, \**yán(s)-pa sé-čē*\* W. to be playful, like children, kittens etc.; jest, joke, \**yin-pa man*, *don-dám yin*\* W. I am not joking, I am serious; \**yán(s)-pa-čan*\* W. jester, buffoon; *yéns-dod-kyi ka-krám ma yin* *Mil.*, these are no falsehoods spoken in jest. — *yyéns-ma*, a wanton female, prostitute *Sch.*

གཡུན་ *yyen?* *yyen-sbyór-ba* *S.g.* to calumniate *ni f.*

གཤེས་པ་ *gyém-pa*གཤེས་པ་ *gyogs*

**གཤེས་པ་** *gyém-pa*, *Lex.* **མི་མ་འདོད་པ་**, being untrue in one's dealings, acting wrongfully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *dód-pas*, or *dód-pa-la*, adding *lóg-par*, as: *dód-pa-la lóg-par gyém-pa*, or it stands alone as in *gyém byéd-pa*, signifying 'to commit adultery, fornication' *Dzl.* and elsewh.; *log-gyém* sbst. —

**གཤེས་པ་** *gyér-ka* (vulg. \**er-ka*), bell, set of bells, or peal *Glr.*

**གཤེས་པོ** *gyér-po* wise, prudent, circumspect, thorough-going *Sch.*

**གཤེས་བག** *gyer-bág* *Lex., Sch.:* a light, luminous place.

**གཤེས་མ** *gyér-ma* *Med. frq.,* Guinea pepper, *Capsicum W.* \**nyér-ma*\*; *gyer-ñin-pa* medicinal herb *S.g.*

**གཤེས་པ་** *gyél-ba* 1. to be idle, lazy, slothful; idleness, laziness; *gyél-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil., S.O.* — 2. *ñug* *gyél-ba* resp. to forget *W.*

**གཤེས་** *gyo* (rarely *yo*) craft, cunning, deceit, more frq. *gyo-sgyú*, *gyo-zól*; *gyó-ñan* crafty, deceitful, *gyo-méd* honest, *gyo byéd-pa* to deceive.

**གཤེས་པ་** *gyó-ba* I. vb., pf. and imp. *gyos*, 1. to move, to cause to change place; to be moved, agitated, shaken, *ynam sa gyós-so* heaven and earth were shaken *Dzl.*; *des ni sa di gyo-bar gyur* thereby the earth may be shaken *Do.*; to bend, incline, tilt, e.g. a vessel; \**zúg-po yos ton\** *W.* make a bow! *sku gyós-par gyúr-to* the image began to move *Glr.*; *sa-gyós* earthquake; to begin to move or to march *Ma.*; *tugs-rje ytin-nas gyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai pyógs-la du-ñés cun-zad kyan ma gyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *gyó-ba* partic., continually moving, restless, uneasy, of the mind *Mil.*, *mi-gyó-ba* unmoved, immovable, n. of Siva and of other terrifying deities *Glr.* (cf. **གཤེས་པ་** *Will*) — 2. to prepare, victuals for the table *gyós-*

*subyéd-pa* id.; *gyós-kan* kitchen, bake-house, *gyós-mkan* baker, cook.

II. sbst. moveableness, mobility, *yán-zin gyo-ba-nyid* an easy mobility *Wda.*

**གཤེས་པ་** *gyog* (v. *yog, og*) *Tar.* and elsewh., usually occurring in the more definite form *gyóg-po*, servant, man-servant, *gyóg-mo* maid-servant, female servant, waiting-maid; when distinguished from *kól-po*, *kól-mo* and *bran*, it denotes a higher degree, e.g. *gyog-mo nyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.*; *gyóg-po dan yán-pyog dan nyin-pyog* servant, servant's servant, and the servant again of these *Pth.*; *mi gyog byéd-pa* to be in a person's service, to obey a person; *dpon-pyóg* master (mistress) and domestics, master and attendants, frq.; *nad-pyóg*, a nurse, one that tends sick persons *Dzl.*; *gyog-kór* attendants, e.g. *gyog-kór bcu-drug* attendants and retinue of 16 persons, *kór dan gyog* id.

**གཤེས་པ་ཅན་** *gyog-nan-zán* a house-servant *C.* —

**གཤེས་པ་** *gyóg-pa*, pf. and imp. *gyogs*, rarely *yóg-pa* 1. to cover, *bu gós-kyis gyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzā-ma gyóg-pa* to cover one's head with a pot *Glr.*; also: *rdzā-mai mgó-la drā-bas gyóg-pa* to cover the opening of a pot with a wire grate *Glr.*; *pyis págs-pa gyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo ku-bas gyogs* the hill-tops were covered with snow *Mil.*; to pour over or upon, to cover in pouring, *krāg-gis* with blood *Dzl.*; to overlay, with gold *Dzl.*; to sprinkle over, besprinkle, \**sig-pa-la fág* *W.* the wall with blood; to strew over, \**kā-la gog-tāt* *W.* ashes over the snow. — 2. to pour away, to throw away; so *W.*; the people in *W.* understand the words *Dzl. 33, 6:* \**ma gyós-pai lhāg-ma*\* the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

**གཤེས་པ་** *gyogs* 1. cover, covering, *ngo-pyógs* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-



ception (prop.: a veiling of the head) *Mil.*; *stei-gyögs*, *stod-gyögs* upper-garment, mantle, toga, *smad-gyögs* trousers, breeches *Tar.* — 2. **cover, envelope**, *gyögs-čan* having a cover.

གཤིང་ *gyod* (. the large intestine, colon.

གཤིན་ཅན་ *gyön-čan* *Pth.*; *Cs.* = *gyö-čan* crafty; perh. also fornicator, as *gyön-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཤིན་པ་ *gyön-pa* left, *gyön-ma* the left hand, *gyön-na* on the left, to the left, *gyön-du* towards the left, *gyön-nas* from the left; *gyön-lögs* the left side or hand, *gyön-läg-byed-pa* *lth.* left-handed, *gyon-rü* *Sch.* the left wing, of an army.

གཤིབ་པ་ *gyöb-pa*, pf. *gyöbs* to move about, to swing, brandish, *yögs-pa* the wings; *rkan-läg gyöb-pa* to kick, to strike, with the arms and legs.

གཤིང་མོ་ *györ-mo* 1. **sail**, *gyor-yöl* id *Cs.*, *gyor-ñin* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow**, *gyä-mtsoi* *Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཤིང་བ་ *györ-ba* 1. v. *gyür-ba*. — 2. v. *gyär-ba*. — 3. v. *yor*.

གཤིལ་བ་ *gyöl-ba* v. *yöl-ba*.

གཤིས་ *gyos* 1. prov. for *yyas*, in *gyos-skör* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdā*. — 2. v. *gyo-ba*.

ར

ར *ra* 1. the consonant *r*, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rā-ba*, 2. *rā-ma*, 3. *rā-mda*, 4. *rā-ro*.

ར་ *rwa* (cf. *ru*) 1. **horn** *W.* \**rā-ñö*\* id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-čan* horned. — *rwa-snyin* the pith of a horn (*Cs.* — *rwa-myug* 'the first germ of seed that appears after sowing' *Cs.*; *rwa-rtsa* 'the root or bottom of a horn' *Cs.*, *rwa-rtsa* 'the top or point of a horn' *Cs.*, *rwa-tsu* *Sg.* (?).

རག་ *ri-gan*, in comp. *rag*, **brass**, *rā-gan-gyi būm-pa*, *rag-būm* brass cup, can, vessel, *rag-dñā* a brass trumpet; *rag-skyā* *Sch.*: white-copper, packfong, German silver.

རེ་ལོ་ *rā-yo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rā-nye*, provinc. for *ñā-nye* lead.

ར་མཉེ་ *rā-mnye* an officinal root *Med.*, *Sch.*: carrot.

ར་ཉི་ *rā-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; out *ར་ཉི* (nut to be found in *Will.*) is prob. the Hindi word for *रुक्मिका*, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་མངའ་ *rā-mda* **help, assistance** (*Cs.* also: companion, assistant), *rā-mda bōd-pa* to cry out for help *Glr.*, *rā-mdar sbrōn-pa* *Cs.* to call (upon a person) for assistance, *ra dēgs-pa* *W.* \**ram tīg-ñe*\* (cf. *ñabs dēgs-pa*) to help, to assist *Sch.*, *ra drēn-pa* id. *Mil.* nt.; *rā-mda-pa* helper, assistant *Glr.*; *rā-mdai dpun-tsoy* auxiliary forces or army *Cs.*

ར་ཐོང་ *ra-sdön* *Sch.* weeping willow.

རྩྭ་ ra-sná n. of a medicinal herb *Wdi.* 166, = *sgrón-ti* fir-tree.

རྩྭ་ rá-ba 1. enclosure, fence, wall, frq., esp. in *W.*, also the space inclosed by a fence, wall etc., yard, court-yard, pen, fold etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan*(?), *ra-lán* having an enclosure, fence, wall etc. *Cs.*; *smýug-mai rá-ba* bamboo-hedge, bamboo-fence, *tser-mai rá-ba* thorn-hedge, thorn-fence, *ñiñ - gi rá - ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kin-ra*, v. *kun*; *krims-ra* place of execution; *lén-ra* garden with willow-trees; *nyág-ra*(?) wall of stones put loosely together *Ld.*; *rá-ra* stable or pen for horses; *rád-ra* 1. stone-wall. 2. circle of dancers; *rád-ra* v. *rags*. — *bá-ra* cow-house, pen for cows; *rtsig-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *ñiñ-ra* v. above. — *ra-ñul* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba*.

རྩྭ་ rá-ma (rarely *ra Gtr.*) goat, she-goat, frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, kid. — *ra-rgód* wild goat, = *ra-po-čé* *Cunningh.* *Ld.* p. 199. — *ra-túg* *S.g.* and *pá-ra* he-goat. — *ra-tóni* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó*(?) thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-śá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

རྩྭ་ ra-méd infallible, certain, sure *Sch.*

རྩྭ་ ra-mo-čé n. of a plain near Lhasa where the Chinese wife of *Sron-btsansgampo* ordered a large Buddhist temple to be built *Gtr.*; as a com. noun v. sub *rá-ba*.

རྩྭ་ ra-rí *Sch.*: *ra-rí-méd-pa* neither high nor low.

རྩྭ་ ra-ril treddles, dung of goats.

རྩྭ་ ra-rés = *rés-mos*, \**skyid dug ra-rés yon.dug*\* *Ld.* good fortune and misfortune come by turns.

རྩྭ་ rá-ro 1. Intoxication, drunkenness. — 2. intoxicated *B* and col.; *Sch.*: *rá-ro dán-po bag-méd-pa*, v. sub *bag* I. *rá-ro ynyis-pa glán-po-čé smyon - pa dan dra* drunkenness while continued resembles a furious elephant, *rá-ro ysum-pa ñi-ro dra* the end (of it) resembles a corpse; *ra ñi* or *sañs*, also *ydañs*(?) *W.* the drunken fit is over; *rá-ro-ba B.*, *C.*, *rá-ro(-čan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sañs* having come to one's self again after a drunken fit, being sober again *Dzl.*

རྩྭ་ ra-sa-ñrul-snán n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo Gtr.*

རྩྭ་ rá-si *Hind.* rope, in *Lh.* hempen rope, and as such distinguished from *tág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

རྩྭ་ ra-sid (Pers. رسید), receipt, \**ra-sid* *ñi-ked*\* money-stamp.

རྩྭ་ and རྩྭ་ rá-hu and *ra-hu-la* v. རྩྭ་ sgra-yéñ.

རྩྭ་ rakta *Ssk.* blood, saffron, minium, cinabar *Mil.*

རྩྭ་ rag 1. sbst. v. *ra-gán*. — 2. adj. (*Ssk.*: *adhina*) subject, subservient, dependent, *rag lás-pa* or *lús-pa B.*, *C.*, *W.*, \**rag-lám-pa*\* *W.*, with *la*, to depend on, *de kyód-kyi nús-pa-la rag-lús* that depends on your strength *Mil.*; *dbugs riñub-pa sems-la rag-lás-pa yin* breathing depends on the soul *Stg.*; *śó-ba yžán-la rag-lás-ñiñ* as they depend on others for their lives *Tar.*; *Bhar.22 kyod rgyal-srid byed-la rag-go Schf.*: 'regno operam nava?' — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-čan W.* for *drégs-pa-čan* proud, haughty; for *grágs-čan* famous; glorious, splendid; angry (?).

རྩྭ་ rág-pa 1. vb. *W.* for *rég-pa* to touch, feel, and in a more generalized sense

= *śrōṭṭa* to perceive, to scent, taste, hear, see, e.g. \**ddān-mo rag*\* I feel cold, \**dān-mo rag-ga*\* do you feel cold? (but \**ddān-mo dug*\* it is cold); \**gō-la zug rag*\* (C. \**rig*\*) my head aches; \**tōg-ri rag*\* I feel hungry, \**tōg-ri rāg-ga*\* are you hungry? \**ñai mii dōd-da rag*\* I hear my name called; \**go kād-da rag*\* I perceive the door sticks; \**i lūn-pō kyē-ra rag*\* I see, the wind will carry that away; \**go pō-te mī rag*\* the door seems to be locked. — 2. adj. \*dark-russet, brownish, of rocks, horses W.

རྒྱ་མཚོ་ *rág-ma* 1. *W.* adj. to the gerund \**rāg-te*\* (*śbrāg-ste*): \**be-rāg yu-ddān*\* (lit. *yaḍan*) \**rāg-te*\* a fillet together with a strip set with turquoises. — 2. prop. n. of a village *Mil.*

རྒྱ་མཚོ་ *rāg-tse* stone in fruits *W.*

རྒྱ་མཚོ་ *rāg-da* a bead of a rosary, acc. to *Lia*, from རྒྱ་མཚོ་ *Elaeocarpus Janitrus*, the berries of which are used for such beads.

རྒྱ་མཚོ་ *rag-ñi* n. of a country.

རྒྱ་མཚོ་ *rags* 1. dam, mole, dike, embankment, also *ču-rāgs*, *ču-lōn* — 2. any construction of a similar shape: *pāg-rags* (also *pāg-ra*) intrenchment, breast-work; *pūb-raga* stack, rick; *ñi-rāgs* stack of wood.

རྒྱ་མཚོ་ *rāgs-pa* coarse, thick, gross, *lis-kyi rñām-pa pra-rāgs-rñams Wān.* the more delicate and the coarser component parts of the body; *rags-pai dbān-du byās-na Wān.*, reckoning one with another, on an average; rough, as in: *rāgs-rñis-su* by a rough estimate *Tar.*; *rāgs-pai mī-rtāg-pa dan pra-bai mī-rtāg-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yān-lag rāgs-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rāgs-pai tsūl-gyis* i.e. bodily, or substantially; *rags-ris byed-pa Sch.*: to work, mould, form, sketch etc. roughly.

རྒྱ་མཚོ་ *rañ* 1. self *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *na-rañ kyod-rañ* I myself, thou thyself etc., in col. language also = I,

thou etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; *rañ-ñag*, *rān-rñams* plur.; *rān-gi* my, thy etc.; *ñān-ma de rān-gi lūs-la čāgs-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-rān*, below); *des rān-gi ma yīn-par rig-nas* he perceiving that it was his own mother *Pth.*; *rān-la rān-gis skra bōdā-de* shaving one's own head *Dzl.*; also in a gen. sense: *rān-bas rān-pa* an inferior person than one's self *Thgy.*, in like manner: *rān-las čē-ba Thgr.*; *rān-la bu mēd-na* if a man has no son of his own *Mil.*; *rān-gi srūn-ba* to keep, to guard one's own property *Thgy.*; \**rañ mī-ddōp-ṣe kyen tsān-ma*\* C. all the disagreeable things that fall to one's lot; in compounds: *rañ-sēms* one's own soul (opp. to *yān-lūs*) *Mil.*; v. also *drē-ba* extr.; *rañ-rig rañ-yaal rañ-bde ysum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *rañ-srōg rān-gis yōd* you will take your own life *Glr.* — 2. spontaneously, of one's own accord, *žal-zās rañ-ñi-no Dzl.*; *rān-byon-pa*, *rān-byun-ba* originated of itself, v. below; *rañ grōl-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rān-šar-ba* = *rān-grōl-ba* 2. — 3. just, exactly, precisely, the very, *de rañ* the very same; *de rañ yin* so it is! exactly so! just so! \**dha-ta rañ*\* C., \**dā-čī rañ*, *dāg-sa rañ*\* *W.* just-now, \**dī-rin rañ* just to-day *W.*; *skready, śid - mo rañ* already early in the morning *Mil.*; *barely, merely, the mere, the very, na dan prād-pa rān-gis* by the mere meeting with me *Mil.*; *mī rañ* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-rān* v. *mo*. — really, indeed, actually, truly (the verb being repeated): *mī-la-rās-pa de yin rañ yin - nam?* art thou really that same *Milaraspa?* \**yōn rañ yōn-gyu yin*\* C. he will truly or certainly come; even, *śdān-po rañ byas* now they even hated him *Mil.*

Comp. *rañ-skāl* a person's own share. — *rañ skyu* (?) *tūb-pa Sch.*: to act after one's own mind. — *rañ-skyur* vinegar *Ca.* (?)

— *ran-ka* Sch. = *ran-bu*? — *ran-kóns* = *ran-kúl* territory, district C. (?) — *ran-kós* one's own worth, affairs, necessities Sch. — *ran-grub* not made or produced by men, self-produced. — *ran-dga-ba* free, independent, *ran-dga-pa* an unmarried man Sch. — *ran-rgyál* 1. Stg.: = *ran-saṅs-rgyás*. 2. *ran-rgyál-gyis gró-ba* Sch.: to live after one's own option or pleasure(?) — *ran-rgyü* Sch.: 'die eigene Ursache, Selbstfolge' (?) — *ran-nó* one's own nature, *des-pa* to know Mil. — *ran-nyid* himself, herself etc., one's self Mil., *ran-nyid gról-ba* to deliver one's self Thgy., *bdud ran-nyid* the devil himself in his own person Tar. — *ran-tág* mill, water-mill. — *ran-mtón* pride, self-complacency, self-sufficiency Mil., Glr. — *ran-dón* one's own affairs, one's own profit, *ran-dón byéd-pa* to look to one's own advantage Do., *ran-dód* selfishness, v. *ran-rtsis*. — *ran-snañ* v. sub *snañ-ba*; Sch. also: self-born. — *ran-po* Cs. = *po-ran* an unmarried man. — *ran-bábs* v. *bábs*. — *ran-bu* 1. Cs. single, alone, *ran-bur* adv. singly, alone, without a consort. 2. Cs.: a single life (?). 3. Schr.: one's own child. — *ran-byün*, *ran-byön* self-born, having originated of itself, = *ran-grub* frq. *ran-dban* independence, liberty, *ran-dbán fób-pa* to become free Glr.; *ynd-la ran-dban-méd* they are not master of the place i.e. they are not free to choose the place Thgy., in the same sense, *gar skye ran-dban-méd* Mil.; \**ran-wán jüg-pa*\* to set free C.; *ran-dbán-dan* free W. — *ran-bar* Cs.: 'musket', in W. it is only used for pistol; \**ran-bár (hug-räg)*\* W. a revolver. — *ran-mo* Cs. = *mo-ran* an unmarried woman. — *ran-rtsis* the opinion which one has of one's self, *ran-rtsis dan ran-dód ma če žig* think little of your own self! Mil. — *ran-bžin*, स्वभाव, natural disposition, state or constitution, nature, temper, *ran-bžin-las yžán-du gyür-ba* to change one's natural constitution Wdā, *bab de-ltar če-bai ran-bžin-gyis* as a natural consequence of so heavy a snow-fall Mil.; *ran-bžin-gyis of itself*, by itself, from its very nature, naturally, spontaneously Dzl., in col. language, *ran-bžin-nas* id., also for self in

the sense: I, he etc. without the aid and independently of others; *byün-ba lñai ran-bžin-dan-gyi lus di* this body participating of the nature of the five elements Wdā.; *dran-poi ran-bžin-dan-gyi pyir* for *ran-bžin-dan yin-pai pyir* Sbh. — \**ran-žin jü-pa*\* C. needless words, where it is a matter of course; also: talk without any serious intent; \**de da ran-žin-la zér-če žig yod*\* W. that is nothing but talk. — *ran-bžó*. 1. Lec.: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition Mil. — *ran-ran* each... himself, each... his, her, its etc. (not reciprocally, as Sch. has it), *ran-ran-gi kři žog-tu sbas* he buried each (idol) under its own seat Glr., *ran-ran-gi leur ysai* each (subject) will be explained in its own chapter Lt. — *ran-ran-lao* each (final consonant) has itself (joined), i.e. is doubled Gram. — *ran-ré* 1. = *ran-rán*: *ran-réi sna-tág ran-rés zun* each may lead himself, may be his own guide. 2. we, *ran-réi ago drün-na* at our own door Mil., *ran-ré-rnams* we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German 'Sie' Thgr.? -- *ran-žugs-la of itself*, spontaneously W. — *ran-sa*, *ran-so* one's own place, *ran-sa dzin-pa* to maintain one's place, one's station Mil., prob. like *ran-mgo tón-pa*; *ran-sar*, *ran-sor* 1. *bžag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. Mil. 2. of itself, e.g. *ran-sor ži* (a storm) abates of itself. — *ran-saṅs-rygas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་བ་ *ran-ga-ba* Cs. coarseness, meanness.

རང་བ་ *rán-ba*, pf. *rañs*, to rejoice, seems *mí-rañs-par* discontented, *yid-rán-ba* or *yi-rán-ba* id., frq.; \**dhé-la ga-rán-dhag-te*\* highly pleased with it C.; *yid ma ráns-ñiñ mi myü-bar gyür-te* being very much dissatisfied Stg.; *ma-rán-bžin-du* unwillingly, reluctantly.

རང་རྩོད་ཅན་ *ran-ron-dan* *Cs.* rough, craggy, uneven.

རངས་པ་ *rangs-pa* 1. *v.* *ran-ba*. — 2. *nyin-rāns-par* for *to-rāns-kyi dūs-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rēns-pa*.

རངས་པོ་ *rāns-po* *Sch.* rough, rude, unpolished.

རྟ་པ་ *rād-pa* *W.* for *bgrād-pa*.

རྟ་རོད་ *rad-rōd* *v.* *rōd-po*.

རྟ་ད་ *rān-da* (*Pers.* رند, رند) a plane *Ld.*

རྟ་པ་ *rān-pa* 1. *vb.* and *adj.* to keep, or keeping, the proper mean, to be proportionate, just right, *adv.* *rān-par* moderately, *rān-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tsōd rān-par zā-ba* to eat moderately *S.g.*; *di-tsam ni rān-no* this is about the proper measure *Dzl.*; with the root of the *vb.*: *zīn riā-rān-nas* as it was (the proper) time for harvest *Dzl.*, *gro-rān* it is time to go *Ph.*, *ši ma rān-par ši-ba* to die an untimely death; *bāg-mar ytai-rān-pa dan* when it was time to give her in marriage *Dzl.*; not so often with a *sbst.*: *rtās-ma rān-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa-rān-pa* *C.* shave-grass, *Equisetum arvense*. — 3. *col.* for *drēn-pa* to lead (water); for *bran-pa* *v.* *lags*.

རྟ་ *rab* 1. superior, excellent; the eldest, of three sons, *opp.* to *brin-po* and *la-čūn*, *frq.*; *gan-zāg dban-po-rāb-rnams* very able or clever persons (*opp.* to *brin-po* or *tā-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, *inst.* of which *rab* *brin ysum* is often used *Thgy.*; *tēbs-na rab* if rightly understood, that will be the best *Thgr.*, *frq.* for: so it is right, that will do; much, plentiful, *rab-akrāi dg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *rāb-tu* *adv.* very, with adjectives and verbs, *rāb-tu adoms* lock (the door) well *Dzl.*; *rāb-tu krdō-par gyūr-te* *Tar.*; it occurs also in the following phrases: *rāb-tu byin-pa* to receive or admit into a religious order, *rāb-tu byin-ba* to enter into a religious community, to take orders, *slōb-dpon ſra- hnis-*

*las* being with, or being ordained by the teacher Chosbangs; *rgyāl-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *rāb-(tu) byān(-ba)* he that has taken orders, a novice, or in *gen.*: a clerical person; *rāb-byān* is also the name of the first year of the cycle of sixty years; *rāb-(tu) yndā(-par) byéd-pa*; *māzād-pa* *c. acc.* or *la*, *prop.* 'to make firm or permanent', to consecrate, to hallow, a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Ghr.*; *rāb-tu byéd-pa* (also *erron. byéd-pa*) *Cs.* to analyze, but *Tar.* 96 it is equivalent to རྟ་པ་ treatise, dissertation. *rāb-byāms-pa* *v.* *byāms-pa*; *rāb-dg* the second in rank, next in value, excellence etc., thus *Dzl.* 22, 5 (as a better reading for *brin-mo*); *rāb-yāns* very wide, very extensive *Sch.*; *rāb-yāl* 1. very clear, quite evident. 2. *sbst.* a small balcony or gallery, frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, *ford*, *rāb-méd* without a ford, *rāb-sō* = *rabs* *Sch.*

རྟ་རྩོད་ *rab-rib*, *col.* also *hrab-hrib*, mist, dimness, e.g. before the eyes, in consequence of impaired vision; \**Ko ſrab-ſrib mān-na mi ton*\* he sees only a mist before his eyes, *W.*; *skār-ma rab-rib* the faint glimmering of a star.

རབས་ *rabs* 1. lineage, succession of families, race, family, *rgyal-rābs* royal family or lineage, nobility; succession of kings; *mi-rābs* human race; *rābs - čād* a person whose lineage is broken off, i.e. childless, issueless, *rābs-čād bza-mi ynyis* a married couple without children *Mil.*; *yā-rābs* the higher class of people, noblemen; *mā-rābs* the lower class, also: one belonging to the higher or lower class; collectively: *rgān-rābs* old men, aged people, *yžōn-rābs* youth, young persons; *siōn-rābs* the ancients (*oeteres*), *piyi-rābs* men of modern times, descendants, posterity *Ghr.*, *siōn-rābs-āgrān*

an old legend, ancient history *Zam.*, *siñon-gyi rabs bco-brygad* the 18 Puranas *Tar.* 4, 11. — 2. generation *Dzl.*, resp. *ydun-rabs Glt.*, *nā-nas ydun-rabs lūi-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sans-rygdas rabs bdun* the seven Buddhas. — 3. in gen.; succession, series, development, e.g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rabs* successions of Kalpas, *bskal-rabs-nas bskal-rabs-su*.

**རྩམ་པ་** *rām-pa* 1. *W.* quick-(quitch-)grass. — 2. = *rān-pa?* *Lt.*, *Glt.*

**རྩམ་བུ** *rām-bu* 1. prob. only in: *rām-bu degs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* 30, 13 (not: to set up a dismal cry *Sch.*), v. also *ḡol-ba*. 2. = *na-rām Polygonum viviparum*.

**རྩམ་རྩམ་** *rams* 1. indigo *B.*, col. — 2. *Cs.*: 'degree of doctorship, *siags-* or *go-* or *druñ-rāms-pa* one having such a degree'.

**རྩལ་** *ral* 1. goat's hair. — 2. rent, cleft, *pu ral ynyis* a sloping valley dividing into two parts at its upper end; *rat-yrum* n. of Lahoul on account of its consisting of three valleys; cf. *rāl-ba*. — 3. v. *rāl-pa*.

**རྩལ་ཀ་** *rāl-ka* v. *rāl-gu*.

**རྩལ་ཁ་** *rāl-ka* v. *rāl-gri*.

**རྩལ་ག་** *rāl-ga* *Sch.* = *yāl-ga*.

**རྩལ་གུ** *rāl-gu* 1. *Sch.*: cleft, chink, fissure. — 2. *dar-dkār-gyi rāl-gu* and *rāl-ka Pth.*

**རྩལ་གྱི་** *ral-gri*, col. *\*ral-gyi, ra-gyt\** sword, also for rapier and other thrust-blades *Dzl.*; *ral-grii ḡab-ma* or *līc blade*, so edge, *ḡubs* scabbard of a sword *Cs.*; *rāl-gri-pa* *Cs.* a sword-man; a fighting man; *rāl-ka* = *rāl so*; *rāl-ka spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ka sbrad-pa* *Sch.* is prob. a misprint).

**རྩལ་པ་** *rāl-pa* long hair, lock, curl; mane (of the lion, not of the horse etc.); *rāl-pa-can* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral- lēan* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

**རྩལ་པ་** *rāl-ba* = *drāl-ba* and *hrāl-ba*, pf. of *ḡrāl-ba*, torn, of clothes etc., *mtsiñ-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *ḡig-rāl-ba* id.; *ḡig-rāl* breach, destruction, *kān-pa-la ḡig-rāl byūn-na* when the house gives way *Glt.*; *ka-rāl, rna-rāl, sna-rāl* a lip, ear or nose, that has been lacerated by wearing rings etc.

**རྩལ་** *ras* 1. sbst. cotton cloth, cottons, also a piece of cotton cloth, handkerchief etc., *ras sbōm-pa* thick, strong cotton cloth; *lāg-ras, pyis-ras* *Cs.* handkerchief, napkin; *tōd-ras turban* *Cs.*; *prā-ras* a fine sort of cotton stuff, = *kā-ḡi-kai ras*.

Comp. *ras-rkyān* cotton cloth. — *ras-skiul* *Cs.* cotton thread. — *ras-kīg* a small bag made of cotton. — *ras-kra* calico, chintz *Cs.* *ras-gōs* cotton dress, gown. — *re-gā* a strong cotton fabric brought from *Sik.*, *C.* as *bōs-bu* *Cs.* calico, chintz. — *ras-tāg* fillet, bandage. — *rās-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bāl* raw cotton. — *ras-būbs* a whole piece of cotton cloth. — *rās-ma* a small piece, a rag *Les.* *\*re-zñ\** *C.* a long, loose cotton garment, shawl. — *ras-yūg* = *ras-būbs*. — *ras-rū* v. *re-rū*. — *ras-slāg* a furred garment covered with cotton cloth *W.* — 2. adj. *kā-rās (\*re\*, for *reñs*?)* hard snow that will bear a man. **རྩལ་པ་** *rās-pa* 1. vb., *Ld.* *\*ras-ḡe\** to get or grow hoarse, *\*skad ras-soñ\** the voice has grown hoarse, *\*skad ras-sa rag\** I feel a hoarseness in my throat. — 2. sbst. v. sub *ras*.

**རྩ་ལྷོ་** also *ri-bo* *B.*, *\*ri-ga\** *W.* 1. mountain, hill, *ri pū-ta-la* the mountain (called) Potala *Ld.*; *ri-bo dpal-bār* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bār*, *Gyal-gyisri*; *ri* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-taṅ-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gān-pa* one living in close vicinity to a mountain, *W.*; *gāns-ri* an ice-mountain, snowy mountain, glacier, *ndgs-ri* or *šin-ri* a hill covered with wood, *brág-ri* a rocky mountain, *pyá-ri* a mountain or hill consisting of slate-stone or schist; *span-ri* a hill covered with grass. — 2. *brim* of a hat or cap; *side-leather*, side-piece of a shoe. — 3. *syb.* num.: 7. — 4. *num.* figure: 55. — 5. *v.* *ri-mo*.

**Comp. and deriv.** *ri-skéd* *v.* *rkéd-pa*. — *ri-skyegs* *Stg.*, *v.* *skyegs*. — *ri-kród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-kród-pa*; also directly = *dgón-pa* hermitage. — *ri-mýd* mountain top. — *ri-ryyál*, *rii ryyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, *q.v.* — *ri-ryyúd* chain of mountains, ridge of hills. — *ri-čan* mountainous, hilly. — *ri-čen*, *ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stón* *v.* *stón-pa*. — *ri-deu* (or *rdeu*) *čün* *Sch.*, *\*ri-bóg*, *ri-de-bóg* *W.*, a mountain spur abounding in stones. — *\*ri-dóg* *W.* (perh. to be spelled *ri-kród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prán* a little hill or mountain. — *ri-bo* = *ri*, *v.* above. — *ri-bór-pa* *Tar.*, *Čs.*: *ri-ór-pa*; = *ri-kród-pa*, *ri-bór-gyi grón* mountain village *Tar.* — *ri-brág*, *brág-ri* rocky mountain. — *ri-bóg* spur. — *ri-sbág* mountain cavern. — *ri-rtsá* foot, *ri-rtsé* top of a mountain, *nyi-ma ri-rtsé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kan* *Čs.* n. of a mischievous spirit. — *ri-rdzón* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhün-pa*, *ri-ryyál*, *ri-bo-mčog-ráb* *Mil.* — *ri-lün*

mountain and valley. — *ri-yab* *Sch.* = *ri-kród*. — *ri-srib*s the side not exposed to the sun, shady side, north-side of the mountains.

*རི་གུ* *ri-gu* young goat, kid *W.*

*རི་རྩུ* *ri-rgyut* *Sch.*: foxes or fox-skins(?).

*རི་འགས* *ri-dwags* animals of chase, game.

*རི་བ* *ri-ba* *W.* *\*ri-čé* to be worth, *gen.* as *adj.* *worth*, *\*lug di iul čig ri-čé yin\** this sheep is worth one rupee *W.*; *dñul brgya ri-bai rta* a horse worth one hundred rupees *Čs.* cf. *vin* and *rib*; *ri-bai rin-tān* the full price *Sch.*

*རི་བོ་མ* *ri-bön* hare, *ri-bön-mo* *Čs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bön-gi roa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-šam-gyi bu*.

*རི་མོ* *ri-mo* 1. figure, picture, painting, drawing, *luh-kān-gi* *Glr.*; *ri-mo-nkan* painter; *ri-mo-čan*, *ri-mo-lān* marked with figures; *ri-morbyéd-pa* to represent by means of figures and colours, to paint *Do.*; *markings* (streaks, speckles etc.) *šas* markings of a (tiger's) skin *Tar.*; *ri-krá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. pattern, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, veneration, *ri-mor byéd-pa* to honour, to venerate *Stg.*

*རི་ལུ* *ri-lu* col., but also *Tar.* 63, for *ril-bu*.

*རི་ཤི* *ri-ši*, *འཇམ་པེ* = *drān-srón* *q.v.*

*རི་ཤོ* *ri-šó* n. of a medicinal herb *Med.*

*རིག* *rig* in *Ld.* col. and provinc. for *zig*: *\*mañ-nu rig* or *\*nyuñ-nu rig ton\** give much! give little!

*རིག་པ་* *rig-pa* I. *vb.*, 1 to know, to understand, = *šés-pa* with the termin. of a sbst: to know (a person etc.) as, with the termin. of the inf.: to know that, to perceive, observe, *krás-par rig-nas* perceiving that he became angry *Del.*; *pá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *zlóg-tu rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. *v. sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa dan ldan-pa* talented, rich in knowledge, learned *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; news, *log-gi rig-pa bagrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **མ་རིག་པ་** ignorance, mostly used in the specific Buddhist sense, viz. for the innate principal and fundamental error of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, *v. Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, unreasonable, irrational, *dud-groma-rig-pa Mil.* — 2. **science, learning, literature, nān-gi rig-pa** the orthodox or sacred literature, *phyti rig-pa* the heterodox or profane literature *Cs.*, *fun-moñ-gi rig-pa* literature or science common to both religions (Buddhists and Brahmins) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) *v. rig-ynás*; *rig-poi rôl-tso* or *rig-pai ynas tams-čad Cs.* circle of science, encyclopedia. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brál-ba* the soul separated from the body, *rten dan brál-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem Mil.*

**Comp.** *rig-mkan*, *rig(-pa)-po Cs.*, *Sch.* a knowing person, a learned man. — *rig-ryud* character *Mil.* — *rig-snags* a spell, charm, magic formula, *rig-snags-mkan* a person skilled in charms. — *rig-ynás* a science, one of the sciences; *rig-ynás čé-ba lia* the five great sciences or classes of science, frq.; these are: *agrá-rig-pa* science of language, *ytan-tsig-rig-pa* dialectics, *ysó-ba-rig-pa* medicine, *bzô-rig-pa* science of mechanical arts, *nān-dôn-rig-pa* religious philosophy; of less consequence are: *rig-ynás čün-ba lia* the five minor sciences; and the *rig-ynás* or *rig-pa bčô-brgyad* (also: *tug-lag 7L*), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*;

they are named by *Cs.* and *Sch.* — *rig(-pa)-po v. rig-mkan.* — *rig-byéd* 1. conveying knowledge, instructive, prob. also learned, *na rig-byéd gli-mkan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. **वेद** Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, **वेदमाता** Veda-mother, *Gūyatri*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-čzin*, from *rig-pa čzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: a man of parts, a clever fellow; but usually *rig-čzin* (like *rig-čän*, of rarer occurrence), *Sak. विद्याधर*, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the *Dākinis*. — *rig-čes* the faculty of reason *Tar.* 90, 2, *Schf.*

**འཇིག་ཇིག་** *rig-rig*, *mig rig-rig byéd-pa* or *dug-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

**འཇིགས་** *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rūs* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ytôgs-pa* a relation by the mother's side *Dzl.*; emph.: noble birth or extraction: *rigs-kyi bu* or *bū-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mī-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sde-rigs* tribe *Cs.* 3. rarely = sex, *mô-rigs* female sex *Wdi.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyal-rigs* royal state, royalty, *brām-zé-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmāis-rigs* the citizens, *ydôl-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs ysum yod* there are three sorts of wheat, *skād-*



*rigs gós-rigs mi-drá-ba* different languages and costumes; *ñi-rigs* of evvv sort, *ñi-rigs-su* in every possible manner, e.g. *čos stón-pa* to teach religion; *nyin-moi rigs-kyis* or *rigs-la* by the day, by days, daily *Glr.*; *rigs* is also used for *some, certain, nád-rigs-la mi dzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bži* the four limbs, viz. hands and feet *Glr.*; *rgyal-čen rigs bži* the four great spirit-kings *Thgy.*, *rigs ysum myón-po* the three tutelary saints (*spyan-ras-zyig*, *piyag-rdór*, *jam-abyáns*) *Glr.*; *sañs-rgyas rigs liai žiñ-kams Thgr.* — *rigs-pa* vb. to have the way, manner, custom, quality of, *mgo pyir byñi-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: *must necessarily* (according to the laws of nature or to circumstances); as partic. or adj.: *necessary, also proper, suitable, right, suited to its purpose*, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *tós-nas ldán-bai rigs-so* you must get up as soon as you hear . . . *Dzl.*; *da ri žig snán-bai rigs* now a mountain must appear *Dzl.*; *bžug-pai rigs-sam* would it not be expedient to appoint . . . ? *Dzl.*; *rigs-kyi dús-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *ón-rigs dšug-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ñam-són-du gró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *yduł-bai rigs-pa* those fit for conversion *Dzl.*; *thar skye-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-brán Was.* (274) v. sub *luñ.*

Comp. *rigs-brgyud* race, lineage, extrac-

tion, family *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud pñel-bar gyñu-ba* the rising of a numerous progeny *Dom.* — *rigs-ñán* 1. low birth or extraction, \**Kyod mi rig-ñán-pa dan nyám-po dé-če man\** you must not mingle with people of low extraction, with common people *W.*; *rigs-ñán dpón-du skú-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. *hangman Dzl.* (cf. *yduł-pa*). — *rigs-ñan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mtün-pa, drá-ba* of the same rank etc., of the same species. — *rigs-nyáms degenerated, rigs-nyáms dge-slón* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-ñán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often erron. for *rig-pa*. — 3. adj. of *rigs: rgyal-rigs-pa* belonging to the reigning family or caste; *ñi-rigs-pai agó-nas* in every possible manner *Mil.*; *ñi-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar. 4, 3* etc. — 4. sbst., translation of རྟམ་ *logic, dialectics Trigl. 15*; an infallible, not deceptive iden *Was.* (297).

རིང་ཅེ་ rin-ñe-ba continual(?), daily(?) *Ka-tsá rin-ñe-ba Mil. nt.* every day warm meals.

རིང་ rin-ba I. adj., also *rin-po C., B., \*rin-mo\* W.* 1. *long, high, tall*, relating to space; *rin-mo \*kur\** *W.* carry it lengthwise; it also implies distance, in which case *tag-rin* (q. v.) is the more precise form; *da-dün yul-las rin-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *dan: ynas di grón-kyér dan rin-bas* because this place is far from the town *Dzl.*; *mi rin-ba-na* at no great distance. — 2. *long*, with respect to *time, tsé rin-ba* sbst. a long life, adj. long-lived, *rgyul-ba dan tsé rin-bar dog čig* may he be victorious and live long! *Dzl.*; *yun rin-po* (or *mo*) a long time; *yun rin-po-nas* from a long time, a long time since, *rin-por ma lón-par*, less accurately: *rin-po ma lón-par* soon afterwards, relating to things past, *rin-por mi togs-par* id. with respect to the future, = after a little while, in a short

time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin zig* a long time, *rin zig lón-pa dan* after a long time *Dzl.*; *rin zig-tu* adv. long, a long while, for a long time, *rin zig-tu ma oñs-pas* as he did not come for a long time *Dzl.*; *rin zig-na* after or during a long time *Gl.*; *rin-la*, resp. *sku-rin-la* c. genit. during, at, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *dir bzugs rin* (provinc. for *rin*?) *tsao-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: under a king; during the reign or life of a king, frq.; *dé-rin B., C., "di-rin"* (more correct form, but only in *W.*) to-day. — 3. old, *rin zig-na Sch.* long ago, long since, v. also *rin-lugs*. —

II. length, distance etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *rin-kyid* length. — *\*rin-tob\* W.* length, copiousness (of account). — *rin-tsun* 1. long and short. 2. length, relatively. — *rin-gag*, also *stod-gag* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *rin-lugs* *Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Gl.* 92, 2 (P).

རིང་བསྟེན་ *rin-boröl* ('things which are to be preserved for a long time'), བཟུགས་, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *riñs* sometimes for *rin*.

རིངས་པ་ *riñs-pa* swift, speedy, *riñs-par* *rgyag-pa* to run fast, to hasten, hurry; *riñs-par yod* I am in a hurry *Mil.*; *\*riñ-pa ton\** *W.* be quick! make haste! *riñs run* though you be in a hurry *Mil.*; *riñs-pai bedd-enyums* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 *\*za-riñs, sun-riñs\**, waiting impatiently for one's meal, *\*grul-riñs\** for setting out *W.*; *riñs-stobs-su* most speedily *Mil.*

རིད་ *rid-pa* 1. meager, emaciated *Dzl.* and elsewh. — 2. *Sch.* also: rare.

རིད་པ་ *rid-pa* the Neosa pine-tree *Kun.*

རྒྱ་ *rin* 1. price, value, *rin yod-pa* to fix, to determine the price *Cs.* (cf. *tan*), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin bébs-pa* to abate, to lessen the price *Cs.*; *rin bab-pa, rin bri-ba* to go down, to sink or fall in value *Cs.*; *\*rin tsam\** *W.*, *\*rin gha-tso\** *C.* how dear (is it)? what does it cost? *rin-la mi cög Sch.* to sell under cost-price; *rin-can* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-gón, rin-tán, rin-tsad Tar.* ౨౨, 17 = *rin*; *rin-čen-po, rin-po-če* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

རྒྱ་ཆེན་(པོ) *rin-čen(-po)*, also *rin-po-če*, 1. very dear, precious, valuable; usually: 2. subst., རྒྱ་, a precious thing, treasure, jewel, precious stone, precious metal; metal in general; *Gl.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-če ma bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. *Gyatch. chap.* III. Sometimes *rin-po-če* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-če glin Gl.* seems frq. to signify a holy, happy land inhabited by gods. — 3. a title, used not only in *ryga-mtso rin-po-če* and *pan-chen rin-po-če* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རྒྱ་དྲི་ *rin-di W. (rin-dri Bun.)* 1. lead. — 2. musket-ball.

རྒྱ་ *rib = ri-ba Sch. (Dzl. ൬, 8. 15, and in Sch.'s dictionary): worth, costing,*

འབྲས *rib-mu*

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

འབྲས *\*rib-ma\** W., *\*ñib-ma\** C., fence, hedge, enclosure to protect the fields from cold winds, intruders etc.

འཇམ་གྱི *rim-gri* resp. for *\*lōys-ri\** hunger W.

འཇམ་གྱི་འཇམ་འབྲས་ *rim-gro* or *rim-gro*, resp. *sku-rim* honour, homage, shown more esp. to gods, saints, and priests, offerings and other ceremonies (v. sub *sku*), *rim-gros far-bar gyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) S.g.; *dei rim-gro-la* as a ceremony for him (the sick person) Mil.; *zan-zin-gi rim-gros* by offerings in goods, cattle etc.) Mil.; *rim-gro chen-po byas* he arranged a great sacrificial festival Pth.; *rim-gro-pa* servant, waiting-man, valet de chambre.

འཇམ་པ་ *rim-pa*, Ssk. 𑖦𑖳𑖦, 1. series, succession, *rim-pa* *bzin-du*) Dzl., *rim-par* Glr., in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* Dzl. id.; *rim-pas dan-po mčog yin pyi-mu ñman* v. sub *ñman-pa*; *byā-ba tob-rim bzin byed-pa* to do a business by turns, each taking a certain share of the work Glr. — 2. the place in a row or file, constituent part or member of a series, *dei mi-brgyūd rim-pa lhas rgyūl-ba bzui* five members of his lineage occupied the throne Glr., and in a still more general sense: *ago rim-pa bdun* a sevenfold door Dzl.; *rim-lābs* Sch. and *nyis-rim* S.g. double; *rim-yēig* = *lan-yēig* one time, once. — 3. order, method, *cād-par gyūr-bai rim-pa* dis by this method which will be explained immediately, Shh.; *rim-bral* disorderly, irregular Cs. — *rim nyis* v. *skyed-rim*.

འཇམ་པ་(ནད་) *rims(-nad)* contagious disease, epidemic, plague, *ñan-rims* id. Glr.; *rims yton-ba* to send, to cause a plague, as demons do Dzl.; *dus ylon nyis-kyis ma skyed rims mi byui* plagues, epidemics, are caused by nothing but the season or by

demons; *\*fu-rim\** W. dysentery, diarrhoea, bloody flux; *rims-sd* the 'tooth' of an epidemic, i.e. its contagium, virulency.

འཇམ་པ་ *ril-tin* Ld. = *ba-rag*.

འཇམ་པ་ *ril-ba* I. more freq. *ril-po*, *ril-mo* B., C.; *\*ril-ril\** W. 1. round, globular, in C. also cylindrical; *rdan-ma ril-mo* peas are round Wñ.; *\*ril-ril\** W. also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs* Glr., Sch.: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. whole, entire; wholly, quite *\*kon-ril\** quite crippled, lamed C.; *\*nag-ril-ril\** W. very black, quite black; *rtāg-pa dan ril-por dzin-pa* to consider a thing lasting and entire (not compounded) Thgy.; *ril-por ña dbān-na* if it belongs to me entirely Mil.; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic Wñ.; *ril-poi lhaḡ-ma* the remainder of the whole Wñ.; *bub-ril lus* the whole body S.g.; *ril-gyis pyōgs-pa* entirely, completely, enveloped, or wrapped up Sch.; *ril-mid-pa* Sch.: 'to swallow a thing entire'; *dā-dag dan ril-gyis mči-am pyed dan mči-ba bka-stod cig* tell me whether I am to come with all, or only with one half (of them) Dzl. 252, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. *\*ril-lu\**, small ball, globule, pill, *ril-bur* *bagrīl-ba rdan-ma taam* formed into a pill of the size of a pea Lt.; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung Mñg. (where Piper longum is compared with it), *glā-bai ril* dung of the musk-deer; *liḡ-ril* tirdles, sheep-pellets, *ba-ril* 1. dung of the argali Ld. 2. small meat-balls C. — II. 1. W.: *\*ril-čē\** (for *gril-ba*) to fall. — 2. Bal. *\*ril-čas\** (for *agril-ba*) to wrap up.

འཇམ་པ་ *ris* 1. cognate to *ri-mo* and perh. to *bris-ba*: figure, form, design, *pādma-ris* the figure of a lotus-flower Glr., *mig-ma-ris-su bris-pa* Glr. painted like a chess-board; *skya-ris* the blank parts of a picture, *fson-ris* the painted parts of a picture Cs. — 2. Cs.: part, region, quarter, hence *mfo-ris* heaven, v. *mfo*; *dbān-ris* share of power or of territory; *mna-ris* id. and n. of a part of

Tibet; *pyogs-ris* party; *Cs.* has also: *rai-ris* one's own party, *yzán-ris* another's party, *ris-dan* partial, prejudiced, *ris-méd* impartial, indifferent, hence also hermit, because he ought to feel indifferent to every thing. — 3. *Sch.*: '*ris-su* difference, *ris-su* *čád-pa* equality'(?). — 4. *ris-ya* symb. num.: 7, derived from the number of the great planets together with sun and moon.

5 ru 1. horn, = *rua*; *rá-ru* goat's horn, *lúg-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil.nt.*; \**gó-ru*\* *C.* door-post. — 3. part, division, *dmág-gi* of an army *Stg.*, wing *Cs.*; of a country, *dbu-ytán-ru-bži* *Mil.*; *yyás-ru* the right side or wing, *yyón-ru* the left side or wing, *yyuñ-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

**Comp.** *ru-dár* *Wdk*, *Mil.*, *ru-mtsón* *Sch.* military ensign, banner, colours, *pyár-ba* to display, to hoist (a flag). — *ru-snd* division of an army *Sch.* — *ru-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

5 ru-*ná* hatred, grudge, malice, (of rare occurrence); *ru-ná-dan* spiteful, malicious.

5 ru-*rtá* *Cs.*: 'a kind of spicy root'; in *Lh. Inula Helenium*.

5 ru-*tóg* or 5 ru-*rdóg* *Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Panikōn*.

5 ru-*pa* v. *ru*.

5 ru-*po* ram *W.*

5 ru-*ba* or 5 ru-*gur* a tent-covering made of yak's hair; *ru-ba-pa* a person living in such a tent; *ru-bai tsogs* a number of such tents, a tent-village.

5 ru-*ma* curdled milk, used as a ferment *C.*, *ó-mar ru-ma blug-dra* as when sweet and curdled milk are put together *Sg.*; as to its effect, it may also stand for leaven.

5 ru-*tsár* fringes *Ld.* = *ka-tsúr*.

5 ru-*rakia* *Med.*; *Cs.*: a sort of berry *P.*

5 ru-*ru* *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

5 ru-*léb* 'flat-horn', acc. to *Sch.* the reindeer (*ád-ba ru-léb* the domesticated, and *bróg-gi ru-léb* the wild r.), more prob. the elk, v. *ka-ja*.

5 ru-*gé* appearing (?), *žini smum ru-gé* the field had a luxuriant appearance *Mil.nt.*

5 ru-*pa* 1. *Cs.* a kind of potato. 2. *W.* to collect, gather, pluck, v. *agrúg-pa*.

5 ru-*kan* *Cs.*: bake-house, kitchen.

5 ru-*ba* 1. vb. to be fit, calculated, suitable, right, and adj.: fit etc., gen. with termin., rarely with the root of the verb, *tsig di žiga-su ruñ* this word is calculated to terrify, is terrible *Dzl.*; *btson-du ruñ* it is salable, vendible *Dzl.*; *slob-dpón-du mi ruñ* he is not fit to be a teacher *Dzl.*; *yzán-du mi ruñ* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.*; *grub ruñ-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi ruñ* it must be procured by all means *Dzl.*; *mi byar mi ruñ* it must be done *Dzl.*; *nyál-du mi ruñ* it would not do to sleep *Dzl.*; *med kyan ruñ* I (you etc.) can also do without (him) *Glr.*; *dei tse ytán-du ruñ-nam mi ruñ* would it not be as well to let him go once more? *Dzl.*; *čit-lar yul-čes-su ruñ* how can one believe you? *Dzl.*; \**kon-čóg zun zer mi ruñ*\* *W.* God cannot tell a lie; *di yan ruñ* this, too, is correct, will do *Gram.*; *tsab ruñ tsam* it may perhaps be used instead *Wdk.*; *ná-la mós-pa ma byas kyan ruñ-ste* that they do not show me any honour is not so great a loss; but . . . *Mil.*; *dis ruñ-nam* is that the right thing? will that do? *de-ltar ruñ* (*W.* "čóg") well, let it be so! for aught I care! — 2. several other phrases with *ruñ*: a. *hu di či ruñ* why should we care so much for this our body? *Dzl.*; esp. *či nu ruñ*, preceded by *na* or (rarely) by *yan*: why should

net...? i.e. o that! would that! *di bdag-gi yin-na ci ma run* would that this were mine! *Thgy.*; *niai bú-mo min-na ci ma run* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *run* = *yañ* after a verbal root: *de tsam zig badad run* though I have been sitting so long *Mil.*; *mi dgos run* though it is not necessary *Mil.*; *des run mi des-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *de-la tug run* whatever may happen to me, — at all events, at any rate; *ci yin run* whatever it may be *Mil.*; *log yin run min run* whether it be an erroneous (opinion) or not *Mil.*; *ti run yon run* whether I live or die, living or dead *Pth.*; *gan yañ run, ci yañ run* whosoever he may be, whatsoever it may be, *frq.*; *sa zu gan yañ run-ba-la* on earth, water or whatever it be *Do.* c. *mi-rún-ba* illicit, improper, unfit, v. above; *mi-rún-bai yi dzu ten* illicit actions, differently specified *Tar.* 33, 9, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-rún-ba, ma-rúns-pa* 1. pernicious, dangerous, atrocious, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. spoiled, destroyed, ruined, *ma-rún-bar byéd-pa* to destroy etc., *ma-rún-bar gyúr-ba* to be destroyed etc. *Dzl.*

55 rud a falling or fallen mass, as: *ka-rúd* snow-slip, avalanche, *cu-rúd* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rúd* land-slide, descent of a great mass of earth; *rúd-zam* a snow-bridge, formed by avalanches.

556 rub - *zu* prop. n., a district in the south of *Ld.*

557 rub-pa to rush in upon, to attack, assault, *pyag zabs kün-nas rub - ru.* *jué-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bsán-la rub-pa* to pounce on the prey, to fall upon the food *Glr.*; *\*do-rub tán-te sád-če\** *W.* to hurl with stones, to stone; *\*čog-čig-la rub-pa\** *W.* to press or crowd together towards one side; *ka-rúb byéd-pa* to outcry, to bear down by a louder crying *Mil.*;

*\*go-rub-rúb dug\** *C.*, *\*go-rúb tán dug\** *W.* they put their heads together; *\*brod rub son,* or *mín-ču rub son\** *W.* darkness draws on, night is setting in, for which in *C.* *\*sa rub son\** is said to be used, so that it might also be translated by to darken, to obscure.

558 rub-só currant *W.*

559 rum 1. womb, uterus, = *mñal*, but less *frq.*: *rum ni bde-ba* sensations of pain during pregnancy *Dzl.*, *rúm-du jug-pa* to enter into the womb. — 2. darkness, obscurity, *mún-pai rum Glr.*, gen. *emag-rúm*. — 3. prop. n., Turkey, the Ottoman empire, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rúm-pa* a man from Turkey, a Turk; *rum-šam* (شام) Syria *Cs.*

560 rúl-ba to rot, to get rotten, to become putrid, to turn rancid etc., *rúl-bar gyúr-ba B.*, *\*rúl čá-če\** *W.* id.; *o-ma rul son* the milk is spoiled, *ka rul* the snow does no longer bear, *\*be rul\** *W.* drift-sand, quicksand; *rul-skyúr* 'sour by putrefaction' *Sch*; *rúl-dri* a putrid smell; *rúl-po* for *hrúl-po Cs.* — Cf. *drul-ba.*

561 rus 1., *W. rus-pa*, lineage, family, *miñ dan rus ni di-ltar-ro* their name and lineage are such and such *Glr.*; *\*ña-rañ-ghé* (or *ña-rañ dhañ*) *ru-čig-pa* or *-dā-wa\** *C. B.*, *\*rús-pa čig-čig\** *W.* we are of the same family; *rus-yčig-pa yčod-pa* a murderer of persons related to him by blood *Lex.*; *fu-mi rus Lex.*: *Thu-mi*, a family-name; *rus mčó-ba* high extraction, *rus dmad-ba* low extraction *Cs.* — 2. v. the next article.

562 rús-pa (resp. *yduñ*) 1. bone, *rus-čag* fracture of a bone *Med.*; *rús-pai düm-bu* prob. small bones of which the Tibetan anatomy enumerates 360. — *ni-rus* human bone; *rkán-rus* bone of the foot; *mgó-rus* bone of the skull; *rús-pai rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rús-pai rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

head, the ears, the neck, the upper arm, the wrists, and the feet; *rus-bol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wda.* — 3. energy, *snyn-gi Mil.*, gen. *snyn-rus* q.v. — 4. v. *rus*.

Comp. *rus-kráti* skeleton, *\*rus-tán tsóg-es\** *W.* he is nothing but skin and bones. — *rus-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-béd Lt.*? — *rus-ndd W.* caries. — *rus-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsód, rus-tsód Med.*? — *rus-tin* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re-ré* or *re* every, every one, every body, each, *rdñ-la bu re méd-na yid-pám-pa re yón-gi dug, dis-na kyéd-la-an bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, — *yud tam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mi brygu re tam zon tsóg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tam ma-ytogs* with the exception of one year about *Glr.*; *ras-gos-rkydn re* a single cotton garment *Mil.*; *tsos-brél re* a small amount of spiritual instruction *Mil.*; *W.*: *\*bal re\** some wool, *\*tsu-gu re\** some paper (= *zig*), *\*kú-bu re\** some apples; *tsu-la púr-pa re ytsd-nas* handing to each of the ten a *púr-pa Pth.*; *lág-na dön-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la stema-can krt re bead Glr.* he slaughtered every day 10 000 living beings, *ra lia lia bead* five goats (every day); *mi res lug re bead* each man killed one sheep *Glr.*; in a somewhat different sense: *\*lo ré-né lo re tsu-sé yod\** *W.* they grow smaller from year to year; *nyun re* little at a time *Glr.*; *re-re ynyis-nyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bzin-gyi mgo* every single person's head *Tar.*; *re zig somebody, something; some (persons), a little; (with or without dus) a little while, re zig*

*sdod* wait a little! *Dzl.*; *re zig dig-na* after a little while, *Bhar.* 37; once, one day, one time, at a future time, also *dus re zig-gi tsé Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kñi byun Mil.* there arises mutual discord between teachers and disciples *Mil.*; different, differing? *ré-ta-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bzi* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-tem* and *má-tem*), *\*yü-re má-re dñl ton\** *W.* pull it down entirely! *logs-ré* the side posts (*C. ego-rü*). b. v. *re-mos* and *reu*. — 4. In such forms as *mór-ra-re, mñis-sa-re, gyér-ta-re (Dzl. UL, 1. 722, 9. 727, 2)* it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyama-re-dgd, blo-re-bát Glr., -o-re brygd, skyug-re-lóg, ze-re-yige, yi-re-mug, don-re-tññ, snyn-re-rjé* (this last very freq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-cu* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

re-skan (etymology?), acc. to the passages which came to my knowledge a strong negative (like *oú μή*), by no means, never, *yón re-skan Mil.* freq., that can never happen, that is absolutely impossible (parallel to *yón mi erid*); *tsam-par gyur re-skan* they never can be satisfied with it *Tar.*

re-skón n. of a bitter medicinal herb.

re-ká *Sch.* a picture, painting.

re-kán v. *re-ba*.

re-kñi *Sch.*: *re-kñi byün-ba* to be not too much (?).

re-gur v. *ré-ba* sbst.

re-grón addition, increase.

རེ་ལྟོགས་པ་ or རེ་ལྟོགས་པ་ *re-ltogs-pa* or *re-u-ltogs-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རེ་ཁྱ་ *ré-to* pumpkin *Kun.*

རེ་ཁྱ་ས་ *re-dogs* v. *ré-ba*. vb.

རེ་ལྷེ་ *re-lde* v. *ré-ba* abst

རེ་ལྷེ་ས་ *ré-endm* v. *ré-ba* abst.

རེ་ལྷེ་ས་ *re-jdgs* prop. n., Trileknaṭh, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of Avalokiteṣvara.

རེ་བྱ་ *ré-ba* *Ca.* abst., also *ré-bo*, acc. to some *abré-bo*, *W.* "re-enam", *Ca.* sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lde* and *re-yd* *Ca.*); *re-gur* a tent of such cloth.

རེ་བྱ་ *ré-ba* I. vb., 1. to hope, *tams-tad mñin-du* *reo* all hoped to see *Dzl.*; *dé-la pán-du ré-nas* hoping it might be good for it *Mil.*; *sú-la re* in whom should they place their hope, in whom should they trust? *loni yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-zin ltse-pa* to look up full of hope *Gr.* — 2. to wish, v. II. — 3. to beg, to ask alms, to go a begging, for victuals, "to *ré-a-la yon*" *W.* he comes to beg.

II. རེ་བྱ་པ་ *re-bya* abst. hope; wish, frq., *ré-ba shón-ba*, *ré-ba sgráb-pa* to fulfil a hope; *rmýd-pa*, *lób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar gyur* it goes to one's wish, as well as one could wish; *ré-ba dai lden-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

*Comp.* *re-lág* v. *lág-pa*. — *re-dogs* hope and fear, *re-dogs* *med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-(ba)* *gyas* *Ca.*: room for hope; prob. also = *ré* as the person or thing whereon one's hopes are placed *C.*, *W.*

རེ་མེས་, རེ་མེས་ *ré-mos*, *ré-mos* turn, series, or more accurately: the order or change of the series, *ñid-la*

*adág-pai ré-mos bab* then misfortune came to be our turn *Mil.*; *re-mos-su Pñ.*, "ré-mos *de-la*" *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; "ré-mos *ré-mos*" *W.* by degrees, gradually; *re-mos* *id. Ma.*

རེ་ཁྱ་ *ré-zig* v. *re* I.

རེ་བྱ་ *re-rdl* n. of a medicine *Med.*

རེ་རུ་ (རེ་རུ་?) *re-ré (ras-rus?)* *W.* the spread- or warp-beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba*.

རེ་གྲ་ *reg* I. *Sch.*: *reg-ydz-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རེ་གྲ་ *reg-pa* I. vb., 1. (*W.* "rdg-de = *nyig-de*", the latter being more in use) to touch, to come in contact with, *ldg-pa sd-la gar rég-par* where his hands touched the ground *Dzl.*; *rhui ydl-ga-la rég-na* when the wind touches the branches *Dzl.*; *Ed-reg-pa* c.dat.: to eat, to taste, to take, *dag-la-Ed-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; "td-big *kal rag dzod* or *kal-la rag*" *W.* please, taste a little of it! *sd-la klu gan tsam-gyis ma rég-par byön-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pñ.*; *reg-pa-med-pa* intangible, unapproachable, out of reach, *Gr.* — 2. to feel, to perceive *Ca.*? — II. abst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

*Comp.* *reg-dag* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *reg-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi skor* what may be felt is felt no longer *Wñ.* 2. feeling, sense of feeling, *págs-pa-reg-bya* the feeling of the skin, *ltse-po pyñi rég-bya grñ-la* whilst the outside of the body appears cold to the touch, *reg-bya-rtsab* rough to the touch *Med.* — *reg-ma* *Ca.* n. of a goddess.

རེང་བ *ren-ba*, pf. *rens* to be stiff, hard, rigid, *rma! ren sbyams* to remove the hard parts, of a wound (to clear, to cleanse) *Wdi.*; \**rañs soñ*\* *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; \**rñs-te dad dug*\* *W.* he makes himself stiff, he struggles against; *rens-pa* solid (opp. to liquid), coagulated, stiff, hard; *rens-par byed-pa* to make hard or stiff; *fig.*: stiffnecked, obstinate, unwilling, *Do.*

རེང་བ *ren-bu* 1. pestil for fumigating *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རེངས *rens* sometimes for *rañs*, v. *nyin-rens*, *to-rens*.

རེངས་པོ *rens-po* *Sch.* alone, single.

རེད་པ *rdé-pa* 1. to be, = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*rdé-ba*) is met with; *Kyed phyugs-rdzi ma red rdo-rje-sams-dpar snañ* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Ptk.*; \**ḥañ yu'-pa re' mé-pa re'*\* is there any beer here or not? *C.* — 2. *Cs.*: to be ready, *red mda* a ready arrow *Cs.*; *red dañ ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. to be withered *Th.*

རེད་པོ *reb-réb-pa* *Sch.*: to be in a haste or hurry, to be very zealous, *W.*: \**reb log cò-cò*\* to do something wicked again and again.

རེད་པ *rem-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, \**rem-pa soñ*\* *W.* now I feel strong again; \**gyóg-pa dñl-cs-la rem-pa cò!*\* *W.* exert yourself to walk fast! *ḥos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rem-tig rem-tig dré-tsoogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེག *reu* *Mil.* prob. panel or square, of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེར *rer* termin. of *re*, to each individually; ... a piece.

རེས *res* 1. inst. of *re*. — 2. change, turn, time, times, *da néd byéd-pai réo-la bóbste* it being now our turn of acting *Dzl.*; \**dí-rñi ḥu-ré kōs yod*\* *W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *ḥañ-la fññ-rés byéd-pa*, resp.: *skéms-la yod-rés mḍzad-pa* to vie with one another in drinking beer *Glr.*; *skyes bul-rés byéd-pa* to send mutual presents to one another *Glr.*; *res jóg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e.g. *nyd-la mēl-tse byéd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res ḥe res ḥuñ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res phyé fññ-mgo re tsam gams* I always take the tip of a spoon full of meal at a time *Mil.*; *res yčig* once, once upon a time *Tar.*, *res ga* sometimes, *res...* *res* now — now, at one time — at another, frq.; \**lu-ré*\* *W.* a change of singing, an alternative song; *rém-mos* v. *re-mos*; *res-yzú* a changing (wandering) star, a planet *Cs.*; *res-grogs-zla-skdr* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ *res-po* old, v. *bgre-ba*.

ར་ ro I. sbst. taste, flavour, savour, *ka-ro* id.; *ro-myoñ-ba* to taste; six different kinds of taste are distinguished: *miadr-ba* sweet, *skyur-ba* sour, *lān-tsoa-ba* salt, *ḥa-ba* bitter, *tsā-ba* acrid, *bskri-ba* astringent, and the medicines accordingly are also divided into six classes; *ro bryga dañ ldan-pa* of a hundred-fold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *ro-ma?* resp.: *spur*, dead body, corpse, carcass, *mī-ro* a dead man, *rtā-ro* dead horse, *orñ-bui ro* dead insects *Dzl.*; *ro arýg-pa* to burn a corpse. — 2. body, v. comp. — 3. residue, remains, sediment, *tsag-ro* (or *tsag-ro*) that which remains in a sieve or filter, impurities, husks etc., *ḥa-ro* tea-leaves in a teapot, *ñil-ro* the remains of bacon after having



been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

**Comp.** *ro-kān*, col. *\*rom-kān\** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyáb* back, back part *Lt.* — *ro-sgám* coffin. — *ro-tó* *Ld.* (= roll, 3) residue; *\*rañ-si ro-to\** wax; *\*sig-pə ro-tó\** ruins of walls. — *ro-stid* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-büg* *Sch.* grave, tomb. — *ro-mydgə* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrül-du* *Kyil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rds* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lan* = *ཐལ་ལན་* (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-ñi* wood for burning a dead body.

**རྩེ** *ro-nye* *Stg.* = *ra-nye*, *ža-nye* lead.

**རྩེ་མ་** *ró-ma* 1. sometimes for *ro* *Cs.*, *Schr.*  
— 2. v. *rtsa* I.

**རྩེ་ཅ་, རྩེ་གཅུང་** *ró-tsa*, *ró-ytsa* sexual in-  
stinct, carnal desire, lust *Med.*,  
*ró-tsa skyéd-pa* to excite, to increase the  
carnal appetite by medicine *Cs.*; also: to feel  
it; *ró-tsa-ba* 1. voluptuous, sensual, lustful  
*Mil.* 2. exciting or animating the sexual in-  
stinct *Wdk.*

**རྩེ་པོ་** *róg-po* 1. *C.* black, cf. *bya-* and *rio-*  
*róg*. — 2. *W.* = *róg-pc* reddish, yellow-  
ish-brown, of rocks. — *róg-ge-ba* shining  
dimly; *žal dzum-nág róg-ge-ba* with a face  
glowing gloomily as it were *Mil. nt.* — *rog-*  
*róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob.  
= *róg-po* 2. — 3. rogue, villain *Cs.* (a man  
of dark deeds?).

**རྩེ་པ་** *roge*, vulgar pronunciation of *grogs*,  
friend, companion, associate, assistant  
v. *grogs*; *rogs-méd ydg-pa* quite alone *Pth.*;  
*\*rog-rāñs čö-čə\** *W.* = *ra-mda byéd-pa*; *\*rōgs-*

*po\** *Ld.* adulterer, *\*róg-po čö-čə\** (of a hus-  
band) and *\*róg-mo čö-čə\** (of a wife) to  
commit adultery.

**རྩེ་** *roñ* narrow passage, defile, cleft in a hill,  
also valley; *brag-rōñ* dell or chasm be-  
tween rocks, ravine, *rōñ-rtsūb* a rough country  
full of ravines, so Tibet is called *Glr.*; *rōñ-*  
*yul* id.; *rōñ-mi*, *rōñ-rta*, *rōñ-lcān* a man  
coming from, a horse bred in, a willow grow-  
ing in such a country.

**རྩེ་** *rod* pride, haughtiness *Ts.*

**རྩེ་པ་, རྩེ་པོ་** *ród-pa*, *ród-po* stiff, unable  
to help one's self, *ród-lcā-*  
*ba* *Sch.* id.; *Ld.*: *\*rod-da-rod-də\** of decrepit  
or sick people.

**རྩེ་ཁ་** *róm-kān* *W.* for *ro-kān*.

**རྩེ་མོ་** *róm-po* *W.* (for *sbóm-po* *C.*, *B.*) thick,  
big, stout, of men, trees, sticks; mas-  
sive, massy, plump; deep, of sounds, opp. to  
*pirá-mo*. — *róm-yig* type, types, letters used  
in printing, opp. to *pira-yig*, v. *yi-ge*.

**རྩེ་** *rol* 1. side, only in the comp.: *ndān-rol*  
inside, *pyi-rol* outside, *pá-rol*, *tsū-rol*  
etc.; *ñdā-gyi pyi-rol* the outside of the bed  
(e.g. has been soiled) *Glr.*; mostly as post-  
position: *yāñs-pa-čan-gyi ndān-rol-na* within  
the town of *Yān-pa-čan*; *ndān-rol-na* *būl-*  
*ba* to reach, to hand from within *Dzl.*; *čui*  
*pá-rol-na*, *tsū-rol-na* (or *tsū-rol-tu*) on the  
other side or on this side of the water; *yyda-*  
*rol*, *yydñ-rol* the right side, the left side;  
also in a looser sense: *pyi-rol-tu būñ-ba*  
to look upon a thing as externally or really  
existing *Mil.*; often pleon.: *ñdān-rol-na* be-  
fore, previously *Thgy.*; *óg-rol-tu* for *og-tu*  
after *Pth.*, *Tar.*; *di-nas nyi-ma-nūb-kyi*  
*pyōgs-rol-na* to the west from here. — 2. *Sch.*:  
*rol(-tu) būd-pato* to destroy completely, to kill  
on the spot (?). — 3. (*Cs.* also *rol-mo*) furrow;  
*rol rmód-pa* to make furrows, to plough.

**རྩེ་པ་** *ról-rta* *Sch.*: the near horse in a team,  
the right-hand horse.

**རྩེ་པ་** *ról-pa* = *sprul-pa*, v. *ról-ba* 3.

**རྩེ་པ་** *ról-ba* 1. to amuse or divert one's self  
(synon. with *rtse-ba*), thus one of the  
twelve actions of a Buddha is *bñun-moi*, *Kor-*

རོལ་མ་ *röl-ma*

ར

རྒྱ་ *rlun*

*du röl-ba* diverting himself with his wives; *bdag-yöd dan röl-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-cher-röl-pa* (v. sub *rgya*), and in *röl-pa btöd-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for བཟོས་, playing. — 2. to take, taste, eat, drink, *srin-mo l dg-la röl-bu* witches or ogresses reveling in blood *Mil.*; *röl-pai stabs-su bzugs* there he sits with greedy mien. — 3. = *sprül-ba* to practice sorcery, to cause to appear by magic power, *rdam-par röl-pa = rdam-par sprül-pa*; *ye-äes röl-pai khye lta Pth.* for: *ye-äes-kyi sprül-pa* incarnations of the divine Wisdom; *röl-pai mtsö* prob. enchanted lake, occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: to thrash, to cudgel.

རོལ་མ་ *röl-ma* 1. v. *röl* 3. — 2. col. for *sgröl-ma*.

རོལ་མོ་ *röl-mo* (cf. *röl-ba* 1). 1. music, *röl-mobyöd-pa*, *W.\*cö-čē*, to make music, *röl-mo spyäd pa Sch.* id. — 2. musical instrument, = *röl-moi ča-byäd Dzl.*, *röl-ča Cs.*, in *W.* esp. cymbal.

རྒྱ་ and རྒྱལ་ *rla* and *rlag* sometimes for *bla* and *glags*.

རྒྱལ་པ་ *rlag-pa* v. *rlög-pa*.

རྒྱལ་པ་ *rläns-pa* vapour, steam, *ka-rläns* breath, exhalation, *\*ka-län tän-čē* to breathe, to exhale *W.*; *\*gan-län* cloud-like snow-drifts on high hills, *ču-rläns* steam, watery vapour; *rläns-ču dön-pa Schr.* to distil.

རྒྱལ་ *rlan* 1. moisture, humidity, *rlan span-ba* to avoid the wet *Med.*, *rlan steñ nyäl-ba* to sleep in the wet *Lt.* — 2. a liquid, *rlan-rlönid*, *rlan-rlön čän* the liquid (called) beer *Laz.*; *rlän-čän* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlön-pa*, *brlan*.

རྒྱལ་(སྐྱལ་)པ་ *rläb(s)-pa Sch.*: 'to remove, to clear away'.

རྒྱལ་སྐྱལ་ *rläbs* wave, billow, flood, *ryyö rtsöi* *rläbs Med.*; *ču-rläbs* and *dba-rläbs* or *rba-rläbs* = *rläbs*; *dus-rläbs* ebb and flood, *tides Sg.*; *rläbs rgyö-ba* or *bräg-pa* the tumult of the waves (*ks.*); *rläbs-po-čē* or *rläbs-čēn*,

*Laz.*: རྒྱལ་མོ་, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy.*

རྒྱལ་པ་ *rläm-pa* v. *rlöm-pa*; *rlam-kyer Sch.* pride(?).

རྒྱལ་པ་ *rlig-pa*, resp. *yañ-rlig*, testicle, stone, *byin-pa*, *gyid-pa*, *W.\*tön-čē* to castrate, emascuate (a man), to cut or geld (an animal), *rlig-pyün*, *rlig-méd* castrated, emasculated, *rlig-čän* having testicles, *rlig-ryig-pa* having only one testicle; *rlig-bu*, *rlig-tübs* scrotum; *rlig-akräs* swollen testicles; *rlig-rlugs Lt.*, *rlig-blugs Sg.*, id. (acc. to *Cs.*).

རྒྱལ་སྐྱལ་ *rlins Sch.* good, quick, cf. *brlün-ba*.

རྒྱལ་ *rlid Sch.* a closed leather-bag.

རྒྱལ་བ་ *rlid-bu Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dud-groi rlid-bu Laz.*, and otherwise it is not known to me.

རྒྱལ་(སྐྱལ་)པ་ *rlüg(s)-pa* 1. *Cs.*: 'to purge, mial *rlügs-par byäd-pa* to cause an abortion, *rlügs-byäd* purging, procuring abortion; *rlügs-ma Sch.*: 'the casting out, effusion'; acc. to one *Laz.* excretion of indigested food. — 2. *Tb.*: to overthrow, to pull down, v. *lug-pa*.

རྒྱལ་ *rlun* རྒྱལ་ 1. *W.* *rlun-po* breeze, wind, *rlun lö-ma-la reg* the wind touches the leaves *Dzl.*, *rlun-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Glr.*; *\*lun lai* *C.*, *\*lün-po řu dug* *W.*, the wind blows, also for: there is a draught (here); *\*lün-rag män-po yon dug* *W.* one feels the wind (here) very much; *rlun čēn-po Mil.*, *dräg-po* a high wind, a gale; *čar-rlun* east-wind etc., *čar-rlün* rain and wind; *akām-rlun* a dry wind *Cs.*; *\*lün-po yöb-čē* *W.* to fan; *\*og-lun* wind (from the stomach), flatulences *Lt.*; fig.: *lās-kyi rlün-gis däd-ds* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. air, atmospheric air, *rlün-gyi dkyil-kor* atmosphere; *rlün-gi řrül-kor* air-pump *Cs.*, *rlün-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rluñ* or humour is divided into five species, viz.: *sroy-dzin* cause of breathing, *gyén-rgyu* faculty of speaking, *Kyab-byéd* cause of muscular motion, *menmyédm* of digestion and assimilation, *tur-sél* of excretion; *rluñ-las gyür-pa yin* (the disease) arises from *rluñ Glr.*; *rluñ-gya bzúñ-ste* = *rluñ-ndd-kyis btáb-nte*. — These notions concerning *rluñ* are one of the weakest points of Tibetan physiology and pathology. — 4. In mysticism *rluñ dzin-pa* seems to be = *dbugs bagyán-ba*, and to denote the drawing in and holding one's breath during the procedure called *ytum-mo* (q. v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rluñ séms-la dbañ tob-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rluñ* and *séms* have been joined into one; he who has attained to the *ngyogs-rluñ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

**Comp.** *rluñ-rtá* the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rtá-mčog*. Huc also mentions superstitious practices that may be called *rluñ-rtá*. — *rluñ-mdd Sch.* air-gun. — *rluñ-nál* disease caused by *rluñ*, v. above. — *rluñ-ldmár*, *rluñ ndg-po* prop. dust-storm, a storm whirling up clouds of dust; farther: storm, tempest in general, also a gale at sea *Glr.* and elsewh. — *rluñ-tsib* whirlwind, snow-storm *Mil.* — *rluñ-séms* v. above, *rluñ* 4. —

*rluñ-sér*, *rluñ-bsér-bu*, *rluñ bsir-ba*, a violent wind *Us*.

**བརྩ་ *rlubs*** 1. in C.: corner, hole, place for hiding a thing; *Lex.*: *Kuñ-bui rlubs*. — 2. *Sch.*: ditch, pit, pool, abyss, *mei rlubs* fire-pool.

**བརྩ་པ་ *rlóg-pa***, pf. *brlags*, fut. *brlag*, imp. *rlóg(s)*, *brlag*, vb. a. to *klóg-pa*, 1. to overthrow, to destroy; *tál-bar* or *rdál-du rlog-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rdam-par*, to annihilate, e.g. all the infidels *Pth.*, to break, to smash e.g. a vessel *C.*; to lose *C.*, \**á-ma lug-son*\* I have lost my mother *C.*, \**lug dig lag son*\* one sheep has perished *C.* — 2. fig. to pervert, to infatuate, *nyés-pai dri-mas yóns-su brldags-te* quite corrupted by the tilth of sin *Dzl.*; *čün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage *Glr.*; *brldag-po* foolish, stupid, of a little child *Thgy.*

**ལྷོང་ *rlon*** sometimes erron. for *klon* or *lon*.

**ལྷོང་པ་ *rlón-pa*** I. 1. adj. (f. s. 'moist') *W.* wet, *tsai-rlón* quite wet, wet through; hence of meat, vegetables and the like, fresh, green, raw *B.* and col. — 2. vb., pf. and fut. *brlan*, to make wet, to moisten, *čus*, *čar-pas Dzl.*

II. *Sch.*: to answer, with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

**ལྷོང་པ་ *rlób-pa***, pf. *brlabs*, fut. *brlab*, imp. *rloba*, v. *byin*.

**ལྷོང་པ་ *rlóm-pa*** I. vb., pf. *brlams*, fut. *brlam* 1. to be proud of, to glory in, to boast of, with termin., *hder rlóm-pa* to boast of one's good fortune, *yétg-par* or *yétg-tu rlóm-pa* to be proud of the identity with . . . *Tar.* — 2. to love, to adhere to, to be attached to *W.*, to strive after, *yžán-gyi nór-la*. — 3. to be possessed, of demons, *yžón-gyis brldams-pa Lt.* — II. sbst. pride, *beags kyañ rlómpas* *Éyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-pa* a boaster, an arrogant person *Čs.*; *rlóm-séms* pride, arrogance. **བརྩ་(པ་) *brla*** (-bo?) the thigh, *brla nda* ha a pain in the thigh *Do.*, *brla pyas*

བརྒྱུ་པ་ *brldg-pa*

ལ

ལ་ *la*

the right thigh *Gl.*, *brla-rkân* femoral bone (*Sch.*: hip-bone?). \**brla-kun*\* groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brlu-rûs* femoral bone; *brla-dû* muscular part of the thigh; *brla-sûl* *Cs.*: 'side of the thigh'.

བརྒྱུ་པ་ *brldg-pa* v. *rlôg-pa*.

བརྒྱུ་པ་ *brldn-po* *Læ.* and *Sch.* abusive word, invective, abusive language (*Sch.* also: 'rude fellow, brute?'), *rtsub-brldn-ba na yin-pa* refraining from abusive language *Thgy.*; *brldn-po-rnams byéd-pa* to make use of such language *Stg.*; *brldn-spyod byéd-pa* to be coarse, churlish *Sch.*

བརྒྱུ་པ་ *brldn-pa* v. *rlôn-pa*.

བརྒྱུ་པ་ *brldub-pa* v. *rlôb-pa*.

བརྒྱུ་པ་ *brldm-pa* v. *rlôm-pa*.

བརྒྱུ་པ་ *brldn-ba* *C.* firm, secure, safe (*Sch.*: quick?). *brldn-po* id., both of men and things, \**lin-ghyi*\* *hr-lu kur*\* *C.* carry it safely, carefully! *brldn-lôg* *Sch.*: confused, disorderly, not to be trusted.

བརྒྱུ་པ་ *brldng-pa* *Sch.*: = *mdza-bo* friend, assistant, helper; one *Læ.* explains *blô-brldng* by *grogs*.

བརྒྱུ་པ་ *brldba* v. *rluba*.

## ལ

ལ་ *la* 1. the letter l. — 2. numeral: 26.

ལ་ *la* I. subst. mountain pass, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai tur* the down-hill road or descent (*cs.*; *la rgül-ba* *B.*, *C.* (*W.*: \**gyáb-re*\*) to cross a mountain pass; *lai-la grô-bu* *Cs.* id.

**Comp.** *la-rkêd* or *skêl* the declivity or slope of a mountain pass. — *la-kû* the highest point of the pass, *la-mgô* the head, or top, of a mountain pass. — *la-sgô*, *Sch.*: 'turnpike of a pass'. — *la-yên-pa* a collector of duties on a ghat or pass (*cs.* — *la-čün* a small pass *Gl.* — *la-mjûg* = *la-rtsa*. *la-stön* v. *stön-pa*. — *la-lôy* = *la-rtse*. — *la-rtsi* (*W.* \**lar-sa*\*) foot of a mountain pass *la-rtse* (*W.* \**lar-se*\*) top of it. — *la-sün* *Sch.*: = *la-rkêd*.

II. subst., also *lû-ba*, wax-light, wax-candle, taper, from the Chinese *lûh* wax, *C.*

III. In compounds for *la-pug* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions where and whither: *sd-la grê-ba* to roll (one's body) on the ground, *sd-la gril-ba* to fall down on the ground, *ndm-mka-la yidg-pa* to rise to heaven, *ndm-mka-la pür-ba* to fly in the air, *mê-la at*, on, in, to, the fire, *ri-la* on, to, the mountain, *čû-la* in, into, to, on, the water, *dar-la* to, towards the east, eastward (e.g. to look), *bôd-la* in, to, Tibet; also where we should say: from, as: *ynâm-la kû-ba bab* snow falls from heaven, *rtâ-la bab* he alights from his horse, *brâg-lu mčôn* he leaps down from the rock *Dzl.*, *lûs-lu krag byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *lag ynm-pa-la* on the third day, *lo ngyi-dû-pa-la* in the twentieth or during the twentieth year, *zld-ba ynm-lu* (finish it) within three months *Gl.*, *pyag ddn-po-la* at, during, the first obeisance *Gl.* — 3. in other bearings: *dê-la rtên-nas* (prop. relying

on, keeping to) relative to, with respect to. in consequence of; also *dé-la*. without *rtén-nas* id.; with verbs expressing feelings of the mind: *at*, *off*, *concerning* etc., *dé-la dgyé* glad of, rejoicing at it; *ndiy-pa-la dgyé* to be afraid of sin; *ma byün-bu dli-la ydams-nig ysol-to* he asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyal-sa me-nyág-la šör-bai lo-rygus-la* now, as to the fact of the supremacy having been transferred to *Tuñ-gul*, it . . . *Gl.*; in headings of chapters etc., e.g. *gliñ bzii miñ-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Gl.*; *bre-srün-la yyo mi byéd-pa* not to cheat by measure and weight *Gl.*; for the Latin *ergo* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyii-brtse-nas* from love to her son; *nad-stöbs-kyi če-čün-la dpug-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *šnär-gyi rgyün-la* in comparison with the former time *Tar.*; *rgyal-poi fugs-rje-la* by, or according to the king's favour; *nas lugs-lu* by my way of proceeding, according to my system *Mil.*; *žabs-gyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rten žig yöd-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by *although*. b. added to the root (*B.* and col.): *mñön-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for while, whilst: *\*ñe ša tub-tüb-la kyod šin Kur\** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čün*, also added to adjectives, *lus mi-šad-g-čün tün-la dbyanis snydn-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences contain-

ing an imp. it is added to the root of it: *šöy-lu ltos žig* come and look!

ཨ་ཕྱི་མོ་ *lu-kyi-mo W.* the mountain-weasel; = *sre-moi?*

ཨ་བྱ་ *la-rygá Sch.*: government, administration (?).

ཨ་ར་ *la-či sealing-wax, Wññ., \*la-kyin\* W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-tig* drops of sealing-wax; *la-tiy rgyá-pa* to drop melted sealing-wax upon (a person), as a torture.

ཨ་རྩ་ *la-nyün Gl.*, either a sort of turnip, or (more prob.) for *lá-jug dai nyün-ma* radish and turnip.

ཨ་ཉེ་ *la-nyé Sch.*: 'a mark' (?).

ཨ་ར་ *la-tá Hind.* لنڊ? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ཨ་རུ་, ཨ་ཐུ་, ཨ་རུ་ *la-tu, la-tu, la-du*, prop. ཨ་རུ་ a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ཨ་ཕྱི་ *la-tig v. la-ča.*

ཨ་ཕྱོང་ *la-tód turban Gl.*

ཨ་རྩ་མཁའ་ *la-dwags*, also *mär-yul, Ladág, Ladák*, province in the valley of the Indus between *mia-ris* and *Balti*, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital *La*. ཨ་པ་ཤ་, ཨ་པ་ཤམ་ *lá-pa-ša or lá-pa-šag Cs.* a kind of upper garment without a girdle.

ཨ་ཕྱོ་ *lá-po* buttermilk, boiled, but not yet dried into vermicelli (*čör-ba*).

ཨ་ཕྱུག་ *lá-jug* radish, *bod lá-jug* the common black radish, *ni f.*; *ryga lá-jug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-pug šer-po*. — *lu-bdär*, gen. *\*lab-*

*dār\**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

འབ་ *lu-bu* v. *la* II.

ལུ་བ་, ལུ་བ་ *luá-ba, luá-wa, Sak. ལུ་བ་ལ་*, *Will.*: 'a woolen blanket or cloth; a sort of deer'; *skrai luá-bu Sty. frq.* a kind of woolen cloth. The seat of Buddha is often a slab resembling a *luá-ba* *Do.*

ལ་མ་ *la-ma Sch.*: a certain herb.

ལ་མ་སྒོ་ *la-ma-sró* raspberry *Kun.*

ལཱུར་ *la-úr* (*ts.*, ulso *la-gór Sch.*, quick, swift, speedy, *Kyod ma dúg ma dúg lu-úr den Mil.* make haste, go without stopping (on the road).

ལཱུགས་ *la-yógs* retribution, punishments overtaking a sinner during this life (cf. *lan-čags*) *C., W.*; 'la-yóg tob yin' that will come home to you! *Sch.* has *la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W.* a sort of long-legged and swift-moving centipede, frequent in houses.

ལ་ལ་ *la-la C., B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) some, a few; when put twice: partly — partly, what — what; *la-la* 'zig also as a singular: some body, some one *Dzl. IV, 1.*

ལ་ལ་ཕུད་ *lá-la-pud* a medicinal herb; in *I.h.* a *Bupleurum*.

ལ་སྒོ་ *la-so Sch.* list (of cloth), selvaže.

ལ་སྒོགས་ *la-sógs* v. *sogs*.

ལྟ་ *lag*, also *dbón-lag, dgón-lag, Sch.*: little, not much.

ལྟ་(པ་) *lág(-pa)* 1. resp. *pyag*, hand, arm, *\*lág-pa tán-čé\** *W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C. v. mdzúg-pu*); *lág-pa-nas jü-ba* to take, to seize by the hand *Dzl.*; *lag-pai rgyab* or *bol* the back of the hand; *lág-pai mdun* the palm of the hand *Cs.*; *lág-tu lén-pa* to take in hand, to exercise, to practise,

*sgóm-pa* meditation *Mil.*, *tsig-dón* to study and practise the import of a word, to live accordingly *Mil.*, metaph.: *mten-lág arm of the sea, gulf, bay, mten-lag-brél* narrow sea, straits; *gliñ-lág, yul-lág* tongue of land, *gliñ-lag-brél* isthmus, neck of land *C.*; fig. for power, authority, *mii lág-tu gró-ba* to get into a person's power, to be at his mercy *Thgy.*, *lág-nas jiróg-pa* to snatch out of a person's hand, to deliver from another's power *Gl.* — 2. fore-paw; also paw or foot in gen., e.g. foot of a cock *Gl.* — 3. symb. num.: 2.

*Comp. lag - kod* bundle, bunch, armful, sheaf of corn *Ld.* (?). — *lag-skór Ld.*: hand-mill. — *lag-Küg* pouch, hand-bag *Schr.* — *lag-mgó* 1. *lag-mgo tsam* like a fist *Gl.*, or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C.* — *lag-grám* leaning one's head on the hand *W.* — *lag-ryyügs* railing. — *lag-ryyün* accustomed manner, use, habit *Cs.* — *lag-nár* the fore-arm *Wdn.* — *lág-ča* utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession *Gl.*; also in a more gen. sense, like *čá-lag, kor-yyóg lág-ča dan* *bčás-pa ton* 'zig supply servants and things (wanted for the journey)! *Gl.* — *lag-čág* a broken hand, a lame hand *Cs., Schr.* — 'lag-čad' *W.* solemn promise by shaking or joining hands. — *lag-rjés* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rjés jóg-pa* to leave such a work behind *Gl.* — *lag-nyú*, one *Lex.* has: *lag-nyú = stér-mhan-med-par lén-pa* to take what is not given, hence *lag-nyu* prob. a sbst.: a grasp, a snatch. — 'lag-nyár' *W.* for *lag-nar*. — *lag - tig* (or *dig*?) travelling bag, pouch *Ld.* — *lag-rtags* 1. resp. *pyag-rtags* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stabs Sch.* — *lag-*

*len.* — *lag-mfil* the palm of the hand. — *lag-dām Mil.*, *lag-dām-po C.* close-fisted, stingy, niggardly. — *lag-dar Lex.*, prob. the same as *lāb-dār* (W.col.) grater. — *lag-ydāb* bracelet. — *lag-bdē Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-dōn Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkañ-grō* who performs his services as an errand-goer or a porter. — *lag-rdūm Mil.* having a mutilated or crippled hand. — *lag-lādn* having a hand or a trunk, hence — elephant, *Cs.* — *lag-brdā* sign or signal made by the hand, beckoning. — *lag-na-rdō-rje*, *lag-rdōr v. rdō-rje.* — *lag-na-ykōn-togs Cs.* 'holding a basin in his hand', n. of a deity. — *lag-enōd = lag-tig.* — *lag-āpōn* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-pyis* a piece of cloth for wiping the hands, towel, napkin. — *lag-būbs v. būb-pa.* *lag-bēr* walking-staff. — *lag-mi* bail, surety. — *lag-dmār C.* hangman. — *lag-btūg* shoot, scion. — *lag-tsigs* joint of the hand, wrist; elbow-joint. — *lag-yzūns, W.* \**lag-zūm\**, balustrade, banister, railing. — *lag-yyog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén.* resp. *pyag-lén, Sch.* also *lag-stabn*, practice, practical knowledge, dexterity, *Cs.*: *žds - kyī lag-lén* the practice of religion, *krim-s-kyī* of the law, *rtse-kyī* of mathematics. — *lag-būbs* glove.

*ལྟུང་པ་ lāgs-pa*, resp. and eleg. for *yin-pa* and *gyūr-ba*, to be; *lāgs-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyed-kyī miñ čī yin* what is your name? the latter answers: *N.N. byā-ba lugs* my name, if you please, is N.N., and asks on his part: *blā-ma kyed čī skad byā-ba lags* what may be the name of your Reverence? *Mil.* — *de Kyed lāgs-sam* is it you, Sir? *Pth.*; *dge-slon de su lags* who is this reverend gentleman? *Dzl.*; *čī ltar lags-pa* (for *gyur pa*) *ysol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blā-ma-la btūgs-grogs med-pa lags-sam Mil.* has your Reverence no attendant?

*ltā-bu ma lāgs-kyī* that does not mean: to behold, but... *Dzl.*; *oi-ba čī lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje čī lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *yda lags*, *yod lags* there is, it is *Glr.*; *zāl-zās ysol lāgs-nus* when we shall have done dining *Dzl.*; a Lama asks: *btal-le (= btal-lam)* have you looked for it? and the disciple answers: *btal lags* yes, I have! *Mil.*; in addressing a person: *blā-ma lags* (prop: you that are a Lama) for the mere vocative case, *ŵ iepēv, Mil.*, frq. — In *W.* *lags* is not in use now (cf. however *le 3*), but in *C.* it is of frq. occurrence, e.g. in Lhasa: \**la, lā-so, lā yō, lā yin\** for: yes, Sir! very well, Sir! \**lā? lā-am? lā-sam?* please? what did you say?

*ལྟུང་མོ་ lāgs-mo W.* clean, for *lēgs-pa*.

*ལྟུང་ལྟུང་ lan-ku Ceylon, lan-ku-pu-ri* city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lan-kar yēgs-pai mdo* the Sutra *Lañkāvatīra* in the Kangyur.

*ལོ་བ་(ལོ་བ་) lōi(-nia)-lōi(-nie)* weak, e.g. from hunger, disease

*Ld.*

*ལོ་བ་ lan-tai Scopolia praealta Don., a* common weed with pale yellowish flowers *Med.*; in *Lh.* a species of *Hyoscyamus*, of frq. occurrence, seems to be understood by the same name.

*ལོ་བ་ lān-ba* (provinc. *lōn-ba*), pf. *lāis*, imp. *lōi(s)*, = *lduñ-ba*, I. to rise, to get up, *da lōis* get up now! also with *yar* (pleon.); *lāis-te sdod-pa* to stand, *Lt.* and col; to arise, e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig., of the night: *nam lāis-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*; *pyir lān-ba* to recover, to be restored, to grow well, to come to one's self. after a faint-

ing fit *Dzl.*; *batân-pui mé-ro lâns-pa yin* the dying embers of religion were blown into a flame again *Glr.*; to appear, to break out, of a disease, *nad-lans-dus* when a disease is in its first beginnings *Lt.* — II. *lân-ba* and *loi-ba*, pf. *lois* to come up to, to arrive at, to be equal, to reach, *di lon son* with this it is made up, that will do *C.*; *drén-gyis ma lân* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *grâks-kyis lân-ba* to be numerable *Mil.*, cf. also *za* (init.) and *rjod-pa* (extr.).

ལྷོ་ལོ་ལོ་ *lân-tso* youth, youthful age, *dei lân-tso-lu ma éags-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *lân-tso rgyas-pas* grown up to adolescence; *lân-tsoi dpal* the charms of youth *Pth.*; *lân-tso srin-noi ydoi* the face of the youthful Srinmo *Glr.*; *lân-tso-can* *Cs.* adolescent, young; *lân-tso-ma* girl, maiden *Sö.*

ལྷོ་ལོ་ལོ་ *lân-lîn-ba* *Sch.* to be in a confused whirling motion (v. *loi-lôn*); *lân-ma-lîn* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkar lân-ma-lîn*.

ལྷོ་ལོ་ལོ་ *lân-lôn* v. *lân-na-lôn-nie*.

ལྷོ་ལོ་ལོ་ *lân-dör* *Cs.* stubbornness, obstinacy, adj. *lân-dör-can*; sometimes *lân-dör* (without *can*) seems to be also used adjectively, e.g.: *drs kyéd-pas lân-dör bág-éags yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལྷོ་ལོ་ལོ་ *lâd-pa* *Cs.* weak, faint, exhausted, of men and animals; blunt, dull, of knives; *Sch.* also rotten, decayed.

ལྷོ་ལོ་ལོ་ *lâd-mo* imitation, *lâd-mo byéd-pa B.*, *C.*, "éa-éa", *gyab-éa* *W.*, to imitate, to mimic, to say after, *smón-lam di-skad bdag-gi lâd-mo gyis* say after me the following prayer *Thur.*; *néd-kyi lâd-mo kyéd-kyis mi on* *Mil.* you cannot imitate me.

ལྷོ་ལོ་ལོ་ *lan* (orig. perh. 'turn', hence): 1. time, times, *lan-yig* 1. once, one time. 2. also *du-lan-yig* *Glr.* once, one day, both as to

the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, "lan éig lé-ka di éa" this work must be done first of all; *da-lân* id.; *lan ynyis* twice, *lan-bcu* ten times etc.; *lan blun (nam) ysum* seven times or three times, frq. in rules about ceremonies; *begor-ba lan mân-du byas-te* circumambulating round it many times *Mil.*; *lan gravis dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: "zi lan nyi la tsam jiel" how many are 2 times 4? *bzi lan ynyis-lu brygad son* 2 times 4 are 8.

— 2. return, retribution, retaliation, *lan byéd-pa* (*W.* "éa-éa"), *lan jal-ba* to return, retaliate, repay; *yün-lan ynod-pas* or *laga-pas lun nyés-pas jal-ba B.*, "pim-pe lén-la nŋ-pa jhē-pa" *C.*, "pian-pe lân-la nod-pa éa-éa" *W.* to return evil for good; "lan-sé éa-éa" *W.* to show gratefulness, to be grateful; punishment, . . . *béig-pas lan dug* that is the punishment for having allowed . . . *Glr.*; *lan lén-pa*, *W.*: "lan kór-éa, tün-éa, dug-lan ldón-éa", to take vengeance, to revenge one's self; *mig-la mig-lan sé-la sé-lan drög-la drög-lan* eye for eye, tooth for tooth, life for life; *dei lân-lu* in return for that; *lan-gravis* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzan-lân* id., *dei bzân-lân-du* as an acknowledgment for it *Glr.*; hence *nian-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzan-lan* gratefulness, *nian-lan* ungratefulness (?) — 3. answer, reply, *kyéd-kyi jün-ba dei lân-du* as answer to your majesty's question *Glr.*; *lan débbs-pa* frq., also *tébs-pa, klón-pa, ldón-pa Dzl.*, *W.* "zér-éa" to answer; *lan ysol-ba, zu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzad-pa* if he, the superior, answers; *ydam-lan gliu-yis jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *pirt-lan* a reply to a dispatch received, *rtadd-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལྷོ་ལོ་ལོ་, ལྷོ་ལོ་ལོ་ *lân-kan, lân-gan* railing, fence, enclosure *Stg.*; *Ler.*: — *pu-du*.



ལན་སྐྱར *lan-skyár* *W.* prob. = *lan*, retribution, return, “*de lan-kyár yin*” that is all he has gained by it!

ལན་གྲོག *lan-gyóg* *Thgy.*, prob. = *lan-čags*; or perh. the original form of *la-gyóg*?

ལན་ཆགས *lan-čags* misfortune, adversity, calamity, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. *Thustan-čags* denotes about what Non-Buddhists would call destiny, fate,

ལན་བྱ *lán-bu* braid, plait, tress of hair (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu* *slé-ba* or *lhé-ba* to make plait, to plait the hair; *lan-tadr* ornaments, worn in the hair *Mil.*

ལན་ཆ *lán-tsa*, more accurately *lañtsa* (acc. to Hodgson corrupted from ལྷ་ཆ) *n.* of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by calligraphists for inscriptions and titles of books.

ལན་ཚྭ *lán-tswa* salt, prob. = *tswa*, *lán-tñcu* *čá-la tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa* *ka-zás kün-gyi bró-ba* skyed salt gives a relish to every dish *S.g.*; *lán-tñcai ču* salt-water *Lez.*; *lán-tswa-ba* saline, briny *Med.*

ལན་བདར *lab-bdar* *v.* *la-bdar* in *la-jñg*.

ལན་བ *láb-pa* to speak, talk, tell, *mi-la ma lab* do not tell anybody *Mil.*; *rdzün-ytam* *láb-pa* *Bhot.* to lie, to utter a falsehood; *lab tsol-ba* *Sch.*: ‘to speak unseemly, to brawl(?)’. — *lab tsám-pa* *Sch.*: to speak while dreaming, to be delirious. *lab yñón-ba* *Cs.*, ‘*lab gyáb-čé*’ *W.* to talk, to chat; ‘*ká-lab-čñn*’ eloquent, fluent of words *C.*, *W.*; *rgya-láb* a great deal of talk, *rgya-láb-can* talkative *C.*, *W.*

**Comp.** *láb-ga* *Cs.*, ‘*láb-ča*’ *C.*, *W.* talk. — *lab-grógs* *Mil.* companion, intimate friend *Mil.* — *lab-rdöl* talking unbecomingly *Sch.* — ‘*láb-ra*’ (prop. *lab-sgra*) ‘noise of tattling’, tattle, talk, ‘*láb-ru tán-ré*’ *W.* to chat, babble.

— ‘*lab-lób* or *lub-lo*’, with ‘*gyáb-čé*’ to speak indistinctly, to mumble; to speak in one’s sleep; ‘*lab-lób-te /ul*’ he walks speaking in his sleep, he is a somnambulist *W.* *ལན་ཚེ* *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ *lam* 1. way, road *lam-čén*, *rgyá-lam*, *stón-lam* *Cs.*, ‘*má-lam*’ *W.* highway, main road, high-road; *gyén-lam* an up-hill road, an ascent, *túr-lam* a down-hill road, *piréd-lam*, *rtáib-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-jrán* a narrow footpath, *lam dóg-mo* a strait path, *lam yñépa* a broad one; ‘*lam dé-mo*’ a good, easy road, ‘*lam sóg-po*’ a difficult, dangerous, road *W.*; *lam tár* the road is open, may be passed, is not obstructed by snow etc. *Gl.*; *lam byéd-pa* *Sch.*, ‘*lam čé-čé*, *sál-čé*’ *W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du* *gró-bai lam* the way to India *Ph.*; *gri-lam* the way of the knife, i.e. a cut, slit, slash; ‘*‘y-né dúd-pe lam*’ here is the way for the smoke, here the smoke escapes *W.* — 2. way, space or distance travelled over, journey, *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Gl.*; *lám-du jñg-pa* to set out, to travel, also: to continue one’s journey, *lam-pyéd tsám-du jñin-pa dai* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *kñs-la* *gró-bai lám-du* when he went to bathe *Dzl.* — 3. *ལམ་ཁྱིམ་* *fig. way* or manner of acting, in order to obtain a certain end; *tár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (*v.* *gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam* *lia* are spoken of as the ways leading to the *sa būu* (*q. v.*) *Thgy.*; *lam(-gyi) rim(-pa)* *Cs.*: ‘a degree of advance; the several steps towards perfection’; also the title of sundry mystical writ-

ings; *zab-lam* the profound method or way, *tābs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdō-rjei lam*, col. *siāys-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbū-ma*; *skyes-bu čün-bai*, *brüi-poi*, and *čen-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Cs.*) and that of the saint, or the walk and conversation of the righteous, so also in *drañ-sron-gi lam* the saint's or hermit's course of life; *dgē-ba bcui lūs-kyi lam spyōd-pa* to walk the way of practising the ten virtues *Dzl.*

**Comp. and deriv.** *lām-ka* prob. = *lam*, *lām-ka-na* (another reading *lām-ka*), by the road-side *Dzl.* — *lam-mkan* one well acquainted with the road, a guide *Pth.*, also fig. — *lam-gōl* by-way, secret path *Sch.* — *lam-grōgs* fellow-traveller, travelling companion. — *lam-rygyū* = *lam* 3? *lam-rygyū* *lia* *Dzl.* གྲུ་, 18, the five classes of beings, cf. *grō-bu* II. — *lam-rygyis-pa* = *lām-mkan*. — *lam-čen* *Schr.* = *ryga-lām*. — *lam-rtāys* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lām-ltar-snañ* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stēgs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdō* v. *mdo*. — *lam-drēn-pa*, *lam-sna-pa* guide. — *lām-pa* 1. police-officer stationed on high-roads for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer *Cs.* 3. bell-wether *W.* — *lām-po* = *lam*, *lām-po-čē*. 1. highway *Sb.*; also as a place for practising magic, nif. 2. way to heaven, = *\*tar-lam\** *W.* (?) — *lām-yig* v. *yi-ge* extr. — *lām-lōg* erroneous *Mil.* — *lam-srañ* lane, street.

ལ་ *lar* 1. but, yet, still, however *Mil.*, *Thgy.*, *Glr.*; *lār-ni* and *lār-na* id.; occurs scarcely any more in col. language. — 2. *\*lar\** (or *\*la-re\**) me' *C.* none at all (?).

ལ་ *las* I. sbst., col. *lās-ka*, resp. *pyag-lās* *W.* *\*f in-lē\**. 1. action, act, deed, work, *byi-dōr-gyi las* the act of sweeping *Lae.*; *lās-bzāñ*, *lās-dkār* a good work, virtuous action, *lās-nāñ*, *lās-nāy* a bad, a wicked action, frq.; *lās dañ* *ñag dañ yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi rnam-smtu* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-bras* below); *līs-kyi nū-loñ* mirror of fate, mirror foreshadowing future events *Glr.*; *lās-kyi būm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *lās-mazād pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also *destination* in a general sense *Wus.* (282); *līs-kyi thāy-ma lūs-pa des* in consequence of the yet remaining rest of (unrequited) works *Sty.*; *siñm-las* former action; *lūs dbañ-bōcs-su-mēl-pa Pth.* an accident which cannot be prevented; **performance, transaction, business**, *las tamus-cau nus-pu* one who can do or perform every thing *Do.*; also the functions of some organ of the body *Lt.*; **work; labour, manual labour**, *\*lē-ka tōb-pa\** to get work; *lūs byēd-pa B.*, *C.*, *\*lē-ka čü-čē, tūi-čē\** *W.* to do or perform a work, to **work**, also of things: **to operate, to produce effects** *Wdi.*; *nīkar-las-byed-mi* workmen employed in building *Mil.*; *dār-las byēd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zāñ-zūñ-las byēd-pa* to carry on business, to trade, to traffic *Mil.*; *lūs-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, *ex officio* (nif.) *Mil.*; *lās-mi rññ-bar* duly, rightly, perfectly, *comme il faut* *Mil.*; *līs-su byā-ba* v. below (extr.). — 2. sometimes: **secular business**, *\*lē-ke nāñ-na\** in business-affairs, in practical life. — 3. **effect of actions, and in a special sense: merit**, *lās zād-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las ni bden* that doctrine is not true *Thgy.*

**Comp. and deriv.** *lūs-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: dignity, rank, title. — *las-skul* retributive fate, = *las-prō*. — *līs-mkan* workman *Cs.* — *las-rgyu-brās* either for: *las dañ rgyu-bras* works and their fruits (which in *Thgy.* are divided into *bōd-nams-ma-yin-pai lās-rgyu-brās* sinful deeds, *bōd-nams-kyi lās-rgyu-bras*

virtuous actions, *mi-yyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *las-kyi rgyu-brás*: fruits of works, retribution and the doctrine of it. — *las-sgo trading-place, emporium Glr.* — *las-can* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, worthy *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *ntoñ las-čé* he will probably have seen it *Mil. nt.*; *nias di bor las-čé* as possibly I may put this yet aside; *kjöd mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las fog-pa Sch.*: a person employed, an official, a functionary. — *las-rtügs Sch.* dignity, rank, title incident to the office held. — *las-dän-po-pa* v. *dan-po*. — *las-där Sch.*: 'parade, ceremonial' (?) — *lús-pa* 1. workman, labourer *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lús-dpon* overseer of workmen. — *las-spyöd* works, actions, way of life, *byañ-čüb-kyi las-spyöd skyéd-pa* to lead a holy life *Pth.* — *las - jró* 'continuation, prosecution of works', blessings following meritorious deeds, *kjöd dan na yuñ siññ-gyi las-jró-yöd-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — happiness, prosperity in consequence or good works, good luck fortunate event, opp. to *lan-čags*. — *las-bröl Glr.* prob. id. — *lús-mi* workman. — *las-méd* idle, lazy, inactive. — *las-tvün* 1. office, post, service, *las-tsán-du jüg-pa* to put into office, to appoint, *las-tsán-nus glón-pa* to put out of office, to dismiss *Cs.* 2. official, functionary \**yül-gyi lē-tān*\* elders of a village-community *C.*, *las-tsán-pa* id. — \**lē-lam-kun*\* diligent, industrious, \**lē-mi-lim-kun*\* idle, lazy *W.* — *las-su* *byā-ba* the second case of Tibetan grammar, the dative case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. *from*, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. *from*, e.g. delivering from, coming from, often = *through*, e.g. shining into a room through the window

*Dzl.*; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing from or after, according to; *tsād-las dpág-pa* to define by or according to measure *S.g.* in quotations: *đul-ba-las* out of the, from the Dulva, sometimes also for: in the Dulva; for denoting the material of which a thing is made: of earth, of clay etc.; partitively: *bras dé-las śas yčig* a part of this rice, *ślób-ma-las yčig* one of the disciples *Dzl.*; *nai yül-mi-las bñi-moyöd-pa-rnams* the girls that are found among my subjects *Dzl.*, *kün-las pdgs-pa* distinguished amongst all, more excellent than all the others *Dzl.*; hence 2. than after the comparative degree: *nā-niñ-las bzan* more beautiful than last year *Mil.*; with a negative: *lo būu-drüg-las ma lón-te* not older than sixteen years *Dzl.*; *zlā-ba liū-las mi śdod* I shall not stay longer than five months *Glr.*; *ras-yüg yčig-las mi bdōg-ste* possessing nothing but one sheet of cotton cloth *Dzl.*; *nā-las med* there is none besides myself *Glr.*; *brnyas kjēr-ba-las ni yon* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *ya-yčig-las rje-btsun ma mtoñ* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi pān-ziñ yñód-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much from as after, from doing, i.e. after doing, *nyāl-ba-las lūn-ba* to rise from lying, to rise after having been lying down; *during*, frq., the verbal root being repeated, *soñ-soñ-ba-las* during my going or travelling on *Dzl.*; *nān-du gró-bar bām-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ *lās-pa* *Cs.* for *lūs-pa*; in *rāg-las-pa* and a few other expressions occurring also in *B.*

ལྷ་ལྷི་ I. bell-metal, *li-sku*, *li-tāl*, *li-tūr*, *li-sñod* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li Glr.*

II. apple, — *ši C.*

III. *li-yul Glr.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

ཡི་ཀ་ར་ *li-ka-ra* or *li-ka-ra* *Ca.* a sort of sugar.

*li-kri* *Gl.* and elsewhere, an orange-coloured powder, acc. to *Lia*. ཁྲི་རྩ་ *red lead, minium.*

ཡི་ཤ་ *li-tān* *Ca.*: 'n. of a province of Tibet near the Chinese frontier', *li-tān-pa* inhabitant of that province.

ཡི་བ་ *li-ba* squinting, squint-eyed *Sch.*, *li-bu miy* squinting eyes *Sch.*

ཡི་ཅུ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

ཡི་ཡུ་འ་ *li-yul* v. li III.

ཡི་ལ་མ་ *li-lam*, *Hind.* लीलाम, acc. to Shakspeare from the Portuguese *leilam*, auction, public sale.

ཡི་ཤི་ *li-ši* 1. *Ssk.* लवङ्ग cloves *Med.*, *C.* — 2. *Hind.* हल्लाहली cardamom *W.*

ཡི་ཤ་བྱི་མིག་ *lig-lu-mig* *S. g.*, *Sch.*: 'malachite'.

ཡི་ངག་ *lii-ga* *Ssk.* 1. sign, mark. — 2. the image of an enemy which is burnt in the *shyin-srэг* in order thus to kill him by witchcraft *Lt.* — 3. membrum virile *Lth.*

ཡི་ངག་མ་ *lii-gol-ma* a large hornet *Sik.*

ཡི་ང་ *lii-né* dangling, waving, floating, in the wind *Mil.*; *spring* *ziy lii byun-bas* a floating cloud? *Mil.*; \**lii-lii čö-čö* *W.* to dangle, to hang dangling, e.g. on the gulls, \**lii-lii sé-čö* *W.* to swing, to see-saw; *rkaii-lug pira lii-né dug-pa* an infant struggling with hands and feet *Lth.*

ཡི་ངོ་ཤ་ *lii-tóg* or *lii-tóg* a film or pellicle on the eye *Med.*

ཡི་ང་ *lii-ba* *C.*, also *lii-po* or *lii* alone, a whole piece, *lii yör* of one piece, *lii bzī* four pieces or parts; = *rdām-pa*; *yr-gyi lii-ba* *Ca.*: a piece of unwrought gold; *dar-lii* *Ca.* a piece of silk; *lii-gis dril-bu* to pack up into a parcel, to roll up into one packet *Sch.*

ཡི་ཅོ་ *lii-tse* gratings, lattice *Ca.*

ཡི་ཡི་ *lii-lii* v. *lii-né*.

ཡི་ང་ *liis* a hunting or chase in which a number of people are engaged; *dmag-liis* id. (cf. *Kyi-ra*); *byā-liis* *Ca.* falconry, hawking; *liis-la grō-ba* to go a shooting, a hunting; *liis dēbs-pa* *Sch.* to hunt, to arrange a hunting party; *liis ytōn-ba* to get by hunting, to hunt down, *liis btān-bu* what has been got by hunting, game shot or caught; *liis-pa* hunter, huntsman, *liis-pa-mo* huntress *Ca.*; *liis-Kyi* hound, *liis-Kra* hunting falcon or hawk.

ཡི་ང་མྱོང་ *liis-skör* hand-mill *W.* (?)

ཡི་ང་པ་ *liis-pa* *Sch.*: quite round or globular; *dkār-por liis-te* *Lth.*: prob.: being quite white, cf. \**ullis-se* *Ld.* quite.

ཡི་བ་ *lib*, all, *Ld.*: \**lib du-čö* to sweep all together with the hands; *C.*: \**kā-ucg lib kab soñ* all being covered with snow.

ལུ་ *lu* 1. knag, knot, snag, = *dzö-pa*; \**lu-biy* knot-hole *Ts.* — 2 num. for 86.

ལུ་ཀ་ *lu-kañ* (perh. a misspelling for *lugs-kon*?) crucible for gold and silver *Sch.*

ལུ་གུ་, ལུ་གུ་ *lu-gu, lüg-gu*, diminutive of *lug*, lamb, frq.; *lu-gu-rygyid* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lü-ba* 1. vb. to cough, to throw up phlegm, to clear the throat. — 2. sbst. the cough *Ca.*

ལུ་མ་ *lü-ma* *Sb.* pool containing a spring, ground full of springs, *lü-ma-can* rich in springs.

ལུ་ལུ་ *lü-lu* the fruit of some thorny shrubs, *štö-ši-lu-lu* hip, fruit of the wild rose-tree, *tser-stür-lu-lu* berry of *Hippophaë*.

ལུ་ག་ *lug* sheep, \**dō-lug, ši-lug, bsād-lug* *W.* sheep for slaughter. — *lüg-kyu* flock of sheep. — *lüg-gu* v. *lü-gu*. — *lug-sgāl* sheep's load — *lug-nāl-ba* and *lug-čün-ba* names of medicinal herbs *Ca.*, *Wdā.* — *lug-snyid* *Sch.* wether. — *lug-tüg* ram *B.*, *C.*; *lug-tüg-gi rca dbyibs* like a ram's horn *Wdā.*; *ryga-ru-lug-tüg* a Saiga ram *S. g.* —

*lug - tōi* Sch. wether. — *lūg - pa* 1. sbst. shepherd, keeper of sheep *Ma*. 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma*. — *lug-mig* n. of a flower *Med*. — *lug-mir* and *lug-rtsi* medicinal herbs. — *lug-tsags* a sheep-skin with little wool on it *Ld*. — *lug-rū* sheep-fold, pen, sheep-cot. — *lug-rū* ram's horn; n. of several species of *Pedicularis*. — *\*lug-lōg\** sheep-skin *Ld*.

ལྷ་པ་ *lūg-pa* I. sbst. and vb., v. sub *lug*. — II. vb., to give way, to fall down, cf. *rlūg-pa Ts*.

ལྷ་པ་ *lugs* 1. the casting, founding, of metal, *lugs-su blūg-pa Gtr.*, *\*lūg-la lūg-pa\** col. C., to found, to cast; *lugs-ma* a cast, *ryya-gār lugs-ma* an image (statue, idol) cast in India *Gtr*. — 2. way, manner, fashion, mode, method, *bōd-kyi lugs su gyis big Gtr*. make it according to the fashion of Tibet; *nai lugs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil*; *bsam-yān-lā yōl-pai lugs-su byas* he feigned meditation *Gtr*; *di yin-pai lugs-su byed* they speak, act, make it appear, as if it really were so *Tur*. 184, 21; *na-rān-gi lugs-kyi mkār-las* my way of building, what I call my style of building *Mil*; *opinion, view, judgment, way of proceeding, Kyed-rān-gi lugs-la* according to you, if we followed your advice *Mil*; *čōs-lugs* religion, i.e. a certain system of faith and worship, *gyi nañ ymyis čōs-lugs gañ bzan* which of the two religions, the Brahman or the Buddhist be the better one *Gtr*; *established manner, custom, usage, rite, čā-lugs* mode of dress, fashion, *čōs-lugs* religious rites, *ryyā-lugs* Chinese (or Indian) manners, *bōd-lugs* Tibetan manners etc.; *rān-lugs* one's own way, *yān-lugs* other people's way or manners; *rān-lugs-la ynd-pa* (= *rañ-sa dzin-pa*) *Gtr*; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, *mdo-lugs* follower of the Sūtras, the Sūtra sect, *siags-lugs* a follower

of the Tantras, the Tantra sect; in a special sense: *lugs ymyis* the two principal classes with regard to religious life, *jig-rten-gyi lugs* the laical or profane class, laymen, *čōs-kyi lugs* the clerical or sacred class, priests *Cs*; *lugs-kyi* that which relates to manners or morals, *ethical Cs*. (v. *As. Res.* XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination *ing* as: *ldān-lugs* the rising, getting up, *grō-lugs* the going, *adōd-lugs* the sitting *Mil*, *o-ryyāl yōn-lugs sogs dōl-čōs-kyi žū-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil*; *bsam-yās bžāns-lugs bris* he described the building of *Sam-yé Gtr*; *mēd-lugs* the (circumstance of) not having *Mil*; *yin-lugs* the condition, state *Mil*; *dā-ltu nā-lugs čī-ltar na* as to your present illness, in what does it consist? *Mil*; *čōgs-nas skyon-bai lugs-su yōd-pa* they joined in educating them, they educated them together *Mil*; it is also added to adjectives: *čō-lugs* greatness *Mil*.

ལྷ་པ་མ་ *lugs-ma* v. *lugs* 1.

ལུ་ *lūi* I. 1. a strap, slung over the shoulder or round the waist, for carrying things; handle, ear (curved), of vessels, baskets etc., different from *yū-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Cs*; *lūn-tag Cs*: a rosary, string of beads, suspended by the girdle.

II. *Sek*. ལྷ་པ་, = *bka*, used of words spoken by secular persons commanding respect: *pas yndān-bai lūi tōb-nas* obtaining (his) father's word of permission *Dzl*, *lūi byun* an order is issued (by the king) *Gtr*, *tū-ru-ika-la lūi len dgos-pa* being obliged to accept orders from the Turuskas *Tar*; more frq.: spiritual exhortation, admonition, instruction, *lūi yndān-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *lūi ywān-ba* id., *\*lūi tañ-kən\** instructor, teacher, admonisher *C*; *lūi stōn-pa*, also *lūn-du stōn-pa* to instruct, to give spiritual precepts, also with regard

ལུང་ཐག་ *lun-täg*

ལུས་ *lus*

to supernatural voices etc. *Mil.*; esp. to prophesy, predict, to reveal secrets, with termin.: *da-na-ši-la yin-par lun-bstan* it is prophesied that it is *Danastla*, the prediction relates to D., *sa-is-rygds-su lun-bstan* to he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdan mkā-pros lun-bstan-pai skyā-bu* de the man foreshown yesterday by the *Dākini Mil.*, hence *lun-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *lun-du brtān-du yōd-pa* demonstrable?); *lun-gōd-pa Cs.* to make, to establish, precepts; *lun-drēn-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *lun-gi rjes-brān Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brān* to the real quality, viz. the spirit); *lun-bstān* exhortation, precept, commandment, *lhas lun-bstān bāid-pa* to communicate the precept of the god *Tar.*, ... *ḡes byā-bai lun-bstān byun* there came a divine order or prophecy of this purport, to this effect; hence *lun-ston-pa* prophet *Chr. Prot.*

ལུང་ཐག་ *lun-täg* v. above *lun* I.

ལུང་པ་ *lun-pa* 1. valley, *ri-lun* mountain and valley; *lun-čen* a large valley, *lun-čün* or *lun-jrān* a little valley; *lun-rōg Sch.*: 'the cavity of the valley'; *lun-stōn* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. furrow, hollow, groove, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུང་པ་ *lud* manure, dung, *lug-lūd* sheep's dung; *lud grēm-pa* to spread manure (on fields) *Cs.*, *lud drēm-pa* to carry manure (to the fields) *Cs.*, \**gyāb-čē, tāb-čē, tān-čē* *W.* to manure the ground; *lud-ku* dung-water; *lud-dōn* dung-hole; *lud-pūn* dung-hill; *lūd-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. subst. phlegm, mucus, *rnag-krāg-gi lūd-pas bkān-ste* full of phlegm, matter and blood *Gl.*; esp. in the organs of respiration: *lūd-pa čig bek-yār-bas* throwing up some phlegm *Gl.*; *lūd-pa lū-ba* to throw up by coughing *Dzl.*, *abrid-pa* by sneezing *S.g.*; *lūd-por* spittleon, spitting-box *C.* — 2. vb., to boil over *ču lūd-pas*

the water boiling over *Dzl.*; *māo lūd-pa* the running over of lakes, inundation *Ma.*; *ču lūd-nas lūd-nas bkān-ba yin* it filled, by the water rising higher and higher.

ལུས་ *lums* a bath used as a medical cure; fomentation.

*lūm-bi, lūm-bi-ni*, n. of a queen, and of a grove

called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lūs-po*, body, *lus sā-la brdāb-pa* to prostrate one's self, frq., *lus stōn-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sens*; *lūs-kyi dbāi-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rygyāl-poi ydun-brgyūd* (or *rygyāl-bu*) *lūs-la yod* I bear a prince under my bosom *Gl.*; *lus smād-pa* to violate, to ravish *Pth.*; *lus grūb-pai tōg-ma* the beginning of the development of a body as embryo *Wdn.*; *grūb-pa lus* v. *grūb-pa*; *lūs-la čāgs-in* from love of life *Dzl.*; *lus dan srōg-la sdō-ba* to risk or stake one's life *Dzl.*; *mi-lus tōb-pa* or *blān-ba* to be born as a human being, *lus-nān* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brān-gyi lus kyan āpōn-du gyur* even a servant may become a master *S.g.*; *lūs-kyi mi bzōd-por nya-nān-gyis ydānis-te* is used (*Dzl.* 77, 2) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *gyū-lus*, *jā-lus*, *bde-gro mto-ris-kyi lus*; *rig-pa dāt-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), རིག་པའི་ལུས་, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Kāpp.* I., 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*yiid*); in that case it would be identical with *sgyu-lūs*.

**Comp.** *lūs-rgyāgs* a fat body *Cs.* *lūs-rid* a mean, thin, lean body, *lūs-sbōm* a thick stout figure, *lūs-rtū* a long tall body, *lūs-rtū* a short body *Cs.* — *lūs-čan* having a body, hence as *sbst.* = *sēms-čan* creature, being, *lūs-čan kūn-gyi yid-du ōi* a favourite of every creature *Stg.* — *lūs-stōd* upper part of the body, *lūs-smāl* lower part of the body. — *lūs-bōis* the bulk of a body. — *lūs-byid* form of the body. — *lūs-med* having no body, incorporeal, ghostlike, ghostly, *lūs-méd-pai skud* a ghostly voice *Mil.* — *lūs-smād v. lūs-stūh.* — *lūs-zūis v. sub yzūis.*

**ལྷ་པ་** *lūs-pa*, *C.* also *lūs-pa*, to remain behind or at home, *bōd-du zūi-ba rnyis* to remain in Tibet for two months *Gl.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *pyēn-du lūs-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. \**Ka lūs-sa mi ihug* *W.* the snow does not remain, will soon melt away; *lūs-par byid-pa Pth.*, *lūs-su jūg-pa*, \**lūs cīg-čē* *I.d.* to leave behind, to leave a remainder; *ma-lūs-par* entirely, wholly, without remainder, without exception, *grō-ba ma-lūs* or *mi-lūs Mig.*, all creatures without exception; *mā-lūs-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lūs-ma*, *rjēs-lūs*, *pyir-lūs*, *lhuig-lūs Cs.* remainder, balance, residue.

(*ལ*) *le* 1. a small not cultivated river-island *C.*, = *glūn-ka* and *zal.* — 2. *v. leu.* — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, \**zu-le* good day, Sir! it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured Sir, dear Sir. — 4. *num.*: 16.

**ལྷ་པ་ན་, ལྷ་པ་ན་** *le-brgan, leb-rgān* 1. *Med.* *frq.*, *Lex.* = *ལྷ་* saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtai* the juice of poppies, opium, *le-bryān-ghī mē-tog* the poppy flower, *le-bryān-ghī brās-lu* poppy-seed', and *Sch.* adds: *le-brgan-mdōg*

poppy-coloured, light-red, and he translates also *le-bryān Dzl.* *SV*, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name *پاپون*, *pām*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. *diapered design* of woven fabrics; thus also *Mil.*: *le-bryān dmār-poi ydan* a flowered carpet, *le-bryān jol-bēr 1th.* a flowered dress with a train.

**ལྷ་པ་** *le-na* the soft downy wool of goats (esp. those of Jangthang) below the long hair, the shawl wool; fine woolen-cloth. **ལྷ་པ་** *le-ma v. leu.*

**ལྷ་པ་** *le-lāj* appendix, supplement, addition *Cs.*

**ལྷ་པ་** *le-lān Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lān-pa*, *le-līm būi-ba* to blame, rebuke, reprove; *le-lān-čan Cs.* consequential, important (?).

**ལྷ་པ་མཁན་** *le-līm-mkhan v. las-līm-mkhan.*

**ལྷ་པ་** *le-lo, le-lo-nyid* indolence, laziness, tardiness, *le-lo ma byed cīg* don't be lazy! *Gl.*; *yēig le-lo byās-nas* as one (of them) had been lazy *Dzl.*; *le-los Kyer* he is overcome by laziness *Mil.*; *le-lui rjēs-su grō-ba* to be given to laziness *I.d.-Gl.*; *le-lo-čan* lazy, indolent, slothful. — \**le-ñöl* *W.* = *le-lo*.

**ལྷ་པ་** *lēgs-pa B., lēgs-po* and *-mo C.* (cf. also no. 3) 1. good, serving the purpose, with regard to things; *adv. lēgs-par* well, duly, properly, *lēgs-par tsōl-ba* to search, to investigate accurately *Gl.*; *būi-ba lēgs-po gyis* do care for a proper reception! *Gl.*; *lēgs-par gyur cīg (Schr. adds Kyél-la)* may you prosper! *Sch.*, *lēgs-par ōis-so* you are welcome *Sch.*; happy, comfortable, *bdag lēgs-na* when I am well off (opp. to *nyēs-na*) *Do.*; *lēgs nyēs stōn-pai mē-loi* mirror of fate, of the future *Gl.*; *lo(-tog) lēgs(-pa) B.*, \**lo lag-mo* *W.*, a rich, healthy, happy year; *ci ltar byis-na lēgs* which is the best way of doing it? *Gl.*,

*Tar.*; *sems-dan mis byäs-na légs-pa gañ yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzän-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyin-pa légs(-so) Glr.*, and still more polite: *yelegs-par legs* your Highness had perhaps better go etc. *Pth*; *nüs-na ñin-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. neat, elegant, graceful, beautiful *C.* — 3. *\*lág-mo\** *W.* good, due, and adv. well, duly, properly, like *légs-par* (v. above), e.g. *\*me lág-mo bar dug\** the fire burns well, *\*lé-ka lág-mo ños\** you have worked well; but most frq.: clean, pure, clear, *\*ču lag-mo\** pure or clear water (opp. to *rtadog-pa*); fine, of powder, = *ñib-mo*; *\*lág-mo ño-ñe\** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

**Comp.** *légs-dan Sch.*, *legs-lñan Cs.* virtuous(?). — *legs-byäs*, resp. *legs-mdzad* good deed, good work *Cs.* — *legs-sbyär*, རྒྱལ་མཁའ་, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón patron, protector, well-wisher, congratulator Cs.* — *legs-baad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *gon-dkar* and *sakya-legs-baad*, are recommended to students of the language. — *legs-ysol* resp. thanks, acknowledgment, gratitude *C.*

འཇམ་མཁའ་ *len-pa* (rarely *lón-ba*, *lón-pa*), pf. *bloñs* (rarely *loñs*), fut. *blañ*, imp. *lon Cs.*, *loñ(s) Dzl.*, *Mil.*, *blañs Cs.*, *W.*: *\*lén-ñe*, *nén-ñe*, *blañ-ñe\** to take, i.e. 1. to receive, get, obtain, *ynas-nart* an inferior place viz. for being re-born *Thygy*. — 2. to accept, what is offered or given, opp. to *dór-ba*; also to bear, to suffer patiently, to put up with. — 3. to seize, catch, lay hold of, grasp, e.g. one that is about to leap into the water *Dzl.*; to catch up; to catch, to take prisoner, a culprit *Dzl.*; to carry off, e.g. the arms of killed enemies; *ma byin-par* to take what is not given, to steal, to rob; *lén-pa-dra* it

is as if it had been stolen from me *Glr.*; *ñün-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *\*přóg-pa* to deprive of life, to kill *Mng.*; to fetch, *lén-du (W. \*lén-na-la\*) soñ go* and fetch it! to take possession of, to occupy (by force of arms) *Glr.*

འཇམ་མཁའ་ *lak-mo* (Cs. also *leb-po*) flat, mon-srñn *leb-mo* Indian pease are flat, lenticular; *leb-dan*, *leb-leb* id. col., *\*leb-leb-la bor\** lay it down flat! *leb-ma*, *leb-tägs lace, bandage, ribbon Cs.*, *dar-skiul-kyi leb-tägs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *ñin-leb*, *leb-ñin* board, plank, *rdo-leb* a slab, cf. *gléb-pa*.

འཇམ་མཁའ་ *leu division, section* of a speech, of a treatise, of a book, chapter, of very different length; *leu-dan Cs.*, *leur byäs-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bhags-le dan ñer-le ñad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *le-ma Cs.*, *le-tñin Sch.* id.

འཇམ་མཁའ་ *lo* 1. year (resp. *dgrñ-lo*, v. *dgrñ*), *lo lña-bñu-pa Ma.* usually *lo lña-bñu lon-pa (W. \*lon-kan\*)* fifty years old, of fifty years; *bü-mo lo-ynya-ma* a girl two years old *Ma.*; *lo dans lo, lo-ré (-re)-bzin*, *lò-ltar (Sch. also betär!)* annually, yearly; *lò-ñas lò-ru* from year to year; *ñà-lo*, *däs-lo* last year; *di-lo*, usually *\*di-lo\**, this year; *pyi-lo, C. sñi-lò* next year; *lo ñor-te* after one year had passed, *sñis-kyis lo ñor-te* when the prince was one year old *Glr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glañ* ox, *stag* tiger, *yor* hare, *brug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *pyag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lò-pa* is a person born in that year etc. — 2. for *lo-tóg*, v. the compounds; for *lò-ma* leaf, for *lò-tsa-ba*. — 3. prob.: talk, report, rumour, saying, added (like *skad*) to the word or sentence to which it belongs, *ñe-gé-mo ñi lo zér-ba tos tsá-na* when a rumour is heard, that N.N. has died



*Thgy.*; *W.*: \**da lam tar lo*\* they say the road is open now; also with a definitive subject: \**a-té'ki-tig toi' lo*\* the mistress asks for the key; \**lo kóm-se rag lo*\* he says he is thirsty (yet also in these cases a speaking on hearing may be meant: somebody tells me that Mrs. N.N. asks for etc.); \**tsór-lo*\* report, rumour *W.*, also \**tón-lo*\* and \**lób (?) -lo*\* are said to have a similar signification; \**se-lo*\* and \**riy-lo*\* *W.* are expressions of which I cannot give a satisfactory explanation; *bául-lo byas kyiú krám-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl. 370*, 17 *lo* is a corrupt reading for *yal*. — 4. num.: 146.

**Comp.** *lo-skor* (Cs. also *lo-for*) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e. g. *lo-skor bgyad* 96 years *Gl.*. Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *ñin* wood, *me* fire, *sa* earth, *laga* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; when signs of gender may also be omitted without altering anything in the matter. Thus *ñin(-po)-kyi-lo*, *ñin(-mo)-jug-lo*, *me(-po)-byi-lo*, *me(-mo)-glui-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-krims* (v. *lo-tóg-gi Krims*) coremonies, at the beginning of harvest. — *lo-grüis* prop. date (of the year), *Sch.* also: *lo-grüis tsán-ma* being of (full) age. — *lo-mgó* Cs. the beginning of a year,

new-year's day. — *lo-rgyüs* v. *rgyus*. — *lo-ñin* a bad year, a poor harvest. — *lo-čag* Cs. 'every second year'. — *lo-čün* or *nyün* C. young, *lo-nyün-nyün* very young. — *lo-nyés* = *lo-ñin*. — *lo-smyin Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *-tóg* the produce of the year, harvest, crop, *lo-tóg rñá-ba* to reap it, to gather it in. — *lo-tó* almanac. — *lo-dod Mil.* earthly-minded, sinner? — *lo-dpya* annual tribute. — \**lo-piü\** = *srus-piü*, C. — *lo-piyág* (*Id.* \**lob-čag\**) embassy sent every year to the king to renew the oath of allegiance. — *lo-piyál* half a year. — *lo-tsan* annual produce, harvest, *lo-tsan čé-ba* a rich, abundant harvest *Gl.* — *lo-léys* v. *léys-pa*. — *lo-bául* = *lo-tó* Cs. — *lo-yséb Sch.* a stack, a heap of corn (?).

ལོ་ཀ་ *lô-ka Ssk.* world, *lo-ka-ñwa-ra* = ལོ་ཀ་ལོ་ཀ་ལོ་ཀ་

ལོ་ཀ་ལོ་ཀ་ *lo-tig*, or *lo-tóg*, v. *lo*, compounds.

ལོ་དང་ *lo-dáb* v. *lo-ma*.

ལོ་མ་ *lo-ma*, *W.* \**lob-ma\**, leaf, *lo-ma llui*, *brul B.*, C., \**lob-ma ñil* or *ñul son\** *W.* the leaves have fallen; \**lob-ma fä-mo\** an acerose or pine-leaf; *lo-dáb* = *lo-ma*.

ལོ་ཙ་, ལོ་ཙཱ་ *lo-tsa*, *lo-tsü* (v. *Ssk.* ལོ་ཙ་ ལོ་ཙ་ speak?) the (art of) translating, *sgra dan lö-tsa slób-pa* to learn the language and the (art of) translating *Gl.*; also *lö-tsa sgyür-ba* to translate *Pth.*; *lö-tsa-ba* translator (of Buddhist works) *lo-čen* great translator, seems to be a certain title; *lo-pán* for *lö-tsa-ba dan pánñi-ta*.

ལོ་ལི་མ་ *lo-lí-ma Id.* (*Urd.* لولى) prostitute, harlot.

ལོ་ག་ལོ་ག་ *lóg-ge-ba* seems to be nearly the same as *lóg-pa* adj., *to-tsom lóg-ge-bai nán-lu* prob.: entertaining irrational doubts or scruples; *ban-rim lóg-ge-ba* an inverted *ban-rim* q. v.; *lóg-ge-ba-la Kyer* he took it back again *Mil.*

ལོ་ག་པ་ *lóg-pa* I. vb., pf. and secondary form of *lóg-pa*, q. v., I. to return, to go back, *yül-du Gl.*; \**nam löa-te ča dug\** *W.*, \**nam lóg-me lö-gyu yin\** C. when will you

return? *lóg-pa* ཅམ་ *Glr.*, *lóg-la* ཇའོ་ལ་ *Glr.* let us turn back, *gyir lig-pai lam* the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *no lóg-pa* or *lúg-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *kür-bai yul nò-lúg-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* to revolt, to rebel, *lóg-pa rtsóm-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkhan* a rebel *Glr.*; \**lóg-pa-čan*\* rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa* *Mil.* a wrong way; *lóg-pa-la zúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)-log-(pa)* v. *lta-ba*; *čos-lóg* a wrong faith, false doctrine, heresy; *gyra-lóg*, *jo-lóg* col an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* to sin; frq.: \**log drén-pa*\* to mislead, seduce *It.*; \**log yón-čé*\* *W.* to come back, to return, \**ši-lóg yón-čé*\* to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; \**nad log-gyáb tai\** *W.* the disease has become worse again, there has been a relapse; \**la-lóg (bla-lóg) pò-čé*\* *W.* to turn, e.g. the roast; \**čud tai-čé*\* v. *yčud*.

Comp. *log-čos* *Ma.* = *čos-lóg*. — *log-rtúgs* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *lta-ba* — *log-spyod*, *Lt.*: *lóg-spyod nün-pa* perverse conduct, a sinful life. — *lóg-čso* with *sgráb-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འགྲུག logs 1. side, *rtúg-logs* the side of a wall, *mdün-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lóg-re* 1. side-post of a door (opp. to *yá-* and *má-re*). 2. each side (v. re 3); *logs-bzán* the right or upper side, *logs-nün* the left or lower side (of a cloth) *Čs.*; surface, *sai* of the earth;

side, direction, region, *rkán-pai-lóg-snas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *gyas-logs* the right side, *gyün-logs* the left side, frq.; *tsü(r)-logs* this side, on this side, *jiá(r)-logs* the other side, on the other side; *lóg-su*, *lóg-la* aside, apart, \**žág-pa*\* *C.* to lay by, to put aside, to put out of the way, to clear away, *lóg-su dgár-ba*, *bkár-ba* means about the same; *lóg-su bkát-ba* to hang aside, to hang up in another place; *lóg-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lóg-sa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs yig*: *tóg-pai sné-mo logs yig* the other end of a rope. — 2. wall, \**log-zá*\* *W.* id.; *lojs-bris* mural or fresco painting *Tur.*

འཇུག lón 1. leisure, spare-time, vacant time, time, *lón yól-du ré-lu nám-zla* *čus* whilst you are always hoping to have (still) time (enough), you allow the favourable moment to pass away *Mil.*; similarly: *lón yod snyam-la mi-tac zad Mil.*; *sdöl-pai lón méd-par* without delay, immediately, directly *Glr.*; \**nia yón-lón med*\* *C.*, *W.* I have not time to come; \**jreb-lón yól-na*\* if your honour have time to come *C.*, *W.*; *rkig-lón yón-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *lón-ytum Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lai-bu* and *len-pa*.

འཇུག, འཇུག, འཇུག *lón-ka*, *lón-ka*, *lón-ka Med. intestines*,

entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-lón*, *már-lón Čs.*: the upper gut, the lower gut or thin guts, thick guts; *lón-nád* a disease of the guts.

འཇུག lón-ba 1. pf and secondary form of *lón-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzt.* — *lón-krid* (or *krid-pa*) the guide of a blind man *Lec.*; *lón-po*, *lón-ba-po* a blind man *Čs.*; \**nye-lón*\* *W.* an empty ear of corn, a ture. — 2. also *lón-sa*, = *lén-pa* *Glr.* or *lai-bu* 1, 2 *Glr.*

འཇུག lón-bu *Stg.*, *lón-mo* *Mil.* ankle-bone, astragal.

ལོ་ལོ་ *loni-loni* being in pieces, in fragments *C.*, cf. *bun-loni*.

ལོ་ལོ་ *lois*, 1. pf. and imp. of *lón-ba*. —

2. in conjunction with *spyód-pa*: to use, to make use of, to have the use or benefit of, to enjoy, e.g. *blé-ba dan skyid-pa - la* happiness and prosperity; *lón-spyód-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lois-spyód* (*Ssk.* ལོས་) 1. enjoyment, fruition, use, esp. with regard to eating and drinking, *lois-spyód ái-la byed* they fed on meat, *lois-spyód ái dé-las byed* they lived on (the fruits of) this tree *Pth.*

2. plenty, abundance, *bza-btún-gi loís-spyód dpag-tu-méd-pa baag Glr.* they produced or procured an enormous quantity of food and drink; esp.: riches, *lois-spyód čé-ba* great riches; wealth, property, *lois-spyód-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai loís-spyód med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོ་ལོ་, ལོ་ལོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོ་ལོ་ *lód-po Sch.*: 'half through, through the middle, one half(?)'.

ལོ་ *lon* notice, tidings, message, *lon-bzán*

good news, *sprin-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig kyér-la doo* let me know, send me word *Pth.*

ལོ་ལོ་ *lón-pa = lén-pa* 1. to take, to receive etc. *Glr.*, *Pth.*, *ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more freq. the word is used with reference to time: to elapse, to pass, u. in a general sense, *lo mán-po žig lón-pa dan* after many years had elapsed *Dzl.*, *rin-žig lón-te* after a long time, *rin-por ma lón-par* after a short time. b. with regard to the age of a person: *lo čí tsam lon* how old are you? *bču-drug-lon* I am sixteen *Mil.*

ལོ་ *lob W.* sometimes for *lo* year, and *lób-ma* for *ló-ma* leaf.

ལོ་ལོ་ *lób-pa*, pf., imp. *lobs*, to learn, rarely *or lób-pa*; *lób-pa* the act of learning *Dzl.*

ལོ་ *los*, in truth, indeed, *ngón-skyubs ran los yin* he is indeed the helper (from a hymn in praise of Buddha).

ལ

ལ 1. the letter *ša*, the English *sh*, but palatal; in *C.* it is distinguished from (ཞ) (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ལ *ša* I. 1. flesh, meat, *gyág-ša yak's* flesh, *lág-ša* mutton; *ša tsód-pa (W. \*tsó-čé\*)* to boil meat; *ša rñod-pa (W. \*rñó-čé, áráy-čé\* or \*lám-čé\*)* to roast meat; *'gyi-ša* outward flesh, *nán-ša* or *nán-ču* inward flesh, or the entrails' (*s. (?)*); *ša-nas čád-pai bu Glr.* the child of my own flesh and blood; *ša*

*krig-pa* sexual instinct; *\*'á-pe ša, 'á-me ša\** in *W.* a vulgar form of attestation; surface of the body, *šai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. muscle, *nú-ša* thoracic muscle *Ming.* — 2. for *ša-kóg* v. compounds.

II. v. *ša-ba* and *ša-mo*.

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *ša-skám* meat dried in the sun. — *ša-kún* larder; butcher's stall. — *ša-kú* broth. — *ša-kóg* the body of a slaughtered animal,

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without the skin, head, and entrails, ཅེ-ཤེ of a large — ཅུ་ཤེ of a small animal. — ཤེ-ཤེ flesh and blood, meton. 1. for body, ཤེ-ཤེ རྩེ་ཤེ a sound body *Mil.* 2. for: children born of the same parents *Cs.* — ཤེ-རྩེ་ཤེ fat meat. — \*ཤེ-ཅུ་ཤེ\* (ཤེ ཅུ་ཤེ) meat cut into strips and hung up to dry in the sun *W., C. (Hook. II, 183).* — ཤེ-རྩེ་ཤེ raw meat. — ཤེ-རྩེ་ཤེ *Sch.*: 'soup with greens in it'. — ཤེ-རྩེ་ཤེ old meat. — ཤེ-ཤེ་ཤེ colour of the skin, complexion *Dzl.* and elsewh. — ཤེ-ཤེ་ཤེ་ཤེ-ཤེ *Cs.*: *erysipelas*, St. Anthony's fire? — ཤེ-ཤེ་ཤེ the lean of meat *Cs.* — ཤེ-ཤེ་ཤེ a certain disease *Lt.* — \*ཤེ-ཤེ\* (lit. *sun*) *W.* ardour, zeal? — ཤེ-ཤེ་ཤེ feathers, downs. — \*ཤེ-ཤེ\* meat boiled down to jelly *W.* — ཤེ-ཤེ་ཤེ *Mil.*? — \*ཤེ-ཤེ-ཤེ\* a sort of pie baked in oil *C.* — ཤེ-ཤེ sheep, cattle or other animals destined for slaughter *Mil. nt.* — ཤེ-ཤེ a maggot. — \*ཤེ-ཤེ\* *W.* boil, abscess, ulcer; *Sch.*: mark left by a lash, weal. — \*ཤེ-ཤེ\* rice boiled with small pieces of meat *C.* — ཤེ-ཤེ་ཤེ flesh-fly, blue-bottle-fly. — ཤེ-ཤེ་ཤེ fleshy excrescence, a little lump in the muscular flesh. — ཤེ-ཤེ་ཤེ boiled meat. — ཤེ-ཤེ 1. hot meat. 2. friend *Lth., Sg.,* ཤེ-ཤེ-ཤེ amicable, attached *W.* — ཤེ-ཤེ་ཤེ་ཤེ *Sch.*: 'a tumour resembling a weal or a wart'. — ཤེ-ཤེ the fat of flesh. — ཤེ-ཤེ་ཤེ butcher, dealer in meat. — ཤེ-ཤེ 1. a hook for taking meat out of a kettle *C., W.* 2. the fork of Europeans. — ཤེ-ཤེ་ཤེ wart. — ཤེ-ཤེ, ཤེ-ཤེ 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk.* ཤེ་ཤེ. — ཤེ-ཤེ, ཤེ-ཤེ = ཤེ 2. — ཤེ-ཤེ dried apricots, with little pulp, and almost as hard as stone. — ཤེ-ཤེ lean flesh. — ཤེ-ཤེ 1. little meat-pies. 2. v. ཤེ-ཤེ. — ཤེ-ཤེ sauce, gravy *C.* — ཤེ-ཤེ putrid meat. — ཤེ-ཤེ a disease *Wdñ.*, is said to be an induration of the skin, callus, or perh. scirrhus. — ཤེ-ཤེ fresh meat, raw meat, ཤེ-ཤེ flesh of an animal that has just been killed.

ཁྱ ཁྱེ 1. *Dzl. ཁྱེ*, 1. *Sch.*: high water, flood, inundation. — 2. *Lt.*: a certain hereditary disease or infirmity?

ཁྱ ཁྱེ some kind of game (?) *Wdñ.*

ཁྱ ཁྱེ ཁྱེ-ཁྱེ, ཁྱེ-ཁྱེ ཁྱེ-ཁྱེ saffron *C.*

ཁྱ ཁྱེ *Cs.* a kind of sugar.

ཁྱ ཁྱེ, or ཁྱེ-ཁྱེ, *Wdñ.; Sch.*: grudge, resentment, hatred.

ཁྱ ཁྱེ *Ssk., jód-pa Tib.,* the mighty, the powerful, the bold, n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ (*Mil.* rather boldly abbreviates it into ཁྱེ-ཁྱེ), ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ.

ཁྱ ཁྱེ v. ཁྱེ-ཁྱེ.

ཁྱ ཁྱེ the cawing or croaking of ravens *W.*

ཁྱ ཁྱེ *Mig.?* perh. dough mixed with meat.

ཁྱ ཁྱེ, ཁྱེ-ཁྱེ ཁྱེ-ཁྱེ-ཁྱེ = ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ.

ཁྱ ཁྱེ *Sch.* a small bag or purse.

ཁྱ ཁྱེ *Sch.* a shaggy dog, a poodle.

ཁྱ ཁྱེ v. ཁྱེ-ཁྱེ.

ཁྱ ཁྱེ, col. for ཁྱེ-ཁྱེ.

ཁྱ ཁྱེ *Lt.?*

ཁྱ ཁྱེ (ཁྱེ) ཁྱེ-ཁྱེ (*s*) *Lt.*, as explanation of *dbal?*

ཁྱ ཁྱེ = *klu Wdñ.*

ཁྱ ཁྱེ 1. also ཁྱེ-ཁྱེ mere, merely, only, *k'yeu* ཁྱེ-ཁྱེ *btas-te* only sons being born *Dzl.*; *mi dbul-ཁྱེ་ཤེ་ཁྱེ-ཁྱེ* as they are all of them poor people *Dzl.*; *bulen-pa-mton-ba* ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ to they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ a pack, a bundle, fastened to the saddle behind the rider, \*ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ-ཁྱེ or *rel ton*\* tie it up, fasten it behind!

ཁྱ ཁྱེ *Ld., Pur.* ape, monkey.

ཁྱ ཁྱེ 1. *Ssk.* ཁྱེ hemp, *Cs.*: flax, ཁྱེ-ཁྱེ *ras Stg., Sch.*: 'fine linen', ཁྱེ-ཁྱེ

*gos* a garment made of fine linen. — 2. v. *ཕྱེ་སྒྲིབ་* sub *sa*.

འཕྲུལ་ བུ་པོ་ *a* thick blanket *Ld*.

འབ་, འུབ་ *ཕྱེ་ལ་*, *ཕྱེ་ལ་ལ་* *Cs. W., C., B. a hart, a stag*, col. usually \**ཕྱེ་ལ་ལ་ལ་ལ་* or *ལ་ལ་ལ་*; *ཕྱེ་པོ་* the male animal, *ཕྱེ་མོ་* the hind, roe, *ཕྱེ་ཁྱུང་* a young deer, fawn; cf. *Ka-ཕྱེ་ལ་*.

འབ་ *ཕྱེ་མ་* 1. after-birth, placenta. — 2. an ordinary coat made of cloth which has not been napped *W*.

འཕྲུལ་ལྷོ་ཕྱེ་ལ་ *ཕྱེ་མི་ལྷོ་ཕྱེ་ལ་* *parsley Ld*.

འཕྲུལ་ ཕྱེ་མོ་ *C., B. (W. \*móg-ཕ་\*) mushroom*; the various species of fungus receive their appellations from their colour (*འཕྲུལ་ཕྱེ་མོ་*, *ཕྱེ་མོ་ཕྱེ་མོ་*, *ཕྱེ་མོ་ཕྱེ་མོ་*) or from the place where they grow (*ཕྱེ་མོ་ཕྱེ་མོ་*, *ཕྱེ་མོ་ཕྱེ་མོ་*); the damp climate of Sikkim produces moreover \**ཕྱེ་མོ་ཕྱེ་མོ་*, *ཕྱེ་མོ་ཕྱེ་མོ་* and *ཕྱེ་མོ་ཕྱེ་མོ་* (*ཕྱེ་མོ་ཕྱེ་མོ་*) *ཕྱེ་མོ་ཕྱེ་མོ་*, etc. *Cs.* has also *ཕྱེ་མོ་ཕྱེ་མོ་*, a thick kind of mushroom.

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་* (cf. *ཕྱེ་མོ་ཕྱེ་མོ་*) *W. moist*.

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་* *Ssk. n. of a bird, Gracula religiosa*; a species of jay.

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་*, *ཕྱེ་མོ་ཕྱེ་མོ་*, n. of one of the two principal disciples of Buddha.

འཕྲུལ་ ཕྱེ་མོ་ 1. hartshorn *Med.* — 2. v. of a vein *Med.*

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་* warped, oblique, aslant *W*.

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་* *Ssk.:* spear, lance, pike, sword, *Cs.* also trident; *Dzl*.

འཕྲུལ་ ཕྱེ་མོ་ in *ཕྱེ་མོ་ཕྱེ་མོ་* it broke, it burst asunder *Sch*.

འཕྲུལ་ཕྱེ་མོ་ 1. *C.* small stones or pebbles, gravel, *ཕྱེ་མོ་ཕྱེ་མོ་* gravelly, *ཕྱེ་མོ་ཕྱེ་མོ་* a plain abounding with gravel. — 2. *W.* pebble, *ཕྱེ་མོ་ཕྱེ་མོ་* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *ཕྱེ་མོ་ཕྱེ་མོ་* gravel, *ཕྱེ་མོ་ཕྱེ་མོ་* earth mixed up with pebbles, stony, sterile ground.

འཕྲུལ་ཕྱེ་མོ་ 1. joke, jest, fun, *ཕྱེ་མོ་ཕྱེ་མོ་* *byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Glr.*; *ཕྱེ་མོ་ཕྱེ་མོ་* *Mil.* a bad joke; *ཕྱེ་མོ་ཕྱེ་མོ་* v. *Ka.* — 2. cause of a

contention, object of a dispute or a quarrel, matter in dispute *Mil.*; quarrel, dispute, contention, in gen., \**ཕྱེ་མོ་ཕྱེ་མོ་* *C.* to fight, to quarrel, to dispute.

འཕྲུལ་ ཕྱེ་མོ་ v. *ཕྱེ་མོ་*.

འཕྲུལ་ཕྱེ་མོ་, འཕྲུལ་ཕྱེ་མོ་, འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་*, \**ཕྱེ་མོ་ཕྱེ་མོ་* *Kül-ཕ་ཕ་*, *ཕྱེ་མོ་ཕྱེ་མོ་* v. *ཕྱེ་མོ་ཕྱེ་མོ་*; \**ཕྱེ་མོ་ཕྱེ་མོ་* a kind of fur, perh. for *ཕྱེ་མོ་ཕྱེ་མོ་* fur-coat of wolf's skin *Lh*.

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་* sabre, sword *Lh*.

འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་* a fabulous creature with wings and bird's feet, but otherwise like a human being; *ཕྱེ་མོ་ཕྱེ་མོ་ཕྱེ་མོ་* *Cs* : pheasant or partridge (ཕྱེ་མོ་ཕྱེ་མོ་).

འཕྲུལ་ཕྱེ་མོ་, resp. for *ཕྱེ་མོ་*, the nose, *ཕྱེ་མོ་ཕྱེ་མོ་* *Pth.*, *ཕྱེ་མོ་ཕྱེ་མོ་* id.; *ཕྱེ་མོ་ཕྱེ་མོ་* nostril, *ཕྱེ་མོ་ཕྱེ་མོ་* tip of the nose.

འཕྲུལ་ ཕྱེ་མོ་ 1. the mark of punctuation: |, also *ཕྱེ་མོ་ཕྱེ་མོ་* or *ཕྱེ་མོ་ཕྱེ་མོ་*; it is a diacritical sign of about the value of our comma or semicolon; *ཕྱེ་མོ་ཕྱེ་མོ་* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *ཕྱེ་མོ་ཕྱེ་མོ་* the fourfold shad, ||||, at the end of sections and chapters; *ཕྱེ་མོ་ཕྱེ་མོ་* the dotted shad (.), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *ཕྱེ་མོ་ཕྱེ་མོ་* *Lex.*, *ཕྱེ་མོ་ཕྱེ་མོ་* *Sch.*, to make a shad. — 2. v. the following article.

འཕྲུལ་ཕྱེ་མོ་, འཕྲུལ་ཕྱེ་མོ་, འཕྲུལ་ཕྱེ་མོ་ *ཕྱེ་མོ་ཕྱེ་མོ་*, *ཕྱེ་མོ་ཕྱེ་མོ་* *Cs.*

1. to comb, to curry, (a horse), also *ཕྱེ་མོ་ཕྱེ་མོ་* *pa*. — 2. to brush, to stroke, to rub gently with the hand *W.*; *ཕྱེ་མོ་ཕྱེ་མོ་* *Sch.* curry-comb, horse-comb; \**ཕྱེ་མོ་ཕྱེ་མོ་* a wooden rake, \**ཕྱེ་མོ་ཕྱེ་མོ་* an iron rake *C*.

འཕྲུལ་ ཕྱེ་མོ་ 1. iron hoop of a barrel *Cs.* — 2. small boat, \**ཕྱེ་མོ་ཕྱེ་མོ་* ferry-man *C.* — 3. snow-leopard *W.* (cf. *ཕྱེ་མོ་*). — 4. difference, distinction, *ཕྱེ་མོ་ཕྱེ་མོ་* to distinguish, decide, determine *Mil.* and elsewhere, *ཕྱེ་མོ་ཕྱེ་མོ་* *ཕྱེ་མོ་ཕྱེ་མོ་* as nobody else is able to decide it *Glr.*; *ཕྱེ་མོ་ཕྱེ་མོ་ཕྱེ་མོ་* is said to be the title of a certain dictionary.

འཕྲུལ་ ཕྱེ་མོ་ 1. oblique *W.*, \**ཕྱེ་མོ་ཕྱེ་མོ་* *ཕྱེ་མོ་ཕྱེ་མོ་* to cut off obliquely; *ཕྱེ་མོ་ཕྱེ་མོ་* id.,

\**lam šan-tér-la ča dug*\* the road has an oblique direction. — 2. *C.*: place of passing over a river.

ཤན་པ་ *šan-pa* 1. also *bšan-pa*, slaughterer, butcher *Glr.*, sometimes also hangman; *šan - Kan* slaughter-house, butcher's shop, *šan-gri* butcher's knife, *šan-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, *boatman*.

ཤབ་ཤུབ་ *šab-šub* 1. *W.* whispering, \**šab-šub tán-čé, zér-čé*\* to whisper. — 2. also *šab-šob* lie, falsehood, *šab-šob byéd-pa* to lie, to cheat; *šab-šub-čan* deceitful, fraudulent, crafty.

ཤས་, ཤལ་ཤས་ *šum, yšum* the lower part of a thing, e.g. of a country, *šam-pa* a lowlander (opp. to *yšün-pa* and *stól-pa*); *yšum-du* adv. and postp. below, at foot, *rán-leui šám-du* *čad* they will be treated of in their respective chapters *Lt.*; *dei šám-du* under it, underneath (e.g. to write); *šam-yós, šam-tábs*, resp. *sku-šám* a garment like a petticoat, worn by Tibetan priests and monks.

ཤས་བ་ *šám-bu* flounces, fringes, trimmings.

ཤས་ལྷ་ *šám-bha-la* *Ssk.* in pure Tibetan *bde-byün*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *šám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

ཤར་ *šar* (from *šar-ba*) 1. east, *šar-pýógs* id.; *šar-pa* inhabitant of an eastern country; *šar-lhó* south-east. — 2. termin. of *ša*, into the flesh.

ཤར་པ་ *šar-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

ཤར་པོ་ *šar-po* 1. *W.* adulterer, \**šar-po čó-čé* or *kúr-čé*\* to commit adultery, (on the part of the husband.) — 2. = *šar-pa* 1.

ཤར་པོ་ *šar-po* a young man, *šar-po yžón-nu yšum* three young men *Mil.*

ཤར་བ་ *šar-ba* pf. and secondary form of *šár-ba*.

ཤར་མ་ *šar-ma* 1. *Sch.*: a strip *Schr. šar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuñs ydib-pa*). — 2. *W.*, *C.* grown-up girls (collective noun); a female(?)

ཤར་མོ་ *šar-mo* adulteress, cf. *šar-po*.

ཤར་ཤར་ *šar-šar* straightway, directly, *šar-šar gró-ba* *Cs.*

ཤར་ཤར་ *šar-šur* *Ld.* furrowed, having small elevations and hollows.

ཤར་ *šal*, in *rna-šul* ear-lap, tip of the ear.

ཤར་བ་ *šál-ba* 1. *Sch.* stone-pavement. — 2. a harrow, *šál-šál-ba* *Sch.*, \**šil-la čud-čé*\* *Ld.* to harrow.

ཤར་མ་ *šál-ma* *Cs.*: a flint, sharp-edged stone;

ཤར་མ་ *W.*: stony ground; mountain side consisting of detritus; *šál-ma-čan* full of sharp stones *Cs.*

ཤར་མ་ལི་ *šál-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Stg.*

ཤར་ *šas* 1. part, *ču-šas* id.; *bras de-lus šas yčig* part of this rice *Dzl.*; *šas-šas-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *šas-čé-ba* a good deal, much, the greater part of, *zla-mtsün šas-čé-bai ku-krág* generative fluid in which uterine blood predominates (cf. *ku-krág* in *kú-ba*) *Wli.*; *yti-mug šas-čé-bar gyúr-ba* excess of dullness or stupidity *Thur.*; *šas-čér, šas-čés, šas-čén* in an eminent degree, in an exceeding measure. — 2. some, a few, *žag-šas* some days *Mil.*; *žag-šas* some, a few *Mil.* — 3. instr. of *ša*.

ཤི་ *ši* num.: 57.

ཤི་བ་ *ši-ba* pf. and secondary form of *ši-ba*.

1. vb. to die, to expire, to go out (as light, fire); *ši-har gyur-pa-las* when she was in a dying state *Pth.*, *ši-zin-pai óg-tu* after her death; \**ši-te lóg(-yon)-čé*\* *W.* to rise again from the dead, \**lán-čé*\* (lit. *slan-čés*) to raise from the dead. — 2. sbst. the state of dying, expiring, *ši-ba-las* *sos* awakened from a dying state freq.; cf. also comp — 3. partic. and adj. *ši-ba sós-par byéd-par gyur* one already dying still recovers *Do*; *ši-bai lus* the body of the deceased *Do*.

**Comp.** *ḥi-ki-ma*, *ḥi-ka-ma* 1. sbst. **dying, death**, *ḥi-ki-ma-ru* in dying. — 2. adj. **dying**, *ḥi-ki-ma yod* (or *ḥi-ka-ma yod*) he is at the point of death, he is at death's door. — \**ḥi-kan*\* col. the deceased, the dead. — *ḥi-ḥo* Sch.: 'blessing for one deceased'. — *ḥi-ḥos* religious ceremonies for the dead Sch. — *ḥi-ḥa* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

**ཤིང་ཁྱི་མ་འུ་རྒྱ་** *W.* clinking, jingling.

**ཤིང་ཁྱི་མ་འུ་རྒྱ་** *W.* a sort of early barley.

**ཤིང་ཁྱི་མ་འུ་རྒྱ་** *Sak.* for *krims*, *tsul-krims* custom, manner, moral law.

*ḥig* 1. for *ḥig* (q.v.) after a final s. —

2. **louse**, *mi-ḥig* common louse, *lūg-ḥig* sheep-louse, tick, *kyi-ḥig* flea, (*lha*)-*dre-ḥig* bug; \**ḥag* (lit. *brag*)-*ḥig-pa*\* *W.* mite, wood-louse, tick; *ḥig tū-ba B.*, \**lū-ḥe, rig-ḥe*\* *W.* to look for lice, to louse, *ḥig bsal-ba* to clean from lice; *ḥig-can* Sch. also *ḥig-po* or *ḥig-ḥig-po* infested with lice, lousy; *ḥig-nad* pedicular disease; *ḥig-sro* lice and nits *S.g.*

**ཤིང་ཁྱི་མ་འུ་རྒྱ་** *ḥig-ge-ba*, *ḥig-ḥig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C. cf.* *yāg-pa*, *yāib-pa*. — 2. **trembling, tottering, wavering**; with *mig*: looking this way and that, looking about, perh. also: rolling (the eyes).

**ཤིང་ཁྱི་མ་འུ་རྒྱ་** *ḥigs(-se)-ḥigs* **rocking**, as trees moved by the wind *Mil.*; *ḥigs-ḥigs yom-yom* waving, moving to and fro, shaken etc., also fig. *1<sup>th</sup>*.

**ཤིང་ཁྱི་མ་འུ་རྒྱ་** *ḥi* I. gerundial particle for *ḥi* after a final s.

II. sbst. 1. **tree**, *bā-ḥi* fruit-tree, *rtai-ḥi* v. *rtai*; *ljon-ḥi* a beautiful green leafy tree, *skām-ḥi* a dry withered tree. — 2. **wood**, *ḥi* *ḥig* some wood; *kān-ḥi* timber, timber-wood, *būd-ḥi* firewood, fuel, *skām-ḥi* dry wood; *yām-ḥi* *Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet**, \**ḥi*

*ḥi sum tob*\* *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Glr.*; \**tū-pag-gi ḥi*\* *W.* gun-stock; *srog-ḥi* axle, axle-tree.

**Comp.** *ḥi-ki-ri-ti* a carrying-frame *Lh.* — *ḥi-kyu* a wooden hook. — *ḥi-rkan* Sch. a wooden leg, a crutch. — *ḥi-rkāl* the upper part of the trunk of a tree. — *ḥi-kan* 1. a wooden house, log-house. 2. shed or out-house for wood. — *ḥi-ku* sap, juice of trees. — *ḥi-kur* a load of wood. — *ḥi-ki-ri* wooden chair. — *ḥi-mkan* worker in wood, carpenter, joiner. — *ḥi-rḥon* Sch. wood pecker, *ḥi-rḥon kṛā-bo* the spotted woodpecker, *ḥi-rḥon ngo-nāg* black woodpecker. — *ḥi-ryyāl* a tree of extraordinary height or circumference, a giant-tree. — *ḥi-miār* licorice Sch., *Wts.*; a sort of cinnamon *W.* — *ḥi-ḥās* 1. wooden utensils, implements. 2. tools for working wood Sch. — *ḥi-tog*, *ḥi-tog* fruits of trees, fruit. — *ḥi-rta* v. that article. — *ḥi-stan* chopping-block *Ld.* — *ḥi-tags* wooden enclosure. — *ḥi-fun* wood-picker, gatherer of wind-fallen wood. — *ḥi-dum* log, billet, block. — *ḥi-dra* wooden lattice-work; wooden paling *C.*, *W.* — *ḥi-druḥ-pa* one sitting under a tree, i.e. an ascetic, *Burn.* I, 309. — *ḥi-ydūg* the leafy crown of a tree Sch. — *ḥi-sdōn* trunk, stem of a tree; a tree; block. — *ḥi-prān* a small tree, a shrub, bush Sch. — *ḥi-bāl* cotton from the cotton-tree *Cs.*, cf. *ḥal-ma-li-ḥi*. — *ḥi-bu* a small piece of wood, *ḥi-bu sor-bāi-pa* a piece of wood four inches broad or long *Tar.* — *ḥi-brās* fruit. — *ḥi-smān* medicine prepared from wood Sch. — *ḥi-rtā* root of a tree. — *ḥi-rtā* resin *Cs.* — *ḥi-rtā* top of a tree. — *ḥi-tsa* cinnamon (having a 'saltish taste, as is expressly stated *S.g.*); \**ḥi-tse lōb-ma*\* *W.* bay-leaf, laurel-leaf. — *ḥi-tsal* chip, shaving, splinter. \**ḥi-tḥōgs*\* *W.* forest. — *ḥi-ḥzōn* a wooden basin, trough, tub. — \**ḥi-ḥōg*\* (lit. *ḥzōgs*) chip, splint *W.*; shavings brought off by the plane *C.* — *ḥi-zān* wood-rasp Sch. — \**ḥi-zā*\* a small chip, a very small and thin piece of wood, a splinter, \**ḥi-zēl zug soi*\* *W.* I have run a splinter into (my hand or foot).

མིང་ཀུན་ *šin-kun*

ཁ

ཐུག་ *thug*

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-šün* the bark of trees. — *šin-séd* a rasp.

མིང་ཀུན་ *šin-kun* *asa foetida*, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

མིང་རྩ་ *šin-rta* ('wooden horse') waggon, cart, carriage, also fig. = *tég-pa*, e.g. *šin-rta čen-po* frq. in the writings of *Tsonkapa*; *šin-rta-kór-lo* id.; *šin-rtai Kañ-bzän* the body of a carriage, *šin-rtai mda* the pole, beam, shaft of a cart, *šin-lo* the wheel, *rjes, lam, šul, srol* the truck, rut (of a cart) *Cs.*; *šin-rta rkan-yčig* *Sch.* wheelbarrow; *šin-rtu-mkan* *Cs.* maker of carts, cartwright; *šin-rtu-pa* 1. carter, driver, coachman. 2. charioteer.

མིང་ *šin* 1. *Sch.* hazel-nut. — 2. also *šin-štöl-ma, šin-štöl, šin-zän* funeral repast, of which every body may partake; *šin-čös* religious funeral ceremony; *šin-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *šin-sa*. Cf. *šin*.

མིང་ཐུག་ *šin-thug* very, greatly, esp. before adj. and adv., in *B.* frq.

མིང་ *šin* v. *šin*.

མིང་ཐུག་ *šin-thug* v. *šin-pa* to whisper.

མིང་ཐུག་ཐུག་ *šin-thug-thug* or *rü-ru* *Ld.* hip, the fruit of the dog-rose.

མིང་ཐུག་ *šin-thug-pa* *Cs.* a kind of tree or wood.

མིང་ཐུག་ཐུག་ *šin-thug-thug*, with *šön-pa* *Cs.* to gush out, to stream forth with a noise.

མིང་ཐུག་ *šin-thug* *W.* to drip through.

མིང་ཐུག་ *šin-thug* a gauze-like texture *W.*; *šin-štöl* id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

མིང་ཐུག་ *šin-thug* good luck, fortune, bliss; *de byün-nu* *šin* if that happens, it will be an auspicious sign, *šin-pai min* a name foreboding good *Lt.*, *mi šin-pai ltas* an omen foreboding ill *Wdn.*; *batän-pai šin* acc. to *Schl.* 232 denotes the religious plays performed in the

convents. *Cs.*: *šin(-pa)-po* one blessed, *šin-pa yin-pa* to be blessed, *šin-pur gyür-ba* to become blessed, *šin-par byéd-pa* to make blessed, to bless; *bkra-šin* v. *bkür-ba*.

ཐུག་ *thug* 1. acc. to Cunningham and other English authorities the Tibetan word for stag; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ša-ba* (q. v.). — 2. \**šu-šu* *jhe'-pa* \* *C.* to whistle. — 3. num.: 87.

ཐུག་ཐུག་ *thug-thug* n. of a plant *Med.*; *Sch.*: the rush.

ཐུག་ *thug* *šin-ba* I. subst. 1. an abscess, ulcer, sore *Cs.*: *šin-ba* *šon* an abscess rises, *na* gives pain, *šan* heals; \**šu-bür* \* *W.*, and prob. also *šu-tör* *Med.*, id.; \**šu-náy* and *bü-šu* \* *W.* a sore that has become inflamed and ranking. — 2. scab, scurf, scald *W.*

II. vb., pf. (*b*)*šus*, fut. *bšu*, imp. (*b*)*šus*, 1. to take off, pull off, draw off, *šan-gyí* *gos* to take off a person's clothes, *gö-ča* armour, *mtsón-ču* arms, weapons *Pth.*; to strip, strip off, e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) to skin, to pare, to peel *W.*, e.g. \**ú-lu šü-če* \* to peel potatoes; *gyab-šus* coat of wool shorn from a sheep, fleece *Ld.* — 2. to copy, *dpe* a book, resp. *žal-šus byéd-pa* *Cs.*; *dpe-šus* a copied book *C.*

ཐུག་ཐུག་ *thug-thug* *Ssk.*, sometimes at the end of books, hail! all hail!

ཐུག་ཐུག་ *thug-thug* (-*na*) n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཐུག་ཐུག་ *thug-thug* *Tar.* 63, 8, prob. also *thug-thug* *Sch.*, u. of a fabulous country in the north-west.

ཐུག་ *thug* 1. a thrust, push, knock, \**thug čem-po* *jhe'-pa* \* to push off, to give a knock, to elbow, differing from *šin-lu* to shove (by a more gentle motion) *C.* — 2. in comp.: *Kyo-šug*, v. *Kyö*: *šug-bzu* wife, consort, spouse *Schr.* — 3. *W.*: old, but still fit for use. — 4. *šug-šug-lu* col. for *šub-bur* softly, gently, e.g. *gró-ba* to walk, to tread etc.



ལྷ་གུ ལྷ་གུ *W.* for ལྷ་བུ.

ལྷ་པ ལྷ་པ 1. the high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (*ལྷ་བྱ་བྱ་*) are burnt as incense. — *ལྷ་ལྷ་* the smoke or perfume of juniper. — *ལྷ་ལྷ་* *Med.* the young pointed sprouts of this tree. — *ལྷ་ལྷ་* a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — *ལྷ་ལྷ་* acc. to *Cs.* = *spá-ma Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. *spá-ma*. — 2. in *ལྷ་པ་ལྷ་པ་* *Sch.*, v. *ལྷ་པ་ལྷ་པ་*.

ལྷ་ལྷ་ ལྷ་ལྷ་ 1. inherent strength, power, energy, c. genit.: *dád-pai*, *byáms-pai*, *dyá-bai* *ལྷ་ལྷ་* by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewhere; *yiñ-gyi* *ལྷ་ལྷ་* *dgag mi* by the impulse to make water must not be suppressed *Med.*; *di-dag* *ལྷ་ལྷ་* *gyi* *ལྷ་ལྷ་* *yiñ* this is the power of former alms or presents *Glr.*; *ལྷ་ལྷ་* *ལྷ་ལྷ་* by the power of grace *Do.*; *der* *ལྷ་ལྷ་* *ལྷ་ལྷ་* the power or ability of attaining to that place *Thgr.*; without a genit.: *ལྷ་ལྷ་* = *rán-ལྷ་ལྷ་* spontaneously, of one's own accord, *ལྷ་ལྷ་* *yon* they will, no doubt, come of their own accord *Mil.*; *ལྷ་ལྷ་* *byéd-pa* to exert one's self(?); *ལྷ་ལྷ་* = *ལྷ་ལྷ་*; *ལྷ་ལྷ་* *ལྷ་ལྷ་* *Cs.*: 'the accentuating the first syllable'. — 2. col. also *ལྷ་ལྷ་* and *ལྷ་ལྷ་*, mostly in compounds: *ལྷ་ལྷ་* *Mil.*, *ལྷ་ལྷ་* *sgra*, col. *\*ལྷ་ལྷ་* a whistling, a whistle or whiff; *ལྷ་ལྷ་* 1. a whistling. 2. a whistled tune, *\*ལྷ་ལྷ་* *ལྷ་ལྷ་* 'to whistle a tune *C.*'; *ལྷ་ལྷ་* a small whistle which, in sounding it, is put quite into the mouth.

ལྷ་ལྷ་ ལྷ་ལྷ་ *(W. \*Kóy-ལྷ་)*, *ལྷ་ལྷ་* *rin* sigh, groan, *ལྷ་ལྷ་* *nar* *byéd-pa*

or *ལྷ་ལྷ་* to sigh, to groan, *ལྷ་ལྷ་* *nar* *ལྷ་ལྷ་* he heaves a deep sigh *Mil. nt.*

ལྷ་ལྷ་ ལྷ་ལྷ་, pf. *ལྷ་ལྷ་*, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

ལྷ་ལྷ་ ལྷ་ལྷ་ v. *ལྷ་ལྷ་* 2.

ལྷ་ལྷ་ ལྷ་ལྷ་ pf. fut. *ལྷ་ལྷ་*, 1. to rub, e.g. one thing against another *C.* — 2. to get scratched, excoriated, galled (cf. *ལྷ་ལྷ་*). — 3. *ལྷ་ལྷ་* *byéd-pa* (*W. \*tò-ལྷ་*) to steal silently away, to sneak off unperceived.

ལྷ་ལྷ་ ལྷ་ལྷ་ bark, rind, peel, skin, *ལྷ་ལྷ་*, *ལྷ་ལྷ་* id., the last expression is also used of the skin of animals *Lex.* — *ལྷ་ལྷ་* the outer rind or skin, *ལྷ་ལྷ་* the inner rind; *ལྷ་ལྷ་* the middle rind, the bast, esp. of willows *Sch.*: *ལྷ་ལྷ་* *ལྷ་ལྷ་* the spontaneous chapping or peeling off of the skin; *ལྷ་ལྷ་* box-wood.

ལྷ་ལྷ་ ལྷ་ལྷ་, also *ལྷ་ལྷ་*, pf. imp. *ལྷ་ལྷ་*, to speak in a low voice, to whisper, *ལྷ་ལྷ་* *byéd-pa* id.; *\*Kóy-ལྷ་ལྷ་* *ལྷ་ལྷ་* *W.* to read in a low voice, to read whispering; *ལྷ་ལྷ་* a whispering, *ལྷ་ལྷ་* *ལྷ་ལྷ་* to recite in a low voice *Lex.*, *ལྷ་ལྷ་* *smrá-bu* *B.*, *\*ལྷ་ལྷ་* *ལྷ་ལྷ་* *W.* to speak softly; *ལྷ་ལྷ་* *smó-d-pa* to reprehend in a whisper *B.*

ལྷ་ལྷ་ ལྷ་ལྷ་ case, covering, sheath, paper bag etc. frq.; *ལྷ་ལྷ་*, resp. *ལྷ་ལྷ་* stocking, sock, *ལྷ་ལྷ་* knife-case or sheath, *ལྷ་ལྷ་* v. *ལྷ་ལྷ་*; *ལྷ་ལྷ་*, resp. *ལྷ་ལྷ་* glove.

ལྷ་ལྷ་ ལྷ་ལྷ་, pf. (*ལྷ་ལྷ་*), ft. *ལྷ་ལྷ་*, imp. (*ལྷ་ལྷ་*) 1. to weep, *ལྷ་ལྷ་* *ལྷ་ལྷ་* do not weep! *ལྷ་ལྷ་* *Mil.* weeping, lamentation. — 2. to tremble(?) *ལྷ་ལྷ་* *ལྷ་ལྷ་* *LT.*, *Schr.* *ལྷ་ལྷ་* *byéd-pa* to tremble or shiver with cold, to shudder.

ལྷ་ལྷ་ ལྷ་ལྷ་, pf. fut. *ལྷ་ལྷ་*, imp. (*ལྷ་ལྷ་*) 1. to burn slightly, to singe. — 2. to cut off.

ལྷ་ལྷ་ ལྷ་ལྷ་ 1. girdle, belt *Lex.*; *ལྷ་ལྷ་* *ལྷ་ལྷ་* *Zam.* id. (acc. to *Sch.*). — 2. *ལྷ་ལྷ་*: sore, ulcer. — 3. *ལྷ་ལྷ་*: dumpling of flour, = *ko-lag*.

ལྷ་ལྷ་ ལྷ་ལྷ་ 1. an empty place, a place that has been left, that is no longer occupied, *ལྷ་ལྷ་* *ལྷ་ལྷ་* *nas* your own place becoming

empty, by your quitting it *Mil. ðul-du lüs-pai* nor all the things left behind in the camp *Glr.*; *dön-te lüs-pai ðul-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *kyöd-kyi ðul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo mül-pai ðul-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei ðul-du Glr.* 51 during her absence. — 2. track, rut, of a carriage, furrow, of a plough *Dzl.*, way, road; also in a gen. sense: *ñul fog-rñi* a long way *Glr.*; *ñul-lám* = *ñul*; acc. to *Cs.* also manner, method. — 3. any thing left behind by a person departed, or by a thing removed, as *ñu-ñul*, *mar-ñul*, *pye-ñul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-ñul* the extinguished cinders left by a fire; property left by a deceased person *ñul tán-ma yög-po-la ñob* his servant gets all the property left (by his master) *W.*, *C.*, *pa-ñul* paternal inheritance, patrimony; *ñia-ñul-dzin-pa* the heir *C.*; *ñul yan mi dug* nothing at all is left; *"ñul-med-ñan co" W.* finish it at once! eat it all up! *ñu-tan-po* one that eats all up, clears his trencher (a good trencherman) *Tb.*

*ལྷུང་པ་ ðul-pa, bñul-pa Cs.*: backbone, back, posteriors; *ñul-ñä* the flesh, the muscles of the back, *ñul-rgyis* the fibres, the nerves of the back; *Sch.*: *bñul-dri* smell of excrements, *ñul-byi* polecat, fitchet.

*ལྷུང་ ðus* 1. v. *ñu-ba*. — 2. *ñus dñes-pa* to whistle *Sg.*

*ལྷུང་མ་ ðus-ma* any thing copied, a copy *Cs.*

*ཤེས་ ðe* 1. *Cs.* *ðe-stag, ðe-dag* = *ða-stäg mere*, only, nothing but. — 2. num.: 117.

*ཤེས་ ðe-na* v. *ñe-na*.

*ཤེས་ ðe-pa* v. *ñes-pa*.

*ཤེས་མ་ ðe-bám Cs.*: = *to-yig* a kind of contract or bargain.

*ཤེས་ ðe-ma* (for *ñe-ma* or *pyes-ma*?) *W.* noblewoman, lady of rank or quality,

lady, *"ðe-ma çui-nu, ðem-ñin"* nobleman's daughter, young lady, Miss.

*ཤེས་པ་ ðe-móni Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.* (?).

*ཤེས་པ་ ðe-rul Sch.*: fetid, putrid.

*ཤེས་ ðeg* 1. imp. of *yðegs-pa*, resp. for *ðog*. — 2. the Arabian *شبح*, chieftain, elder, senior. — 3. *C.* col. for *ðed* I.

*ཤེས་ ðed* I. strength, force, = *stobs, mñu, C.* also *ðeg*; *ðpá-din ðed-ñe* a mighty hero *Thgy.*; *ðed-ñan* strong, vigorous, powerful; *ðed-mo* 1. sbst. = *ðed*? 2. adj. = *ðed-ñan* *Ts.*, *"ðe-mo gyág-pa yin"* he is strong and stout, *ðed-méd* powerless, weak, *ðed-méd-kyi rdá-bas rñan-lán mgyogs* one travels quicker on foot than on a weak horse; *ðed-ñin* weak, feeble, frail, e.g. *ñus Lt.*; *ðed ñbri* strength decreases, begins to fail, *ños* is restored, *nyams* is impaired; *ðed ñkyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; *"mi ñig-la ðed ñtóg-ñe" W.* to strengthen a person; *"ðed ñan nyé-ñe" W.* to rub well, forcibly; *"ðed ñar-te (ñbyar-te) ñon"* run and jump! *"ñed ñar-te gyob"* swing your arm and throw! *W.*; *"ðed-kyer-nág-po"* by force, with violence, e.g. *"ñan"* he forced it on (me) *W.* (cf. *ñam*); *ðed-po-ñe* a strong, powerful man *Thgy.*; *ðed-bu* *Lex.* id.; *ðed-bdag Sch.* one having power or authority, a lord, ruler. — *"ðed-wán"* *W.* force, violence, *"ðed-wán ñan"* by force, e.g. to take, *"ðed-wán tán-ñe" W.* to violate, to force (a girl).

II. the approximate direction, region, quarter, *nyi-mai ñog ñed-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: *"gani ñed-la"* in what direction? where-to? *"de ñed-la"* about in that direction; *"gani ñed ne* (lit. *ñnas*) *ñtóg-tu"* to some place or other.

*ཤེས་ ñen* (?) floor of a house or room *W.*

*ཤེས་པ་ ñer-pyin* abbreviation for *ñes-ráb-kyi ñá-rol-tu ñyin-pa*, the title of a division of the *Kan-gyur*.

འཇམ་མཁའ་ *der-ba*, pf. *bder*, to compare, to confront *Cs.*

འཇམ་ *del* crystal, glass *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: *rdan-del* native crystal, *dzü-del* artificial crystal, glass; *mdan-del* *Pth.* prob. = *del*; *spas-del* amber; *me-del* burning-glass, *çu-del* རྒྱལ་མཁའ་ a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *del-kór* or *-por* a tumbler. — *del-dkár* = *del* *Glr.* — *del-kán* glass-works, glass-manufactory *Schr.* — *del-ágón* globe of glass *Mil.* — *del-ágó* glass-door. — *del-rdó* crystal. — *del-sn'íd*, *del-spyád* a crystal or glass vessel. — *del-prén* a string of glass-beads. — *del-búm* glass-bottle. — *del-mig* spectacles, spy-glass, telescope.

འཇམ་ *des* v. *des*.

འཇམ་པ་ *des-pa* (synon. *rig-pa*, resp. *mkhyén-pa*) I. vb., 1. to know, perceive, apprehend, *bzán-bar des-pa* to find, to know a thing to be good *Glr.*; *brtogs-na mi des* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *des-pai blo ingenium sapiens* *Dzl.*; *mi-des-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su des B., C., \*ci de\* W.* (like the Hindi कदा ज्ञाते) who can tell? may be; *cián mi de-Kan* a know-nothing, ignoramus, dunce; *\*Korán má de-Kan cén-mo zig thor dug\* W.* he is said to be an extremely clever (learned etc.) man; *mi-dés agu des-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *cán-dés* id.; *\*na-rán ton de\* W.* I know it from having seen it; *des-par gyur* 1. he will know. 2. he comes to know, he learns; *des-par gyis zig* 1. know! 2. let it be known! *des-bzin-du* knowing, knowingly, with (my) knowledge; *no-des-pa* = *des-pa*, yet cf. sub *no*. — 2. to understand, = *gó-ba*, *don* the sense *Glr.*; *nas rtsis des* I understand mathematics; to be able, in a general sense, also physically: *\*ghani de-pa\* C.* to one's best ability, to the utmost of one's power (= *ji nus-kyis B., \*ci fub-Kan\* W.*); *Krag-yi gon gul des-pa* a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi des-pa* not being able to speak, *dgye dgu mi des* they cannot be bent or curved *Med.* — 3. to be convinced, to be of opinion, to think, *sú-la yañ mdza-bor ma des* do not think anybody to be your friend!

II. subst. (= *rig-pa*) 1. the knowing (about a thing), knowledge. — 2. science, learning, *des-pa-la zóg-tu lá-ba* to look upon science as a (sort of) cheating. — 3. Intellectual power, intelligence, *des-pa fíbs* the intellect (of infants) is still very weak *Lt.*, *yal* is clear *Pth.* — 4. the soul or spirit, separate from the body *Thgy., Mil.*

Comp. *\*de-gyá\* talent(?) C., W.* — *\*de-gyá\* character C., W., \*de-gyá\* né-m-pa\* a bad character. — *des-dód* desire of knowledge, curiosity of mind *Mil.* *des-ldan, des-blo-ldan-pa* 1. knowing, rich in wisdom. 2. very learned *Sir!* — *des-po, des-pa-po* one that knows or understands, a knower *Cs.* — *des-bya* 1. what may be known or ought to be known, *des-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *des-byai agrib-pa* contamination by wilful sins *Do.?* — *des-byed* that which knows, the understanding. — *des-bzin* consciousness (v. above *des-bzin-du*), *dran-pa dan des-bzin-dan yin-te Gyatch. 22v, 14* (cf. *Burn. II, 806, 5*); *des-bzin* may, accordingly, be used for 'conscience' in a christian sense. — *des-yon Ts. = des-ryga.* — *des-ráb* (རྒྱལ་) 1. 'great knowledge', wisdom, intelligence, understanding, talent, *des-rab ce-ba* very talented, gifted (e.g. a boy) *Mil.*; *des-rab dan ldan-pa* id.; *des-rab-spyan* the (mystic) eye of wisdom *Schl. p. 210.* — *des-rab-rtsa Tarazacum*, dandelion, also used as food. — *des-rab-kyi pá-rol-tu pyín-pa*, རྒྱལ་པ་རལ་ཀྱི་པ་རོ་ལུ་ཕྱིན་པ་ the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.*

ཨ་ཁོ (Cs.: *de-mo*) I. die, dice, *do rgyab-pa* to dice, *do rtsé-ba* to play at dice, *do-gyéd-pa* (*Sch. Kyé-zig* as imp.) id.? — *do rgyal-ba* or *pám-pa* to win or lose at playing;

*šo-rgyān* Cs. the money or stake deposited at dice-playing; *rtsis-doi rdeu Mil.*, *šo-rddel Wdt.*, an attribute of certain deities; *šo-mig* the points of dice, *šo-mig yām-par* (or *-pa-la*) *ḡab-ba* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spti, Ld.* and other Himalayan districts. — 2. other plants *rgya-dō, lug-dō? Wdt.*

III. — *btsa-ma* blast, blight, smut, mildew Cs.

IV. for *šo-gam*, q. v.

V. num.: 147.

ཤོག་པ་ *šo-gam* custom, duty, tax, *šo-gām lā-ba W.* *\*lān-tē* high duty, *šo-gam len-pa* to take toll, to levy a duty; *šo-gām bzā-ba Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); *šo-gām-gy ynas* custom-house; *šo-gām-pa* receiver of the customs, toll-gatherer; *\*šo-fāl, šo-dī\** Ts. tax, duty.

ཤོཅ་ *shō-ča* a kind of steel-yard C.

ཤོམ་ *shō-ma*, v. *shō-mo*, mushroom *Mil.*

ཤོམང་ *shō-mān* a medicinal herb *Med.*

ཤོར་ *shō-ra* saltpetre, nitre, *shō-ra-čan* nitrous.

ཤོར་ *shō-ré*, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; *\*shō-ré son\** it is damaged, *\*shō-ré ton son\** a notch, chink, crack has been caused; *\*ka-dor, na-dor\**, with a slit lip, a slit nose.

ཤོལ་ཀ་ *shō-lo-ka* v. *shō-ka*.

ཤོག་ *shōg* I. *shōg-čig*, prop. from *yšōgs-pa*, imp. of *shōn-ba*, 1. come! let him come! *ḡrds-bu tsūr-šōg-gi yid-śmān nū-la med* I do not wish that fruit should come to me from without *Mil.*; *kur shōg, kyer shōg bskyal shōg* bring hither, (with *son* inst. of *shōg*: take away!) *shōg zér-ba* to invite. *nied-la sog kyañ mi zer Glr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-čig, bead-par-shōg* may (he, I etc.) be killed! *Dzl.* — II. v. *shōs*.

ཤོག་པ་ *shōg-pa* 1. sbst., also frq. *yshōg-pa*, 1. wing, *yshōg-rkyan-ba* to spread the wings, also to spread like wings; *\*shōg-pa dē-čē, čād-čē, dām-čē\** W. to clip the wings; *yshōg-pa-čan, yshōg-ldān* provided with wings, winged, a 'bird. — 2. wing-feather, pinion, *ḡdab-yshōg, yshōg-šgro* id.; *myug-yshōg* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *miy-yshōg*, resp. *spyān-yshōg* eye-lash; *rai-tūg-gi yshōg-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *yshōg-pa*.

ཤོག་པ་ *shōg - bu*, W. *\*šūy - gu\**, 1. sheet of paper, and paper collectively, *rgya-shōg* China paper, *bod-shōg* Tibet paper, *dar-shōg* silk-paper, *ras-shōg* cotton-paper (also paper of linen-rugs), *šin-shōg* bast-paper, *pags-shōg* leather-paper, skin-paper, parchment; *mīn-shōg, nag-shōg* dark-blue or black paper, for writing on in gold or silver; *myo-shōg*, resp. *ubu-shōg*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: book.

Comp. *shōg-kān* paper-maker's form. — *shōg-gān* a sheet of paper. — *shōg-grāns* number of leaves in a book. — *shōg-agrīl, shōg-drīl*, W. *\*shōg-rīl\** paper-roll, codex. — *shōg-ldēb Sch.*: 'leaf, sheet'? — *shōg-tsār* scrap of paper. — *shōg-šin Sch.* palm-tree? — *shōg-hrīl yčig* = *shōg-gān*, *Sch.*

ཤོང་(ས), བཤོང་(ས) *shōn(s), yshōn(s)* (*Lex.*: ལམ་ལུ་ 'elevated plain, ridge of a mountain') 1. mountain-ridge *Wis*. Usual meaning: 2. pit, hole, cavity, excavation, valley, *ču - shōns* cavity filled with water *Dzl.*; *span-shōns* valley with meadows, low ground overgrown with grass; *snai byu-yshōg-gi yshōn* the cavities near the wings of the nose *Mil. nt.*; *shōn-du* valley-ward, down hill *Dzl.*; *shōns-čun, (y)shōn-(y)shōn* full of cavities, uneven, *Sch.* also: rough, rugged, steep; *shōns-bu* furrow, *shōns-bu tēn-pa* to make furrows, to furrow.

ཤོང་བ་ *shōn-ba* I. to go in, to have room in or on, with term., *mi shōn*, W. also: *\*shōn-čē mi dug\** that is not to be got in,

there is no room for it; *bre lia dön-bai büm-pa* a can holding five quarts *Dzl.*

II. pf. *bəans*, fut. *bəan*, imp. *dön(s)*, to empty, remove, carry or take away, *W.* stones, earth etc., but gen. (with or without *kyāg-pa*) to go to stool, to ease nature, *B.* and col.

ཐོད་ 1. the lower, the inferior part of a thing, *rtse-dod* upper and lower part, top and bottom *C.*; *rgya-dod Wdn.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *phu-lhags* elevated cold region, scarcely fit for the cultivation of corn and barley; *död-du* to or towards the bottom, down, downwards, *C.*, *\*dō-du bāb-pa\** to descend, come down, *\*dō-ne dzēg-pa\** to ascend *C.* — 2. imp. of *śād-pa*, *bād-pa*; yet cf. also:

ཐོད་-པ་, pf. *bād-pa*, 1. to say, to declare *C.* — 2. to comb *Cs.*

ཐོད་, བཤོད་ *dob*, *yəob* a fib, falsehood, lie, *smri-ba*, *W.* *\*gyāb-čē\**, to tell a lie.

ཐོད་ཐོད་ *dob-dob* loose, soft, as leaves etc. *W.*

ཐོད་པ་ *dōm-pa*, pf. (b) *dōms*, *bāms*, fut. *bām*, imp. (b) *dōm(s)*, to prepare, make ready, arrange. put in order, fit out, *ynas* lodgings, *ydan* a seat, *stōn-mo* a festive entertainment, *bžōn-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpūn-gi tsogs* an army *Dzl.* — *dōm-ra* 1. preparation, arrangement, fitting out, *dōm-ra byēd-pa* = *dōm-pa C.*, so also *Cs.*; but *Sch.*: 2. *dōm-ra* state, pomp, splendour, with *byēd-pa* to show off, to dress smartly, *dōm-dam* stately, grand (?).

ཐོད་ བུ་ *dor* v. *dō-ré*.

ཐོད་པ་ *dōr-ba* 1. v. *čōr-ba*. — 2. to measure *Mil.*, v. *yāōr-ba*.

ཐོད་པ་ *dōl-ba* 1. intercalation, insertion *Cs.*, *zlu-dōl* intercalary month. — 2. *Cs.*: pres. tense of *bādōl-ba* q.v.

ཐོད་པོ་ *dōl-po* *Sch.*: 'a species of willow', v. *yāōl-po*.

ཐོད་ བུ་ *dōs* 1. almost always in conjunction with *yāōg*, the other, of two, e.g. *bud-mōl yāōg-dōs* the other woman *Dzl.* — 2. *Zam.* མར་, col. *dōg*, a termination indicating

the comparative or superlative degree: *čun-dōs*, *yāōn-dōs* the younger, the youngest, of two or of several, *btsun-mo lia-bryādi čun-dōs Pth.*; *\*riā-dōg\* W.* the tallest; *yun-riā-dōs Thgy.* the most long-lived; *drin-čē-dōs* the principal benefactress, cf. *drin*; *nad čē-dōs ryā-dōs nad tēbe-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཐོད་ བུ་ *dri Ssk.*, = *dpal* glory, magnificence; magnificent, splendid, grand; *dri-ri Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashilhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsār-ba*. *dri-kaṇṇa* v. *dpal-gyi dum-bu*.

ཐོད་ བུ་ *dōd-ka Ssk.*, also *dō-lo-ka*, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

ཐོད་པ་ *yāa* I. 1. also *yā-dma*, *bād-ma*, worthy, becoming, fitting, suitable, *tse-ba mi yāai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; *\*de kyāō-la dā yod\** or *\*dā-čē yod\** *Ld.* that serves you right. — 2. righteous, upright, honest, good, = *skyōn-med-pa*, *C.*; *blo yā-dma* an upright, true heart, *Thgy.*; *\*lē dā-ma jhē-pa\** *C.* to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= *dā-stag*) *C.*

ཐོད་པ་འཇམ་, ཐོད་པ་འཇམ་ *yāa-dkār*, *bāa-dkār* *S.g.*, *Wdn.*, *C.* ün, *W.* *kar-ya*; yet cf. *dā-nye*.

ཐོད་པ་རིང་ *yāa-rin* a long skirt or coat-tail *Sch.*

ཐོད་པ་པ་ *yāg-pa* v. *yāōg-pa*.

ཐོད་པ་པ་ *yāags* right, justice, *Lex.* and esp. *W.*; *yāags byed-pa* *Lex.* to investigate the rightfulness (of an action), = *\*ye dig pē-čē\** *W.*; *\*tim-dāg tān-čē\** to administer justice, to sit in judgment *\*fīm-dāg-tān-Kan\** judge, *\*dāg (go-) lōg tān-čē\** to warp justice, to judge contrary to justice and right; *\*fīm-dāg čē-čē\** to go to law, to bring an action, *\*dāg-pon\** superior judge, chief-justice, *W.* — *bka-yāags* v. *bka* extr.

གཞུང་ *yañ*

ཏ

གཞིགས་པ་ *yañs-pa*

གཞུང་ *yañ* a musical instrument, esp. used by the Bonpo, *Glr.*, *yañ* *król-ba* to play on that instrument *Mil.*

གཞུང་བ་ *yañ-pa* *Sch.* = *bāñ-ba*.

གཞུང་གཞིང་ *yañ-yāñ* rough, rugged places or tracts *Cs.*

གཞུང་པ་ *yañ-pa* 1. = *ñod-pa* to comb. — 2. = *ñad-pa* II., to explain, to relate.

གཞུས་ *yañm* 1. the lower part of a thing, *yañm-du* a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *leu*; postp. *dei yañm-du* under it. — 2. barren, B. and col., *mo-yañm*, *rgod-yañm*, *bu-yañm* a barren woman, mare, cow.

གཞུས་ *yañ* *Sch.*: a certain style of writing.

གཞུས་མ་ *yañs-ma* *Sch.* = *yañ-ma*.

གཞིགས་པ་ *yañg-pu* v. *yañb-pa*.

གཞིན་པ་ *yañn-pa* 1. also *yañn-po* good, fine, *ñin yañn-pa* B., C. a fertile field, *sa-nyogs yañn-pa* a rich country *Stg.*; *yañn-par rmó-ba* to plough well; *yañn-sa* 1. fertile field or land. 2. v. *yañn-po*. — 2. = *yañm-pa*.

གཞིན་པོ་ *yañn-po* one deceased, a dead man, *yañn-mo* a dead woman, e.g. *\*ñin-mó jor-zóm* the deceased, the late Jorzóm; it may have reference to the body, as well as to the soul, or to both together. — *yañn-rje* the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Skt.* *यम*; *yañn-rje* *yañ* a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Skt.* *यमनाशक*. cf. also *Schl.* 93. *\*ñin-dúd* knot, opp. to *\*ñol-dúd* a bow, a slip-knot *W.* — *yañn-dré* the soul as a ghost or spectre *Sch.* — *yañn-prás* the convulsive motions, the writhings of a dying creature. — *yañn-zas* food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *ñin-sa* 1. burying ground, cemetery, 2. fertile field.

གཞིས་(ས)་བ་, བཞིས་(ས)་བ་ *yañb(s) - pa, bñib(s) - pa*, also *yañg-pa*, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; *\*gral*

*yañg rgyáb-pa* *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *ñal-bdag*. — 2. *rañ-gri yañb-pa* *Wñi.*?

གཞིས་པ་, བཞིས་པ་ *yañm-pa, yañn-pa* *Sch.*: 'ground, crushed'

གཞིས་མ་བཟང་བ་ *yañm-bzāñ-ba* *Sch.* to be irresolute, unsettled in opinion; to be distrustful, suspicious.

གཞིས་ *yañs*, often also *bñis*, 1. nature, temper, natural disposition, *yañs-ka* col. id., *rañ-yañs yin* it is their nature, their natural disposition *Mil.* — *yañs-kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *yañs-ñāñ* *Mil.*, *Do.* was also explained by *rgyā-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, *yañs tams-ñad-du byūg-go* they anointed the whole body *Do.*

གཞུང་བ་ *yañn-ba* *Cs.* to rebuke, reproach; the *Lexx.* explain it by: *ñub-bur smad-pa* to blame in a whisper, i.e. behind a person's back.

གཞུས་པ་ *yañm-pa* v. *ñim-pa*.

གཞེབ་ *yañ-ba*, pf. *yañs*, to abuse, revile, with *lu*, *Dzl.* and elsewhere; *yañ yañ slar mi yañ-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཞིགས་པ་ *yañg-pa* v. *yañg-pa*.

གཞིགས་པ་ *yañgs-pa* (imp. *yañgs*, *Dulva* in *Fear Introd.* etc. p. 68; but *ñog* is prob. the original and older form), *Bal.* *\*ñags-ñas*, resp. to go, to go away, opp. to *byōñ-pa* to come *Glr.*; in other passages to come *Dzl.*; *yañgs-grābs mdzad* he made preparations for setting out *Mil.*; *ñām-mkālā ññur-ñin yañgs* he ascended to heaven *Tar.*; *slar yañgs-pa* to return, to come back. *yañgs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bñé-bar yañgs-pa* to die, of saints and kings; *sku yañgs-pa* *Glr.*; *dgñin-du* or *dgñin-lu yañgs-pa* *Mil.*, *mkar yañgs-pa* *Glr.*, id.; *bñé(-bar)-yañgs(-pa)* as partic. — ལུགས་ Buddha; *de-bñin-yañgs-pa* ལུགས་ acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very freq. epithet of the Buddhas. — *ḡégs - bskyis* parting-(beer-) cup, parting-feast or treat *Mil.* — *ḡégs-zón Cs.* a banquet or dinner after the death of a great person.

**ཁའི་མ་** *ḡed-ma*, rarely *ḡed*, 1. executioner, hangman *Stg.*; *ḡed-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr.*; fig.: *ḡan tsun ḡéig-gi ḡed ḡéig-gis byá-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-ḡed Schl.*

**ཁའི་རབ་(ས་)** *ḡen-ráb(s) Glr.*, the founder of the Bon-religion, his full name being *bon ḡen-rabs-ḡyün-drün C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-ḡen Mil.* id. — *sgrub-ḡen* the Bon-doctrine (opp. to *dam-ḡés Mil.*)

**ཁའི་བ་(བ་)** *ḡér(-ba) B., C.:* wet, wetness; *ḡér-ba, ḡér-pa, ḡér-po* adj., *ḡér-bar ḡyür-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *ḡér-bar byéd-pa C., B., \*ḡér-pa cö-ḡe\* W.* to wet, to moisten. In *C.* and in *B.* *ḡér-ba* seems to be mainly used for wet, in *W.* for moist.

**ཁའི་བ་** *ḡér-ba* I. sbst. and adj. v. the preceding article.

II. vb. 1. to ask for, beg for, *ḡér-te tób son* I got it by asking for it (I did not buy it) *W.* — 2. to ask *\*ḡér-len-pa\** (lit. *ḡér-len-pa*) to interrogate, to question, to try (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *ḡór-ba* to measure *C.*

**ཁའི་བ་** *ḡó-ba*, pf. *ḡós*, 1. to pour out, to pour away *C.*, prob. the same as *ḡó-ba*. — 2 (?) *\*Ka ḡés-te Kyer\** he has alienated him, enticed him to join his own party *Ld.* **ཁའི་མོ** *ḡó-mo* lever *\*ḡó-mo ḡyáb-pa\* C., W., \*tan-ḡe\* W., \*ḡó-mo kán-pa\* W., \*kém-pa\* C.* to put a lever to (a thing).

**ཁའི་ཁ་** *ḡóg-pa* I. sbst. v. *ḡóg-pa*.

II. vb., also *ḡóg-pa, ḡág-pa, ḡég-pa, ḡégs-pa*, pf. *ḡágs, ḡéags*, fut. *ḡág, ḡéag,*

imp. *ḡóg, Pth.*, 1. to cleave, to split, *ḡin* wood, *rnám-par* entirely, *ḡád-pa ḡéir* into four pieces *Glr.*, *dám-bur* into pieces; *sgo ḡág-pa* to break open a door (with a hatchet) *Pth.*; to break or pierce through, *dkyil* through the middle *Mil.*, *ḡanḡ ḡóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam ḡóg-pa* in a gen. sense: to beat a path; *lam mi ḡóg or ma ḡóg-par ḡug Glr.* the road is not practicable; *sdg-lea ḡég-pa Thg.* to saw lengthwise; — *ḡég-pa* is also used for: to rend, to tear, to make a rent or slit into a dress etc. *C., W.* — 2. to confess, *sdig-pa, nyés-pa, ltün-ba* to confess a sin, and thus to expiate it, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa ḡéags* freq. means: the sin is atoned for, is blotted out, and *ḡég-pa* is the usual word for 'to forgive'. *sdig-ḡéags* atonement, expiation, *sbrol ḡád-pai-sdig-ḡéags-su* as an atonement for having killed a serpent *Glr.*; *mtol - ḡéags = sdig - ḡéags, mtol-ḡéags-la ḡa-kóg ḡúl-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-ḡéags-smón-lam Glr.* penitential prayer.

**ཁའི་(ས་)** *ḡon(s) v. ḡon.*

**ཁའི་བ་** *ḡód-pa* to comb *Cs.*

**ཁའི་བ་** *ḡón-pa Cs.:* = *skyón-pa* to put on (?).

**ཁའི་བ་** *ḡób = ḡob.*

**ཁའི་མ་** *ḡóm-pa Thgy. = ḡóm-pa.*

**ཁའི་** *ḡor Sch.* a basin or reservoir of water, seems to be not much known; but in *Zam. ḡúr-bai ḡor* is to be found.

**ཁའི་བ་** *ḡór-ba* I. vb., *C.* also *ḡér-ba*, pf. fut. *ḡéar, ḡór, t.* to count, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *ḡos - brjod-ḡéar-sbyari man-po byed* to read prayers etc. (cf. *sbyan-ba, 3*). — 2. to measure, *bres* by the peck *Lez.*; to weigh; *ḡér-la rd - gan ḡár-ba* to weigh out (to exchange) brass

for gold. — 3. to hunt, to chase, = གཤོར་བ་, *ri-dwags* game *Lex.*; *nya-yòr-ba* to fish *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *yòr-ba*, rough, bristly, shaggy, *skra*, *spu* *Stg.*, opp. to *jam-po* (*Sch.* rough, gruff, rude?).

གཤིས་ གཤིས་ plough *Gl.*, *ton*, *ton* - *yòl* id.

The plough in India and Tibet consists only of a crooked beam, *yòl-mda*, (without wheels) with the share (*yòl-léds*, *ton-léds*) at the lower end; *yòl-mdá dzin-pa* to plough, lit. to take hold of the plough-beam.

གཤིས་པོ་ གཤིས་པོ་ poplar-tree *C.*

གཤིས་པ་ གཤིས་པ་ 1. *yò-ba* and *bò-ba*.

གཤིས་ གཤིས་ 1. in *bgo-ba* portion, share, allowance, ration *Lex.*, evidently a secondary form of *das*. — 2. *Dzl.* གཤིས་, 1 inundation, flood; *thwa*, the reading of the manuscript of Kyelang, seems to be preferable.

གཤིས་ གཤིས་, pf. *bás*, to slaughter, to kill (animals for food); in a story of *Gl.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bás-pa* to skin.

གཤིས་ གཤིས་ *bà-ma* v. *yà-ma*.

གཤིས་ གཤིས་ *bàg-pa* v. *yòg-pa*.

གཤིས་ གཤིས་ *bàdn-ba*, *Sch.* also *yàdn-ba*, alvine discharges, *bàdn-ba bytn-pa* to make open bowels, of food, medicines *Med.*; *bàdn-dgag* constipation *Med.*; *bàdn-yét* excrements and urine, *bàdn-yét skú-ba* to dirty therewith *Dzl.*; *bàdn-yét bari-ba* to retain stool and urine *Sch.*; *bàdn-lám* the anus *Med.*

གཤིས་ གཤིས་ *bànis - pa* leaky, leaking, full of crevices, \**žu-zóm nyi-ma-la bór-na dan dug* *W.* the water-pail will become leaky, if it is left standing in the sun.

གཤིས་ གཤིས་ *bàd-pa* (prob. pf. of *èdd-pa* q.v.) 1. to explain, expound; to declare, pronounce, *žos-bàd-pa* to explain religion, to lecture on religious subjects, to preach; *žé-ba dan drar bàd* he must be set down

for dead *Wdn.*; *bé-mo skyé-bar bàul* this indicates that a girl will be born *Lt.*; *bàdd-kyis mi lán-no* it is ineffable, unspeakable; to say, *bàb-par bàd* they say it flows down *Wdn.*, *lā-mar bàd* he is said to be on the lowest stage *Thgy.*, *nān-par bàd* it is said or declared to be bad, *smān-du bàd* it is mentioned as a medicine *Wdn.*; to tell, to relate, col. the usual word. — 2. to comb, v. *bàd-pa*. — *bàd-grwa* school-room, lecture-room. — \**bàd-dōn* *W.* the subject of a talk. *bàd-yām* a public lecture *Sch.* (?). *bàd-ló byéd-pa* to make many words *Mil.*

གཤིས་ གཤིས་ *bàdn-pa* v. *dn-pa*.

གཤིས་ གཤིས་ *bàr*, supine of *bà-ba*.

གཤིས་ གཤིས་ *bàdr-ba* v. *yòdr-ba*.

གཤིས་ གཤིས་ *bàl-ba* 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. *lto-ba bàl-ba* to purge the body, hence in gen. *bàl-ba* to suffer from diarrhoea, and *W.* col. \**bal* diarrhoea, looseness, flux, \**bal rag* I have d., \**bal dug* he suffers from d., \**bal yoi* d. begins; *bàl-jām* a mild d., *bàl-pyis* (?) a violent flux *Sch.*; *bàl-nād* indisposition from d.; *bàl-byéd B.*, *bàl-smān B.* and col. laxative, aperient medicine.

གཤིས་ གཤིས་ *bàs-pa* v. *bà-ba*.

གཤིས་ གཤིས་ *bàg-pa* v. *dzig-pa* I.

གཤིས་ གཤིས་ *bàib-pa* v. *yàib-pa*.

གཤིས་ གཤིས་ *bàú-ba* v. *bú-ba*.

གཤིས་ གཤིས་ *bàg-pa* to sell *Cs.*

གཤིས་ གཤིས་ *bàd-pa* 1. v. *bud-pa*. — 2. *Sch.* to purify by fire, *bàd-me* purifying fire (?).

གཤིས་ གཤིས་ *bàib-pa* to put into the scabbard, to sheathe *Sch.*

གཤིས་ གཤིས་ *bàim-pa* — གཤིས་ *bàr - ba* v.

གཤིས་ *bim-pa* etc.

གཤིས་ གཤིས་ (cf. *bà*, *thwa*) inundation, flood *Mil.*



**བཤེས་པ་** *bāśe-pa*, prop. pf. of *bāśe-pa*, to know (a person or thing), to be acquainted, *dan* with *Dzl.*; *nyen-bāśe* a relation, relative, *nyen-bāśe-la yün-yogs-pa rsems* so they are intent on being of use to their relatives *Dzl.*; *nyen* and *bāśe* may also be separated: *kyōl-la nyen med bāśe kyan med*, *Mil.*; *bāśe-nyen* on the other hand means: friend, *djē-bai bāśe-nyen* (*Ssk.* **མཁས་པ་མིའདི**) friend to virtue, spiritual adviser, opp. to *mi-dji'i bāśe-nyen* seducer, *Gl.* (cf. *adig-pai grōgs-po*); *dge-bāśe* 1. = *djē-bai bāśe-nyen*. 2. = *dge-banjen* lav-brother. — *no bāśe v. no-bāśe*. — *mdza-bāśe* friend.

**བཤེས་པ་** *bāśe-pa*, pf. *bāśe*, 1. also *yāśe-ba*, to pour out *Lex.* — 2. to lie with, to have sexual intercourse with, = *Kriy-pa byēd-pa*. e.g.: *de dan bāśe-pas bu skyes* after having slept with him, she bore him a son *Pth.*; to engender, to generate, to beget (v.a.), *pāg-rdzis bāśe-pai bu* the son begotten by the swine-herd *Pth.*, (*bāśe-ba* seems not to be considered obscene).

**བཤེས་པ་** *bāśe-pa* v. *yāśe-pa*.

**བཤེས་པ་** *bāśe-pa* = *bāśe-pa*, "ḥg'-ri" (i. rumour, report, "ḥg'-ri-la *dhē-la zer dūg-te yi' mi tē'* though it is rumoured I cannot believe it (i).

**བཤེས་པ་** *bāśe-pa* v. *yāśe-pa*.

**བཤེས་པ་** *bāśe-po* (i. W. liberal, munificent. *Schr.*: squanderer, spendthrift (i).

**བཤེས་པ་** *bāśe-pa* 1. to put off, postpone, defer, delay, *bāśe-la grō-ba* the going to Tibet *Gl.*; absolutely: *bāśe-ba bzai* it is good to wait; — to prolong, e.g. *mi zig-gi tād-ba* the life of a person (by a reprieve) *Dzl.*, also to grant, to allow viz. a respite, a reprieve, *bāśe-la zag būn zig bāśe-te* granting me a respite of seven days *Dzl.*; to stop, detain, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; to omit, to neglect doing, *Mil.* (ni f.); *yji bāśe-ba* to put off, postpone, *yji-bāśe byēd-pai gān-zay* a person that is always postponing his religious duties *Mil.*; *tōś-la yji-bāśe byar mi run* *Mil.* there should be no putting off, whenever religion is concerned; *bāśe-debs-pa* and *tēś-pa* = *bāśe-ba* frq.; *bāśe ma tēś* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bāśe-kyi bāśe-debs* a hinderance on the way of the believer, caused by the devil.

**བཤེས་པ་** *bāśe* resp. for *zan* or *spags*, food, victuals, provisions of the table; *bāśe-la yāgs-pa* to go to dine, to go to dinner *Dzl.*; *dge-lūn-la bāśe yāśe-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food offered to the gods, = *lha-bāśe*; *bāśe-ba* *Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

**བཤེས་པ་** *bāśe-pa* begotten, generated, v. *bāśe-ba*.

## མ

**མ** *sa* 1. the letter *s*, the sharp English *s*, in (i. distinguished from *z*, (which is sounded there also as sharp *s*) only by the following vowel being high-toned. — 2. num.: 28.

**མ** *sa* 1. earth, as elementary substance, *sa tū me tūn* earth, water, fire, air, the

four elements, *sa nyūn-zad tūg* a small quantity of earth, opp. to: *sa tūn-poi sa* the mass of the whole earth *Dzl.*; *rdza-sa* clay, argillaceous earth, "bē-sa" W. sand and earth, *ādg-sa* flint and earth; also for ore, metal (like *rdo*), *yāśe-sa* gold-ore, *dhūl-sa* silver-ore (i.; *kyim-sa* sweepings, offscourings;

the ground, *sa-la* (W. also \**sa ká-na\**) *dug-pa* to sit on the ground, *sa-la ltün-ba*, *gyél-ba* to fall to the ground; *sa-dg*, *sa-stñi*, *sa-bñi*, under. on, above the ground; *sa-og-spyöd* the Nagas (*klü*); the earth, the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. place, spot, space, — *ynas*, and col. more in use than this, *recai* *sa búr-ba* *Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; \**yóg-sa ghá-la dug\** C. where have you been hit or hurt? *dá-sa* and *brém-su* sharp-shooters' stand and place of the target C.; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gavi-na-ba*); \**čintan-sa\** vulg. 1. orifice of the urethra. 2. privy, water-closet; *nú-la grós-dri-sa čig yod* I have a place where to ask advice, I have an oracle *Glř.*; in a wider sense: occasion, opportunity, possibility, *liu-la régs-sa med* one cannot get near him *Glř.*, *rje kyđl-kyi jégs-sa de-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blú-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *ša yždn-lu zér-sa (žú-sa, ré-sa) med* I cannot address myself to any body else with my words (requests, hopes); place, step, degree, grade, *čun-ma čó-sar bužn* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bñu* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *ja Sik*.

**Comp.** *sa-dkár* = *dkar-rtsi* C. — *sa-skám* *Sch.* arid soil, dry ground, steppe. — *sa-skyón*, *sa-skyór* *Lex.* protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., soiled, turbid. — \**sa-kyád* W. (for *ynas* B., *sá-žu* C.) place, \**sa-kyád kám-po\** a dry place, also: the dry land; a piece of ground, \**sa-kyád čig tai\** he gave him landed property, \**sa-kyád-di dág-po\** landlord; dwelling-place, place of residence, \**kyód-di*

*sa-kyád gá-ru yod\** where is your home? — *sa-kyáb* C. = *sa-bdag*. — *sa-kyon* C.: 'the earth's extension or compass'. — \**sa-řa\** (*sa-kru*) *map* C. — *sá-mk'an* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mk'ar* *Glř.* a castle the walls of which consist for the most part of earth. — *sa-gyóni* *Sch.* hard ground. — *sa-dgd* and *sa-dgyés* *Lex.* — *ku-mu-da*. — *sa-dgra* *Glř.* the enemy of a country, i.e. in many cases nothing but a demon. — \**sai-gúl* W. earthquake. — *sa-nós* surface of the earth. — *sa-siön* C. blue earth. — *sa-bču*, རྒྱུ་མུ་མི་, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahood; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-žu* *Glř.*, *Mil.*, C. place, country (W. \**sa-kyád\**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stñi* v. above *sa* 1. — *sa-dug* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — \**sa-dón\** W. pit, hole. — *sa-bdug* 1. landlord, master or lord of the ground, sovereign *Stg.*, *sa-yi bdug-po sa-yi rje* are words used in addressing a king *Mil.* 2. more frq.: god of the ground of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; \**sa-dó řa tsí-wa\** to slight, to disregard, to neglect C. — *sa-ynás* (= *ynás-sa*) place, region, country, landscape, *nyams-dgd-bai sa-ynás* a lovely landscape *Glř.* — *sa-sma-liá* soil of five different places. — *sa-*

*pa* inhabitant of the earth, of our globe *Sch.*  
 — *sa-spyôd* possessing the earth, man *Cs.*  
 — *sa-pûg* *Gl.*, prob. = *so-pûg* brick, dried in the sun. — *sa-pûg* cavern, cave. — *sa-pyôgs* place, region, tract, *Jigs-pai sa-pyôgs* an unsafe place or region *Thgy.* — \**sá-bi-lig*\* *W.* 1. mouse, rat 2. *Ld.* also bar, bolt, door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbán* *Cs.* = *sa-bdág*, v. above *sa* no. 1. — *sa-bol* *Cs.* soft earth. — *sa-ma-rdô* or *sa-min-rdô-min* *Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-min* *Sch.*: 'white sand' (??). — *sa-môs* *Sch.* = *kú-mu-da* or *id-pa-la*. — *sa-dmár* red earth; *sa-dmar-bón* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook.* I, 171 calls it Simonbong). — \**sa-tse*\* *W.* sand or gravel found in roasted barley etc. — *sa-rtsig*, *sa-rtsis*, *sa-tsig* stage, post-station. — *sa-mtsams*, *W.* \**san-tsam*\*, border, frontier, boundary *Gl.*; *sa-mtsams* *gôgs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-žag* dust floating on water *Pth.* — *sa-yži* ground, soil, footing, floor; estate *Tar.* 99. — *sa-žg* v. above *sa* 1, *sa-žg-spyôd* the Nagas (*klu*). — *sa-yüis* a wide place or space, an extensive tract of land. — *sa-yül* = *sa-čá* *Gl.* — *sa-yyos*, *sa-yyô-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris* *Pth.*? — *sa-rül* *Cs.* rotten or decayed earth (?) — \**sa-ro*\* *W.* rubbish, (*Sch.* fallow-ground, fallow-field?) — *sa-lám* *Mil.*, perh. for *sa-bčui iam*. — *sa-šün* *Sch.* crust of the earth (?) — *sa-bšün* fertile land, rich soil. — *sa-srân* hard ground. — *sa-srân* *Cs.* — *sa-bdág* v. above *sa* no. 1. — *sa-srôds* evening twilight, dusk *Cs.*

ས་སྤྱོད་ *sa-skyd* a large monastery, S.W. of Lhasa, also the Lamus belonging to it, clothed in red, *Wis.* 132. *Schl.* 73. *sa* (-*skya*)-čén(-*po*) honorary title of the Lama Kun-dga-snyin-po, born in the year 1090 after Christ; *sa-skyd pányü-ta* a famous Lama of this monastery, born 1180.

ས་ག་ *sá-ga* n. of one of the lunar mansions, v. *rgyu-skár* no. ༡༩, and hence also n. of a month, part of March and April, ni f.

ས་ག་ར་ *sá-ga-ra* *Skr.* the sea.

ས་གུ་ཅེ་ *sa-gu-tse* worm *C.*

ས་ཏ་ *sa-tva* *Tar.* 184 and 187, *Schf.*: diploma, patent, not to be found in *Ssk.* dictionaries.

ས་ཤེལ་ཀ་པོ་ *sa-tel-nág-po* deity of the *Hór-pa*.

ས་བོན་ *sá-bon* 1. seed, *sá-bon* *débs-pa* to sow, *sá-bon* *bláb-mkân* sower, *sá-bon-du* *byéd-pa* to use as seed-corn *Dzl.*; seed-corn, corn, grain, also green corn, *sá-bon tsám-la* *riá-ba* to mow off as if it were green corn *Ma.* — 2. = *Ku-Krag*, v. *kú-ba* *Med.*; also = *Kú-ba*, e.g. *sá-bon dzin-pa* conception *S.g.*, *sa-bon žág-pa* emissio seminis *Gl.*; fig.: propagation, progeny, issue, *sá-bon byed mi nus* then no propagation can take place; *sa-bon žig žog* 'propagate thyself!' — 3. fig.: *dge-bai* *sá-bon* the seeds or germs of virtue, *sáig-pai* *sá-bon* the germs of vice, *da sá-bon ma bskyéd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byan-čüb-kyi* *sá-bon* *Tar.* — 4. *W.* soap, acc. to the Hind.

سائین, more accurately سائین  
 ས་འཇོ་མ་ *sa-šô-ma* Gopa, the wife of Buddha.

ས་ཡ་ *sá-ya* a million; this number, however, is not much in use with Indians and Tibetans, whereas the *lāk*, *bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡལ་ *sa-yáb* (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb* *W.*

ས་ར་སེར་ *sa-ra-so-ré* also *sar-sór*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི་ *sa-rí* n. of a lunar mansion, v. *rgyu-skár* ༡.

ས་ལ་ *sá-la* *Ssk.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལང་གི་ *sa-lán-gi*, *Hind.* बाज, a kind of violin,

ས་ལུ་ *sa-lu* *Ssk.* घासी, *Oryza sativa*, rice, as a plant; acc. to *Sch.* also Indian corn (?).

སའལ་སྤྲུམ་ *sa-le-sbrām* (cf. *sbram-bu*) *Wdi.*  
fine gold.

སའལ་ *sā-heb*, col. *sāb*, *sab*, *Arub*.

formerly in India title of Moslems of high rank, now title of every European, = gentleman, sir.

སྤྲུམ་ *sag*, also *nya-sag* *Cs.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-dan* brawny; *sag-tūg* a thick brawn. — 2. *W.* scale, (of a fish) *nya-sag-dan* scaly.

སྤྲུམ་གྲང་ *sag-ydr̥ C.*, \**sab-dār*\* *W.*, *yaag-brdār* *Sch.* a rasp, *sag-ydr̥ rgyag-pa* to rasp.

སྤྲུམ་ *siig-pa C.* a little bubble, \**sag sag zér-wa*\* to sparkle, to effervesce.

སྤྲུམ་རྩ་ *sag-ram-rtsi* sulphuric acid *Cs.*

སྤྲུམ་(ས)་རི་ *sag(s)-ri* shagreen.

སྤྲུམ་ *sag-lūd*, *Pers.* سَفَلَات, 1. fine cloth, made of *lé-na*, *C.* \**go-nam*\* (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སྤྲུམ་ *sañ* 1. *B.*, *C.* to-morrow, *sañ-nyin* id. *Glr.*; *sañ-giydūgs-la* for to-morrow noon *Dzl.*; *sañ nān-par Cs.*, *sañ snā-bar Glr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sañ* id.; *sañ-pōd*, more frq. *sañ-lo* next year; *sañ-pōd da tsūm-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, \**de sañ i gyāl-la*\* this is better than that. — 3. *Ld.*, *Balt.* sometimes for *yañ*.

སྤྲུམ་རྩ་ *sañ-kritai skad* the Sanskrit language *Glr.*

སྤྲུམ་གྲིག་ *sañ-gi-ka(?)* a greenish stone of which knife-handles and similar articles are said to be made *W.*

སྤྲུམ་ *sañ-ñā, sañ-ñā, sañ-siñ Ld.* secretly, privately, whisperingly, by report, = *sām-sūm*.

སྤྲུམ་སྤོང་ *sañ-siñ* hiding-place, chink, crevice, *Kyīm - gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gōs-*

*kyi* folds of the dress, that are a haunt of vermin.

སྤྲུམ་ *sañ-ba*, pf. (b) *sañs*, fut. (b) *sañ*, 1. to do away with, to remove (dirt etc.), to cleanse, cf. *tsān-ba*, where also examples are given. — 2. in a more gen. sense: to take away or off, *kebs sañ-ba* to uncover; \**ko-la nyi*\* *sañ son*\* *C.* his sleep is gone, he cannot sleep. — 3. to spoil, to render unfit or useless, \**red-ma sañ son*\* *C.* the milk is spoiled, \**zem sañ son*\* the cask or tub leaks *C.* Cf. *señ*.

སངས་རྒྱལ་ *saṅs - rgyas* the Tibetan equivalent for བླ་མ་; as to the etymology of the word v. sub *tsān-ba*. The first historical Buddha is *Saṅs-rgyas ā-kya tūb-pa*, whose family name is *Gau-ta-ma* and his personal name *Don-grūb*, སྤྲུམ་གྲུབ་, which, however, is not much used. In course of time several imaginary predecessors were given to him: *Od-srūn*, *Gser-tūb* and *Kor-ba-ḡig*, as having existed and reigned in former periods of the world. A successor also, *Byāms-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sūkyatūbpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tums-ñad-skyōb*, *Gtsug-tor-dan* and *Rnam-par-ḡzigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Saṅs-rgyas-rabs-bdān*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand (?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, *tóg-mai Sais-rgyds*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ sad frost, cold air, cold, coldness, *add-kyis Kyér-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. to examine, see, try, test, *Kyod bzól-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *gyer ltar sád-nas miññ-par gyur* like gold, it is approved by testing *Dzl.*; *nyams-sád-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to 'Kanpo Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gáii-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *nyid*, resp. *mnal* I. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *zim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sád-par byéd-pa*; also fig.: *dge-bai rtád-ba* good, virtuous, emotions *Tar.*

སེག་གིན་ *san-gin*, Pers. سنجین, bayonet *W.*

སེབ་ *sab*, col. for *sa-heb*.

སེམ་ཏ་ *sam-ta Schr.*, *brtsam-grwa Cs.*, others: *bsám-kra*, *sáb-dra*, pocket-book, note-book, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སེམ་དལ་ *sam-dál Ld.*, *yar-sam Lh.* mustaches.

སེམ་(མ་)ལུམ་(མེ) *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. *\*zér-čé\**, from politeness etc.; *\*sam-súm zer\** speak in a low voice! *W.*

སེར་ *sar* I. termin. of *sa*, *čé-sar dón-pa Cs.* to promote to high rank or dignity, *sar-ynas-dpa-bo* (in a hymn) was explained by: *sa bčé-la yndas-pai dpa-bo* i.e. Buddha. — 2. *sér-yčod-pa* v. *year*. — 3. sbst. wick *W.*

སེར་གྱི་ *sa-rdzi-ka Sek.* soda, in *Wdz.* it is mentioned as a plant, yielding soda.

སེར་སོར་ *sar-sor* v. *sa-ra-so-re*.

སེལ་བ་ *sal-bab W.*, and prob. also *sal-sil Mil.*, gold ornament, gold lace, and the like, *ni.f.*

སེལ་ལེ་ *sál - le - ba* clear, bright, brilliant *Mil.*, *sal-lér snán-ba* lighted up brilliantly, well lighted *Pth.*, *mdans sal-sál id. Pth.*

སེས་ *sas* instr. of *sa*.

སི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*; the sound of whistling through the teeth, *st-akad*, *si-sgra* whistling, whistle; *st-brda* whistling, whistle, as a call or sign; *si-glu* a whistled tune. — 3. num.: 58.

སི་ཏ་ *si-tá* n. of one of the four fabulous streams of the world.

སི་རི་ *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, *\*si-ri čüg-čé* or *gyáb-čé\** to bolt, to bolt up, *\*si-ri tón-čé\** to unbolt, unbar *W.*

སི་རི་ལུ་ *si-ri-lu* centiped *W.*

སི་རི་ལ་ *si-ri-l* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སི་ལ་ *si-la* *Sek.* *མིག་མེ* a sort of incense.

སི་ལི་མ་ *si-li-ma* the breaking up of the ice *Sch.*

པ་ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

སིག་བུ་ *sig-bu Sch.*, *sig-ra Schr.*, a sort of basket.

སིང་ *sin* v. *sin-stú*.

སིང་ལྷུང་ *sin-skyür Sch.* curdled milk, sour milk.

སིང་ག་གིང་ *sin-ga-glín Cs.*, *sin-ga-lai glín Glr.*, *མིག་མེ*, Ceylon.

སིང་གེ་ *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

སིང་བ་ *sin-ba* 1. vb., *\*bal sin-čé\** to pick out, sort out, wool for the third time, by



ལུ་རུ་ཕན་ཚ་ *su-ru-pan-tad*

སམ་(ཐུ)གི། *sum(-cu)-tig*

ལུ་རུ་ཕན་ཚ་, ལུ་རུ་ཕན་ *su-ru-pan-tad*, *sur-pan* Guinea pepper, *Capicum annuum* C., W.

ལུ་ལྟ་ *su-lu? su-lui tsul-du bzugs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it on which his head was leaning.

ལུ་ལྟ་ *su-su* 1. v. *su*. — 2. *su-sú zer-wa* denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

ལུ་ག་ *sug* reward, recompense, *sug-rñan* id., *sug-rjéd* mark of honour as a reward Cs.; *pag-sug* a bribe, frq.

ལུ་ག་པ་ *sug-pa* I. sbst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai sug-bzi*; *\*sug-gu\** W. id. — 3. a medicinal herb *Wdn.*

II. vb. to push, jog, nudge a person, in order to waken him, or to make him attentive; to push open, a door with a stick *Mil.*; *sug-pa zty byéd-pa Mil.*, *\*sug gyab-pa\** C. to push, to shove, to displace, *\*sug ça yin\** it will get out of its place W.

ལུ་ག་མེད་ *sug-rmel* Cs.: 'a kind of spice, betel, betel-nut' (?); *sug-rmel* *Lt.* and C. cardamom.

ལུ་དྲ་ *súd-pa* to cough, to breathe with difficulty Cs., *súd-de tsé-ba* to be choked or suffocated *Sch.*

ལུ་དྲ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rdá-ba mi sún-te* not tired of hearing *Mil.*; *yid sún-par gyúr-ba* to become tired, to get weary of, the more precise form of the adj. is *sún-po*: *\*zúg-dan dš zú-na sún-po rag or sún-na rag\** W. if one eats rice every day, one gets tired of it; *\*sems sun-po\** id.; *\*ám-čog sún son\** C. one gets tired of hearing C.; *\*sá-heb nyen sún run\** though it may be disagreeable to you, Sir, to hear it C.; *tuga-sún dgóns-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; *\*sun\** (C. *\*sya\**) *\*čug-čé\** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sún-par byéd-pa Dzl.*, and more frq. *sún-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. to refute, confute, disprove *Tar.* 3. c. acc. to insult, defame, disgrace, dishonour *Schr.*, *Dzl.* ॡॡ, 1, 3, ॡॡ, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *túgs-rje drág-po sun mu byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

ལུ་དྲ་ *súb-pa*, pf. (*b*)*sub*, fut. *bsub*, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lág-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-súb* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkan-rjes súb-pa* to cover the trace or track, to efface every vestige; *\*ti-pi tūr-la súb-čé\** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bú-lon-pai min* the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also *\*súb-te bór-čé\** is used.

ལུ་ག་ *sum*, for *γsum*, three, in compounds before consonants: *súm-ču* 30, *sum-bryga* 300, *sum-stón* 3000; *súm-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-gliñ súm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyd Sch.* a cord of three twisted threads; *sum-ču-rtsa-γsum* the 33 ancient gods (of the Vedas); *súm-ču-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *súm-ču-pa dan rtugs-γug* *Zam.* the alphabet and the punctuation, abbreviated: *sum-rtágs* *Lezz.*

ལུ་ག་(ཐུ)གི། *sum(-cu)-tig* a medicinal herb *Med.*

सुमपा, सुमपा *súm-pa, súms-pa* I. adj. putrid, rancid, rotten.

II. vb., pf. *bsums?* fut. *bsum*, Sch. to bind or tie together, to draw together; to condense.

सुरन *súr-na*, Pers. *سُرنا*, hautboy, larger than the *glin-bu* and sounding sharper; for profane use.

सुरपन *súr-pán* v. *su-ru-jan-tsi*.

सुरया or सुर *sur-ya* or *sur-ya* Med., *सूर्य*, colocynth.

सुरसुर *sur-sur* coarse-grained, e.g. grits W.

सुल *sul* an artificial plait or gather made in a dress W.; furrow, channel, groove, trench, ditch (Cs.); *ri-sul* lateral valley, ravine, hollow, *ri-sul-gyi* *gron-kyér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-sul* the fluting in a column; *sul-can* furrowed, having plaits or folds; *sul-ma* an angular, not round, vessel; *sul-mál* the third stomach of ruminating animals, the psalterium or book-tripe Sch., *sul-máns* Lt.

सुस *sus* 1. instr. of *su*. — 2. *Kyeu-sús* *Gyatch*. २४, 13, also *Stg.*

से *se* 1. *Lal*. instr. of *te* after *s*, e.g. *\*zós-se\** — 2. num.: 118.

सेगोल *se-gól* 1. snapping one's fingers. — 2. the time it takes to do this, i.e. a very short time, a moment, a twinkling Cs., *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it Cs.; *se-gól ydóg-pa* Mil., *byéd-pa* Mil., *brdáb-pa* Glr. to snap one's fingers as a sign of contempt or indignation.

सेन्द्र *se-trán* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than *\*rág-dá\** W.

सेदुग *se-dug* v. *se-din*.

सेद्री, नसेद्री *se-dri, bse-dri* the disagreeable smell of the sweat of the arm-pits Lt., *se-dri benám-pa* having that smell Ptk.

सेना *se-nam* vulgar for *bsód-snyoms*, alms.

सेसुर *se-spur* Sch. dung-beetle.

सेबा, नसेबा, वसेबा *se-ba, yse-ba, bse-ba* 1. rose-bush, rose-tree; rose; *yser-mulog-se-ba-me* (for *mú-tog*) Lt., prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgól* Med. and the 'wild rose' of Cs. are identical, seems to be questionable; *\*se-dum\** C. hip, haw. — *sin-se-ba* is mentioned as the food of the silk-worm Glr., hence = *ó-se-sin*. — 3. thorn?

सेबो *se-bo* gray, *skra se-bo* gray hair; *mgo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

सेदुग, सेदुग, सेदुग *se-dug, se-dug, se-dug* (C. *\*sen-dá\**, W. *\*sen-rú\**) pomegranate.

सेमोदो *se-mo-do* or *se-mo-to* Mil. a kind of ornament, e.g. made of pearls.

सेनोग *se-nog* C. the venereal disease; *se-rnid* syphilitic ulcers Sch.

सेयब, नसेयब *se-yáb, bse-yáb* fig Med.

सेरा *se-ra*, n. of a large monastery near Lhasa.

सेरादुरसमन *se-raj-dur-smán* carrot W.

सेरेल *se-rél* half open, *\*se-rél cüg-če\** to open half (doors, lids, covers etc.) W.

सेदिन, नसेदिन *se-din, bse-din* Cs.: 'a tree or shrub, good for hedges, *se-dug* 1. poison contained in that shrub. 2. = *se-móg* Cs.

सेग, सेगसेग *seg, seg-seg* obliquely, awry, sideways, *seg-yod-pa* Cs., *\*seg-dhe-la (dha-wa)\** C., *\*seg-dhe-la (dhe-če)\** W. to cut off obliquely (opp. to *\*tē-kai-la\** straight C.).

सेगमा *seg-ma* small stones, gravel W.

सेन *sen* v. *yseñ*.

सेनगे *sen-ge*, W. *\*sin-ge\**, lion, *sen-ge-mo* lioness, *sen-gei ral-pa* the mane of



a lion; *sen-gei Kri* མི་ལྷ་མོ་ a throne ('said to be so called from its being supported by golden lions' Will.); *sen-mgo* lion's head *Gl.*; *sen-ydon-ma Sch.*, = *si-ha-mu-ka* lion's face, a goddess, *Gl.*; *sen-prig* a lion's whelp, *sen-tsin* a lion's den.

**སོང་ལྡན་** *sen-ldân S.g.*, *sen-tser Wd.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdon-ja*); its sap serves as an officinal drug, *Lt.*; acc. to *Schf.* ཡཱིར་ *Acacia Catechu*.

**སོང་པོ་** *sen-po*, *bsen-po* 1. clean, white, cf. *skya-sen*. — 2.

*Sch.*: thin, airy, transparent, not dense or tight, *sen-sen* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sen-por gyur* they became very thin, lean, pale people, \**sin-sin-po, singa-po* *W.* id.; *sen-ras Sch.*, \**sin-yol* *W.* a thin curtain, thin cotton cloth.

**སོང་བ་** *sen-ba*, pf. *bsen*, fut. *bsen*, to lift up, to raise what was hanging down or drooping *W.* \**sen-cho-cho or tan-cho* to lift up (the eyes, the hands, the dress etc.); *sku-kams bsen-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kums dub-pa sen-ba* to refresh the wearied body *Mil.*; *kams rmugs-pa bsen-bai rtui-nid* bracing air; *skyo-bden-ba* to unbend the mind, to divert one's self; *skyo-sen-la grol-ba* (resp. *byon-pa*) to take a walk, *sen-la mulzad-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nan bden-to* consolatory, giving comfort *Pth.*

**སོང་ཤིང་**, **སོང་ཤང་** *sen-shin, sen-shin* v. *yesy-dân*.

**སོང་** *sen* a file, \**dag-sé* id., \**sin-sé* a rasp.

**སོང་ཐབས་** *sen-thabs Mil.*?

**སོང་མོ་** *sen-mo*, resp. *pyag-sen* or *zabs-sen*, nail of a finger or toe; *sen-fug* a gripe, pinch, nip, twitch; a pinch (of snuff) *sen-mo dabo-pa, W.* \**tub-cho or gyub-cho* to pinch, squeeze, \**sen-tus gyub-cho* to bore with the knuckles *W.*; *sen-tsam Sch.* as much as may be put on a finger-nail, a small quantity;

*sen-dó* a white spot, such as will sometimes appear on the nails of the fingers.

**སོབ་** *seb* v. *yesé*.

**སོས་, སོས་པ་** *sem*, usually *sems*, *Ssk.* སྤྲུལ་, resp. སྤྲུལ་, *seul*; esp. as power of perception and volition, mind, cf. *gid* and *blo*; *sems na* the mind is disturbed, disordered *Ming.*; *sem krugs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kón-du* (or *kón-su*) *čud-pa* one very much grieved, deeply concerned; *sem tsen-ba* a timid mind, \**sem tsen-can* *W.* a compassionate disposition, \**sem nyé-mo* *W.* a friendly disposition; *sem yso-ba B.*, \**sem so tün-če or čag-če* *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; spirit, *kun-ytzi sem* the (eternal) spirit (opp. to *byün-ba bži lus* the material, perishable body) *Mil.*; *sem-kyi spyod-pa* intellectual power, mental faculties *Wd.*; *düs-po tams-dad ran-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sem-la ma son* 'it did not enter his mind', he had no mind, did not like *W.*; *sems gyur* (his) mind is changed, *sems gyur-ba* to change one's mind, *metavotiv*; *bzod-pai sems* patient endurance, fortitude, constancy; *ymod-sems* malice; *des-rab dan ldan-pai sems* wisdom, knowledge; *sems skyed-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *dod-čags-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smad-pa* to humble one's self (*mi zig-la* before a person); also: *bulag-gi sems-la smad* he blamed, scolded, himself *Dzl.* 25, 3, cf. *lus*.

**Comp.** *sems-mkan* intelligent, sensible, *sems-mkan mi yig kyan ma byun* not one sensible person was present *Gl.* — *sems-kräl* a mind afflicted, painfully agitated *Sch.* — *sems-can* animated being, man, animal, very frq.; *sems-can dan ldan-pa* being with child, pregnant; *sems-can dnyal-ba* = *dnyul-ba*.

— *séms-nyid* *Glr.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for *πνεῦμα*, and *fugs-nyid* for *πνεῦμα ἅγιον*, Holy Spirit. — *séms-rten* keepsake, token *Pth.* and col. — *séms-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *séms-bdē* cheerful, merry *Mil.* — *séms-nād* heart-grief, affliction, *séms-kyi nād-du* *če* he has much heart-grief *Glr.* — *séms-dpā* a brave mind; *byañ-čub-séms-dpā* v. *byañ-čub*; *séms-dpa-čén-po*, *མཁས་པ་*, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.* (134), *séms-tsam-pa* (*Čs.*: *ཐོས་པ་*) a mystic *Köpp.* II, 25. — *séms-tser* fatigue, weariness, disgust *Sch.*

སེམ(s)་པ་ *sém(s)-pa*, pf. *séms*, *bsams*, fut. *bsam*, imp. *som*, *W.* \**sāni-čē*\*, to think, *di snyām-du séms-so* or *bsāms-so* he thought as follows, he had the following thoughts; *lōy-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mī-dgā-bar sém-šin* immersed in melancholy thoughts *Dzl.*; in *C.* \**sém-žin-du*\* signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šin-tu soms šig* think over it seriously! *Dzl.*; to think of, c. accus., *grān-bai ynas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rān-gi yul-la ma bsām-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge di-la ma bsām-par* disregarding this contract *Glr.*; also with termin.: *yžān-du ma sém šig* do not think of anybody else; to intend, purpose, have in view, e.g. *ynód-par byā-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dan drā-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da kōr-bai nyes-dmigs bsām-šes-na* (for *bsām-žin*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsām-šes* in *bsām-pa*). Sometimes it denotes only an act of memory, a remembering: *thū-čos los-bsam-byed-pa-rnams* those who have heard

and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsām-pa*.

སེའ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སེར་, སེར་རུ་ *ser, sér-ru* corruption, putrefaction? \**mār-la sér-ru gyab*\* *C.* the butter turns yellow and rancid, *sér-čan* rancid *Sg.*

སེར་ཀ་ *sér-ka, sér-kā, sér-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-sér* chasm or cleft in a rock; *ryga-sér* a large gap, cleft, chasm; *sér-ka sub-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po*.

སེར་སྐྱ་ *ser-skyā* Lamas and taymen, \**ser-kyā kun dūm-ma jhé-pa*\* a promiscuous convention, parish council *C.* — 2. v. *skyā-bo*.

སེར་ཁྱིམ་པ་ *sér-kyim-pa* a sect of Lamas = *dbōn-po*.

སེར་ག་མ་ *sér-ga-ma* *Sch.* turmeric, *Curcuma*.

སེར་ཆེ་ *ser-čē* *Lt.* a yellow aquatic flower; \**ser-čen*\* *W.* *Sacriřaga flagellaris*.

སེར་སྤ་ *sér-sna* avarice, frq.; *sér-sna byed-pa* to be avaricious *Dzl.*

སེར་པོ་ *sér-po* yellow; *sér-po prén* clerical procession, parade *Mil.nt.*

སེར་བ་ *sér-ba* hail; *ser-kṛāl* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *sér-bu* v. *bsér-bu*.

སེར་མོ་ *sér-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, late barley. — *sér-mo-ba* the Lamas *Sch.*

སེམ་ *sel* 1. discord, dissension, *nan-sel* domestic dispute. — 2. a kind of incantation, like *brtāl*, *sel jūg-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེམ་བ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bū-lon* a debt; to clear, \**lam sāl-čē*\* *W.* to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances, to dispel (darkness) etc.

ཨ་སོ, I. sbst. 1. resp. *tsema*, tooth, *stén-so*, *yd-so* upper tooth; *dg-so*, *md-so* lower tooth; *mdün-so* Sch. *ycád-so*, *Stg. so-drün* fore-tooth, front-tooth; *shübs-so*, *grám-so*, *rün-tug-so* Sch. *ldán-so* cheek-tooth, molar-tooth, grinder, *mč-so* Cs., \**čód-ten-so*\* W. eye-tooth, corner-tooth, canine-tooth. — 2. tooth of a saw, wheel, comb. — 3. edge of a knife.

II. sbst. *for sa*, in conjunction with certain words, e.g. *nan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bzag-pa*, *krül-so*.

III. sbst. joy (?), *so bsod-pa* id. Cs. and *Lex.*; cf. *ñd-so*.

IV. sbst., also *bsa*, look-out, guard, spying, *so byéd-pa* to spy, to look out; *só-kuñ* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdúd-kyi só-pa* yin money and dainties are the devil's emissaries *Mil.*; *mé-bso* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, — *sgrar-miñ*. 2. v. comp.

V. grammatical termination: \**tén - so*\* province. for *rtén-no* C., also *Glr.*

VI. num. for *súm-ču* in the abbreviated numbers 31—39.

VII. num.: 148.

Comp. *so-gri* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra dēbs-pa* *Glr.* — *so-čdg* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-mün* comb. — *so-zó* a small white spot on a tooth, cf. *sén-zo*. — *so-zéd* tooth-brush. — *so-šin* toothpick. — *so-srúb* gap in the teeth *Sch.*

སྒྲིག་སོ་*ga* = *sós-ka*.

སྒྲིག་སོ་*sd-ža* n. of an emetic *Med.*

སྒྲིག་སྒྲིག་(སྒྲིག་) *so-nam*(*ṣ*) agriculture. husbandry. *so-namsbyéd-pa* to till the ground, to practise agriculture, farming, *sgrúb-pa*, *bád-pa* id., *so-nám-pa* Cs. husbandman, farmer.

སྒྲིག་སོ་*sd-pa* v. so IV.

སྒྲིག་སྒྲིག་ *sd-pa-ri* Cs. a kind of berry, beneficial to the teeth.

སྒྲིག་སྒྲིག་ *so - pág* brick, tile; also collective noun, brickwork, tiling.

སྒྲིག་སྒྲིག་ *sd-ba* coarse, thick-shelled barley, used for fodder.

སྒྲིག་སྒྲིག་ *sd-bya* an aquatic bird *S.g.*

སྒྲིག་སྒྲིག་ *sd-ma* 1. sbst. *Sek.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): hemp, also *ytód-ma*, *hótód-ma*; *so-ma-rd-dza* id., *so-ma-rd-dzai ras* hemp-linen *Schr.*, *so-ma-rd-dzai tág-pa* hempen rope *Pth.* — 2. adj. new, fresh, esp. W. \**só-mé nán-na zer gos*\* this ought to have been mentioned directly (when it was still fresh in every body's memory).

སྒྲིག་སྒྲིག་, སྒྲིག་སྒྲིག་སྒྲིག་ *so - tsis*, *so - tsigs* house-keeping, management of domestic concerns, husbandry, cf. *so - nam* agriculture.

སྒྲིག་སྒྲིག་ *so-lug* lees of liquors, yeast of beer *Sch*

སྒྲིག་སྒྲིག་ *so-log* high-road, causeway W.

སྒྲིག་སྒྲིག་ *so-só* distinct, separate, singly, individually, *zas so-soi lág-tu dñis-so* the actuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulativ', each for himself, holding forth his vessel *Dzl.*; various e.g. \**na so-so*\* W. for *sna-tso* of B.; diverse, different *sám-pa so-só* different opinions, a dissension; separate, distinct, *so-só byéd-pa*, W. \**so-só čó-če*\* to separate, disjoin, divide, *so-sór bžag-pa*, W. \**so-só bór-če*\* to set, put, lay apart. — *so-soi skye-bo*, བུ་མཁན་པོ་, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: a layman, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχηνός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-lar-pa*, *so-lár*, བཅུ་ལྷན་པོ་,

liberation, deliverance, *so-sô-tar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སྤྲེལ་ 80-80-ཅད a medicinal herb, an emetic *Wdñ.*

སྤྲེལ་ *sog* 1. v. *sob.* — 2. for \**srog*\* *Ü.*

སྤྲེལ་ *sôg-pa* 1. sbst., also *sôgs-pa*, shoulder-blade, scapula, *sôg-pai mé-loi* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mô débs-pa* (v. mo III.) to divine from the shoulder-blade; *sog-lhu* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ysôg-pa*, *bôg-pa*, *sôgs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* \**sôg-êc*\*, to gather, heap up, hoard up, *pral sog-jog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bôd-nams sôg-pa Mil.*, *tsogs sôg-pa* frq. to collect, to hoard up merits of virtue, *las-nân sôg-pa* to heap up sins; *ysog-lân* morbid matter consisting in too great an accumulation of humours, ni f., *Med.*; *dmag-gi dpun sôg-pa* to collect an army *Dzl.*; to assemble, children *Gl.*; hence \**sag(s)*\* *W.* all (of them), \**lug sag tsam*\* how many sheep are there in all?

སྤྲེལ་ *sôg-po* a Mongol *Gl.*, *sôg-mo* a Mongol woman, *sog-prug* Mongol child, Mongol boy, *sog-êas* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སྤྲེལ་ *sôg-ma* blade, stalk; straw; *sog-bru* Sch. green corn that begins to sprout; *sog-tsigs* a knot on a stalk *Cs.*; *sog-sbûr* a small blade of straw, chaff *Pth.*; *sôg-mai bú-la* a shoe of straw; *sog-rû*, *sog-rûm*, *sog-lûm* stubbles.

སྤྲེལ་ *sôg-le* B., C., \**cad-sôg*, *gya-sôg*\* *W.* a saw, *sôg-les yôd-pa* B. to saw to pieces, \**gya-sôg ôrûl-ce*\* *W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdñ.*

སྤྲེལ་ *sogs* and *so forth*, and the like, mostly preceded by *la*: *mi-la sôgs-pai srog-êags* homo et cetera animantia, prop. the be-

ings in addition to man; *ba-dân-la sôgs-pas brgyân-te* decorated with little flags and the like; less frq.: *la sôgs-te*, inst. of which always *la-sôgs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sôgs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sôgs-pa rig-pai ynas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *ysar sogs* gold and the other, viz. metals, *Gl.*; *tsa sogs ysum* the three *tsa*-sounds, *tsa*, *tsa* and *dza* *Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sôgs-pa*, and often also the dot separating the syllables is omitted.

སྤྲེལ་ *son* perf. and imp. of *gro-ba* to go, 1.

I went, I have (thou hast etc.) gone, v. *gro-ba* 1 and 2, e.g. *der son yôd-pas* when he had gone thither *Pth.*, *son-sôn-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *sôn-ba yin* it is gone, it is no longer extant *Mil.*; *dbân-du son* (he or it) came into the power of... *S.g.*; *da sôg-pa-la sôn-na Thgy.* if we now go on to (the topic of sins) *W.*: \**da-rân na ma son*\* it is not yet past five o'clock; \**i-ne sôn-pa 'a tsûg-pa*\* from here (adverbially, like *bzûn-te*) to that place *Ld.*; imp.: \**dî-ru ma dug!* *son!*\* do not stand here! walk on! — 2. became, turned etc. *Kyi-mo zig-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkâr-por son* it turned white *Gl.*, \**don nâg-po son*\* *W.* his face grew dark; \**bi-gân son*\* *W.* a hole has been made, it got a hole; \**gyâl-se ka-êud sôn-ne*\* as she got a taste for the town *W.*; \**nod tû gan son*\* the vessel was already full of water (when I came) *W.* — \**son-tô*\* *W.* account of expenses.

སྤྲེལ་ *sôd-pa* 1. C. to wake, rouse. — 2. sometimes for *ysôd-pa*.

སྤྲེལ་ *son* rarely for *son*; frq. only in *nûr-son-pa*, v. na.

སྤྲེལ་ *sôn-pa* 1. v. *son*. — 2. v. *ysôn-pa*, *ysôn-po*.

**སྒྲོབ** *sob* 1. also *sog*, *ȳsob*, *ȳsog*, null, void, vain, empty, bad in its quality, not durable. — 2. also *ȳsob* something stuffed (as a chair), *nán-sob*, *kón-sob*, *kóg-sob* *Wán*. prob. id.: *sob-stán* cushion, bolster, mattress, *pagasob* the stuffed skin of an animal, *sen(-gei)* *sob* the stuffed skin of a lion *Pth*.

**སྒྲོབ** *som* 1. also *ȳsom*, *sóm-sin* fir-tree, pine-tree. — 2. also *soms*, imp. of *sém-pa*.

**སྒྲོབ** *sor* 1. also *ȳsor*, gimlet, *rús-pa* *búgs-pai* *sor* *Sg.* prob. a sort of trephine. — 2. v. *sór-mo*. — 3. v. *sar*, *sor* *bzág-pa* to put in its place (*Sch.* also: 'quite the same?'); *rúin-sor* v. *rañ* compounds. — 4. (cognate to *só-ma*?) *sor* *čul-pa* (*Sch.* *jud-pa*) to restore, renew, e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth*. — 5. term. of *so*.

**སྒྲོབ** *sór-mo*, resp. *ȳiyag-sór* *Mil.*, *žabs-sór*, 1. finger, toe; *sor-ȳdub* finger-ring, *sor-tsigs* the joint of a finger. — 2. *sor-bzi-pa* four-inched.

**སྒྲོབ** *sól-bu* coal, esp. charcoal, = *sól-nág*; *sól-bai* me coal-fire *Lt.*; \**sól-mé*\* *W.* live coal, burning coal.

**སྒྲོབ** *sól-po* resp. friendly, kind, affable *C.*, *W.*

**སྒྲོབ** *soa* 1. inst. of *so*, *soa* *btüb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *ȳsó-ba* and *tsó-ba*.

**སྒྲོབ**, **སྒྲོབ** *sós-ka*, *só-ga*, 1. in Tibet: spring, = *dp̄yid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

**སྒྲོབ** *sos-dal* or *sos-badal* *Sch.*: slow.

**སྒྲོབ** *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mig*.

**སྒྲོབ** *srá-ba* 1. adj., also *srá-bo* and *srá-mo* *Cs.*, col. \**srán-te*\* (cf. *srán-pa*), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: *ȳzu-srán* a bow difficult to be bent *Sg.*; *rgas-srá* hearty vigorous old age *Sg.*; *mtson* *Kar* *sra* proof against old and thrust, also: proof against malicious words *Mil.* — *sra-brkyan*, མཐོང་པ་མཐོང་པ་, the

coarse blanket of a monk. — *sa-rtsi* varnish. — 2. vb. *W.*, to empty.

**སྒྲོབ** *srán* I. (cf. *srán-ba*) 1. pair of scales, balance *B.*, *srán-la* *dégs-pa* *Cs.*, *ȳdál-ba*, *tsád-pa* *Sch.*, *srán-ba* *Sp.* to weigh, to balance. — 2. steel-yard, \**srán tág-čé*\* to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. an ounce, *srán gán* one ounce, *srán do* two ounces, *smán srán* ཟླ, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* 42, 3. — *srán-ča* *Sch.* balance and what belongs to it. — *srán-mda* scale-beam or lever of a pair of scales *Sch.* — *srán-pór* scale. — *srán-tsád* *Cs.* weight. — *srán-ba* vb. v. above.

II. street, lam-*srán* id.; *srán-yár* *Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Gl.*; *rgyu-srán* the road which a person habitually walks.

**སྒྲོབ** *srán-bu* thread, yarn, *kál-ba*, *sgril-ba*.

**སྒྲོབ** *srád-ma* v. *srán-ma*.

**སྒྲོབ** *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *beran*, imp. *sron*, *W.* \**srán-čé*\* to suffer, bear (with patience), endure, to be hardened *W.* frq., \**srán-tub-kan* or *srán-tég-kan*\* one that can endure much; \**Kyod srán gos*\* *Ld.* you must hold out, you must stand it; in *B.* *srán dzugs-pa* is used in the same sense; \**Kyág-srán-čun*\* hardened, accustomed to frost, \**dug-srán-čan*\* inured to hardships *W.* — \**srán-te*\* col. frq. adj.: 1. = *srá-ba* (opp. to *thód-po* and *ból-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sdug-srán* hardness *Mil.*; *srán-čé-ba* = *srán-tub-mkan*. *Cs.*: *srán-pa* subst. hardship, severe distress or toil, *srán-par* toil-somely, rigorously, *srán-pa-po* one that hardens himself (?).

**སྒྲོབ**, **སྒྲོབ** *srán-ma*, *srád-ma* 1. pea beans, lentils, *Cs.* mentions also *srád-dkar*, *srád-nág* and *srád-sion*, also *mkal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (i. s. *mon-srán*) was the name the

natives were inclined to give to our European bean. — *sran-pün* a heap of pease, *sran-püb* pease-straw, *sran-pyé* flour of pease, *sran-mé* blossom of pease. — 2. grain, like *rdög-po*, e.g. of Indian corn; even *ldäga-kyi sran-čün Wdn.* grains of shot(?).

སྤྱབ་ *srab* bridle, *rtai*; *srab sga stan tsän-po* a complete riding-gear; \**srab čug-čē* *W.* to bridle, to bit (a horse), \**srab gyür-čē* to govern, to rein (a horse) *srab-skyögs Cs.* the reins, — *srab-lāgs Cs.* the bit — *srab-mür Sch.* the halter. — *srab-mdü Stg., Ld.:* \**sram-dä* reins.

སྤྱབ་ *srab-pa B., \*srab-mo* *W.* thin, tender, fine, e.g. skin *Dzl.*, cloth, leather, paper, clouds; shallow, loose, not close; *srab-mfil Sch.* inner sole, welt; *srab-mtug* thickness, dimension.

སྤྱབ་སྤྱབ་ *srab-srib Cs.* dark, obscure.

སྤྱབ་ *sram, བྱ་མ་* 1. otter, the flesh of which is considered very nourishing, the liver is used as a remedy for stranguary *Sg.*, but encountering this animal is regarded as an evil omen *Sg.*; \**ču-sram* id.? (*Cs.* beaver?) *nyä-sram Mil.*, either the same, or: fishes and otters; *brag-sram* rock-otter? sable? \**ka-lon-sram* *W.* prob. sable; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. otter-skin, sable-skin.

སྤྱབ་ *srar* adv. *Sch.:* severely, rigorously.

སྤྱབ་(ཨྲ) *sras(-po)* resp. for *bu*, son, child, *dpon-sras, rgyal-sras* son of the sovereign, a prince; *rgyal-sras* also: son of Buddha, a Buddha; *tha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *fugs-sras* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sañs-rgyās-kyi sras dāg-pao* she has become a spotless child of Buddha *Dzl.* — *sras-bu* = *sras*. — *sras-mo* daughter, young lady, princess. — *sras-tsāb Cs.* adopted child.

སྤྱབ་ *sri* 1. a species of devil or demon, devouring esp. children, a vampire, also

*sri-nān Schl., čün-sri Glr., řün-sri Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *mā-kyi sri*; *sri lañ* a devil rises from below; *sri nōn-pa B., \*nān-čē* *W.* to lay, suppress a devil.

སྤྱབ་ *sri-ba* I. pf. *beris*, fut. *berī*, 1. to retain, e.g. *biāñ-ba, řin* constipation, strangury. — 2. to be parsimonious, niggardly, esp. with *nor*; *sba-sri-mēd-par řmāñ-ba Mil.* to give unsparingly, to bestow very liberally; \**sri-šes-kan* *W.* parsimonious.

II. *W.* to wind, to wrap round, for *dkri-ba*.

སྤྱབ་ *sri-žu*, less frq. *srid-žu*, respect, reverence, deference, *sri-žu-pa, sri-žu-mkan* one paying his regards, his respects, showing deference.

སྤྱབ་ *sriñ-ba* pf. *berisñ*, fus. *berisñ* 1. (cognate to *riñ-ba*) to extend, stretch, stretch out, the arm, to hand, reach, \**de řul son, nā-la sriñ toñ*\* it has fallen down, hand it to me *W.*; to fling far away *C.* — 2. to postpone, put off, \**či-bai tse Glr.* the term of death; to prolong, tse life *Sg.*; to wait, to tarry, \**d-tsing sriñ*\* *Lh.* wait a little, \**dag-sa yon-nā tsa-big sriñ-te yon*\* shall (I, you, he etc.) come directly or after a while? *Ld.*; \**nam dir sriñ-čē ča dug*\* how long shall you stay here? *W.* — 3. to send (*skūr-ba Lex.*) *řin, go-byād Sch.* — 4. *skyēd-sriñ-ba* to bring up, train up, to rear *Glr.*

སྤྱབ་ *sriñ-mo* sister (of a male person, cf. *min-po*) *bu-sriñ, min-sriñ*, resp. *kām-sriñ* brother and sister, cousins.

སྤྱབ་ *srid* 1. length, extension, *řug srid-du* *kru-bēo-brgyād-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *di oi de-srid(-kyi bar)-du* (for) so long (a time), *či-srid-du*, also *či-srid-de*, how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ři* would be more correct); also *srid-par*, or *srid* alone, for *srid-du*. — 2. dominion, government, *srid-la ma řim-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid, dñāñ-srid* id.; *srid byēd-pa* to reign, to govern, *srid tsō-ba* id. *Dzl.*; *di nyis-kyi srid gañ yōd-rnams řrog* he

seized upon their territorial shares *Gl.*; bla-*srid* *Cs.* a Lama's dominion. — *sde-srid* province; *chos-srid* clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

མྱེད་པ་ *srid-pa* I. vb., 1. to be, to exist(?). —

2. to be possible, often preceded by *yañ*; *skyé-ba dan jig-pa kün-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *ñán-pa zig srid* healing is possible *Pth.*; *di-las sla yañ srid* it might be easier (for me) than now *Dzl.*; *de-bzin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-añ srid* after all it might be this man, it might be he *Mil.*; *dár ón-ba mi srid-do*, *bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Gl.*; sometimes with the root of the verb: *you mi srid Mil.*; *bdag tar kyañ srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid cig* about the same as: God forbid! by no means! In *W.* nearly = to be obliged: *\*kyer-wa-la srid\** now it will be my lot, now I shall be obliged, to carry (twice as much), *\*sád-če-la srid\** (*R.*: *bab* or *tug*) he deserves death, he must die.

II. sbst. མཐུན་ 1. existence, state of being, life, *srid-pa* *ñan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wdn.*; *srid pyit-ma Sch.*: the future period of life, of existence. — 2. things existing, the world, *srid(-pa)* *ysum* the three worlds, *srid-pai kór-lo Cs.*: the revolving system (the world's cycle); *srid-pai mto* the ocean of existence, *srid-pai chu-klün chen-po* the stream of existence *Mil.*; also a single being, commonly however *srid-pa-pa*; *bár-doi srid-pa*, *bár-srid-pa Thgy.*, *bár-ma-doi srid-pa-pa Sty.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai bár-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

མྱེད་པ་ *srin-klad Sch.*: a sort of flint-stone.

མྱེད་པ་ *srin-glán Lt.?* *W.* *\*srin-glán-can\** having the staggers (of horses); being mad.

མྱེད་པ་ *srin-po, Sak.* རྩལ་མོ, fem. *srin-mo*, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokiteshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *dre-srin* goblins and Srinpos; *çu-srin v.* the following article.

མྱེད་པ་ *srin-bu*, = *bu*, insect, worm, vermin; *srin-bu pad-ma (srin-pa Sik.)* leech, *srin-bu me-kyér* glow-worm; *rgyu-srin*, *Koh-srin* intestinal worm; *pyi-srin* vermin living on the skin *Lt.*; *dár-srin* silk-worm; *srin-bál acc.* to *Wdn.* = *rás-bál* cotton, *Sch.*, *Schr.*: flock-silk; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.*; *srin-tór* small ulcer or tumour; *srin-tin Med.*, *Sch.*: mulberry-tree; *çu-srin* a monster living in the water.

མྱེད་པ་ *srin-lág* the ring-finger.

མྱེད་པ་ *srib(s)* 1. darkness, gloom, night. — 2. shady side, north side of a mountain. — *srib-pa vb.*, to grow dark or dusky, *C.*: *\*sa srib son\** night has begun.

མྱེད་པ་ *sriu-nág* mulberry-tree.

མྱེད་པ་ *sri Sch.* silk-worm.

མྱེད་པ་ *sru Gl.*, *sru-mo Lez.* and *C.* mother's sister, aunt.

མྱེད་པ་ *sru-gpa, W.* for *sprug-pa*, *srib-pa* and *dkrug-pa*: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

མྱེད་པ་ *sruñ-ba* I. vb., pf. (*b*)*sruñ*, fut. *bsruñ*, imp. (*b*)*sruñ(s)*, *Sak.* རྩལ་, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, *Kyim* the horse *Dzl.*; to save from, to pre-

fect, to shelter, e.g. *lus*, the body, but also: to keep unpolluted, pure, chaste; *bdag srün-ba* to guard one's self, in a special sense: to live as a *bdag-srün*, as a hermit Dzl.; to preserve, *bdag yñód-pa tams-čád-las srüis big* may I be preserved from every harm! Do.; with *la*: *bdag-la srün-du ysol* I pray to preserve, to protect me Do. — 2. to beware of, to guard against, *lus dan nág-gi nyés-pa Dzl.*, = *lus dan nág srün-ba* (v. above no. 1) Dzl. — 3. to keep, to observe faithfully, a promise, laws; *bká-d-srui - mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rigs-kyis*, *bdag-pos*, *čós-kyis srün* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; to prevent, to be a preservative or preventive *S.g.* — 5. to wait, — *srün-ba*, e.g. *\*žag nyi\** for two days W.

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srün - skúd*, *-kór* or *-mdúd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, *\*čán-la srün - kan\** W. (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-šin-ra-ba srün-pa* keeper of a fruit-garden Dzl.; *srün-po Cs.* = *srün-mkan*; *srün-ma B. id.*, *dmýal-bai srün-ma* guardian of the infernal regions frq. Dzl.; *čós-skyon-bai srün-ma tams-čád* all the tutelary gods of religion *Mil.*; collectively: body of watchmen, *thú-rnams-kyi srün-ma dán-po* the first corps of watchmen of the gods, the Nāga; *rgyál-poi srün-mai mi* the men of the king's body-guard *Sty.* — *srün-sems* the taking heed, being cautious.

སྤྲུལ་, བསྤྲུལ་ *srün-pa*, *bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *šin-tu mi-bsrün-žin* very malicious, malignant, of demons *Mil.*

སྤྲུབ་ *srub* v. *srus*.

སྤྲུལ་ *srub-pa*, pf. imp. (*č*) *srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *žo srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wñ.* — *\*srub - šin\** C. 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྲུལ་ *srubs* 1. a cleft, slit, gap, fissure, *brag-srubs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound *Lt.*; *srubs bye Lt.*, *srubs for Sch.* a severing, a wound has been made; *srubs ytor-ba* to rend asunder, to tear *Sch.* *\*taem-srüb čól-čé\** W. to rip, to cut open a seam. — 2. seam? — 3. W. col. for *srus*.

སྤྲུལ་ *srum* resp. for meat, flesh of animals used as food, *srum - kōg* an animal slaughtered and cut up, for a person of quality.

སྤྲུལ་པོ་ *srul-po* 1. evil demon, malignant spirit *Mil.*; *lūs-srul-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྲུལ་ *srul-ba*, pf. and fut. *bsrul*, I. to be corrupted, decomposed, of the humours of the body *Wñ.*

II. W. *\*srul-čé*, = *šrüg-čé\** 1. to stir, *\*tüg-pa\** the soup, to mix and stir, *\*čü-la pié\** flour with water. — 2. to shove, to move, to and fro, *\*pág-te šrül-čé\** to plane, *\*čud-nág šrul-čé\** to saw. — 3. *\*la šrul-čé\** to put a horse to a gallop?

སྤྲུལ་ *srus*, W. also *\*šrub\**, unripe ears of wheat etc. *\*šrub nyé-čé\** W. to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *šrub-kyi srus* a shelled grain of rice.

སྤྲུལ་ *srus-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྲུབ་ *sré-da Wñ.*, *sred S.g.*, a species of corn (?).

སྤྲུལ་ *sre-nág Lex.* soot; W. *\*šre-móg\**.

སྤྲུབ་ *sré-ba* I. sbst. a certain shrub *Cs.*



II. vb., pf. *bares*, fut. *bare*, imp. (*b*)*sres*, trans. to *dre-ba* 1. to mix with, to mingle, to admix, *már-la sré-ba* to mix with butter *Lt.*, *ñan ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bars-pa* mixed up, confused, of a narration *Tar.*; fig. *ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Gl.*; *W.*, like *\*žé-čé\**, to exchange for: *\*zan dan šrog\** to risk one's life for a subsistence. — 2. to add; to add up, cast up, sum up *Wkt.*, *\*nyi dan nyi šre ži\** 2 and 2 make 4 *W.*

ཤྲོམ་མག་ *sre-mog* v. *sre-näg*.

ཤྲོམ་མོང་ *sre-mön* weasel, prob. = *\*la-kyi-mo\** *W.*; *sre-mo* *Lex.*

ཤྲོམ་མོང་ *sre-lön* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

ཤྲོག་པ་ *šrog-pa* I. sbst. (*W.* *\*šrag-pa\**) partridge.

II. vb., pf. (*b*)*sregs*, fut. *beres*, imp. (*b*)*sreg(s)*, *W.* *\*šrag-čé\** to burn, i.e. 1. to consume, to destroy by or with fire (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* *\*nán-tan\**, altogether, entirely, *dgra* an enemy (sc. in effigy); *šbyin-sreg* burnt-offering; to make red-hot, *čags-barégs* red-hot iron *Thgy.* — 2. to roast, fry, bake, on a spit *C.*, or in a pan, *\*már-la\** in butter *W.*; *\*tá-gir šrag-čé\** to bake bread *W.*; to tan, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *barsé-kan* *Sch.* shed for storing up fire-wood.

ཤྲོ་ *sren*, *mi-sren* *C.* = *mi-rkyün*, v. *rkyän-pa*.

ཤྲོད་ *sred* v. *sre-ila*.

ཤྲོད་རྒྱལ་མ་ *sred-rgyal-ma* a deity of the Bonpo *Mil.*

ཤྲོད་པ་ *sred-pa* 1. vb., sbst., adj. to desire, the desire, desirous, *žas-lu* of food *Lt.*, *ka-tšai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yül-sred-pa čün-ba* not much attached to his native country; *žig-rten(-la)* *sred-pa* avarice, covetousness *Mil.*, *dod-sred-čan* covetous, greedy *Pth.*, *čags-sred-čan* lecherous,

libidinous *Pth.*; *sred-pa-las yóns-su gról-ba* quite free of any desire, (so is Buddha); *sred-po* *Ca.* lover, *sred-ma* *Ca.* sweet-heart. — 2. symb. num.: 8.

ཤྲོན་ *sren* (?) floor *W.*

ཤྲོལ་བ་ *srel-ba*, pf. and fut. *berel* *Ca.*, *W.* *\*šrál-čé\** to bring up, to rear, to nurse up, to train, infants, young animals, *\*šrál-kan\** nourisher, fosterer, nurse etc.

ཤྲོས་ *sres* *Ts.* = *ži-gil* q.v.

ཤྲོ་ *sro*, resp. *šugs-sro*. *W.*, heat, ardour, passion, wrath, anger, *\*šro yoi\** anger rises (in a person), he (etc.) grows angry, *\*šro bab, šro bud\** the anger abates; *\*šro-rini-mo\** slow to wrath, *\*šro-čan\** furious, raging, *\*šro-tün\** hot, ardent, passionate.

ཤྲོ་བ་ *sro-ba*, pf. (*b*)*sros*, fut. *bero*, imp. (*b*)*sro(s)*, to warm, to make warm or hot at the fire, or in the sun *Gl.*, *Lt.*; *žám-pai dród-kyis bu bero* (a mother) foment her child with a gentle warmth *Thgy.*

ཤྲོ་མ་ *sro-ma* 1. egg of a louse, a nit *C.*, *W.*, *šig-sro* du nits are increasing fast *S.g.* — 2. small bubble *W.*, *\*čán-la šro-ma kot\** the beer foams, froths in fermentation. — 3. *sro-ma nág-po*, *sro-ma šén-ge* n. of a medicinal herb *Med.*

ཤྲོམ་ཤྲོ་ལོ་ *sro-lo* *Med.*, *Sedum* and similar plants.

ཤྲོག་ *srog* life, *srog yčód-pa* to kill, frq.; *srog lén-pa*, *\*šrog-pa* id., esp. when done by demons; *srog dan prál-ba* id., esp. to execute, to put to death *Gl.*, *srog dan brál-ba* to die; *srog bul-ba* *Dzl.* 272, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan brál-lo*, and *šá-bai srog kyéd-la bul-lo* (*Mil.*) means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi lá-ba* to make light of one's life frq.; *srog dan bsód-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog byin-pa*, *don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog tsó-ba* id. *Dzl.*, *S.g.* (*Sch.* also: to recover, to grow

well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyin-po Mil.*?

**Comp.** \**sróg-skyöb* W. deliverer, redeemer, saviour. — *sróg-kun Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-kun byéd-pa* to stab in this manner. — *sróg-can, srog-lān* having life, living, alive. — *srog-čags* animated being, *mi-la sogs-pai srog-čags tams-čād* all men and other living beings *Dzl.*, *srog-tāg = dpyan-tāg.* — *srog-bādāg čén-po = pe-dkār Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtad* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* deadly, fatal *Lt.* — *srog-šin* axle, axle-tree; *mčod-rtén-gyi srog-šin* the pole in a Chodten; fig. *prop.*, *séms-kyi srog-šin Mil.*

སྒྲོང་བ་ *srón-ba*, pf. *bsrañs*, fut. *bsrañ*, imp. *sron(s)*, *bsrañ*, *W.* \**šrān-čē*, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *yer srón-ba* to beat out nails; to equal *Sch.*; *sku drān-por bsrāñs-te* (he sat) straight and erect, cf. also *srañ* and *bsrañ-po*. — *W.*: \**srañ-te ča dūg-ga 'i-ru dač'* will he pass straight through or does he stay here?

སྒྲོང་བཙན་སྐུ་པོ་ *sron-btsan-sgdm-po* Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྒྲོད་, སྒྲོད་འཇིང་ *srod, srod-jin* dusk of the evening, twilight, \**srod rub*

*W.* the dusk of evening draws near, it is getting dusky, *srod dan to-rañs* in the evening and morning *Lt.*; *srod byin soñ* night has set in; *srod yol soñ* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-kor-pag* (*s.*?) the hymn of evening-twilight, v. *nyin-žag.* — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྒྲོམ་ *srol* usage, custom, common use, habitual practice, habit, *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *snār-srol bzāñ-po-la dgyoñs žig* keep in mind the good old customs *Glr.*; *srol čāgs-*

*pa, srol-du gyār-ba Cs.*, *srol-du štūd-pa* to grow into a habit, to become the custom (of a person, a country); *srol dzāgs-pa* to introduce a practice *Glr.*; *srol yūd-pa Lex.* prob. the same; *bka-sröl = srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-sröl Mil.* is said to be a respectful expression for *lag-lén-gyi srol* (?); *legs-pai dpe-srol btaug-ste Glr.* having introduced good customs for imitation; *tob-sröl* claim, title, right, founded on old custom.

སྒྲོམ་ *sros* 1. v. *sro-ba*. — 2. *Cs.* subst. = *srod* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Glr.*: *sa sros-nas* when it grew dark.

སྒྲོང་ *sla(n)* - *ñā* a large iron pan for parching grain, *slān-dregs* soot adhering to a pan.

སྒྲོམ་ *slā-ba* I. adj., also *slā-mo* 1. thin, of fluids (opp. to *skā-ba, tūg-po, réñs-pa*) *W.* \**lan-te*. — 2. easy, opp. to *dkā-bo* difficult, *šās-pa slā-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rīg-par elao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slā* easy to be comprehended.

II. vb., v. *slē-ba*.

སྒྲོམ་པ་, སྒྲོམ་པ་ *slāg-pa, slīg-pa fur-coat, sgo-slōg Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyāñ-slāg, W.* \**šan-lag*\* fur-coat of a wolf's skin; *tsar-slāg* coat of lamb's skins; *ras-slāg* prob.: a fur-coat covered with calico *Glr.*

སྒྲོང་ *slāñ* 1. v. sub *slā-ñā*. — 2. v. *slōñ-ba*.

སྒྲོང་ཁ་ *slāñ-ka* shelf, shelves, stand.

སྒྲོང་བ་ *slāñ-ba* v. *slōñ-ba*.

སྒྲོད་ *slad*, eleg. = *pyi* I, II, IV, 1. *slad-röl* hind part, back part *Lex.*, *slād-bžin-du* or *slād-bžin-par* behind, e.g. *brāñ-ba* to walk behind one, *slād-sa = pyi-sa* (ཡུལ་) dung *Bhar.* — 2. after, *slād-na c. genit.* = *žōg-tu Dzl.*; *slād-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slād-kyi* subsequent, later, posterior; *slād-ma Cs.*:

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yai* also for the future. — 3. *slád-du* on account of, for the sake of.

**སྒྲ་བ་** *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, *skyon-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *pyin-ti-lóg-gis yon-su slád-de* quite unfitted by perversity *Dzl.*; *gái-gis kyan ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Witr.*; *de myós-jin slád-par byás-te* making him drunk and thus disabling him *Dzl.*

**སྒྲ་** *slan* 1. (?) \**na-slán*\* *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slan-čád* = *pyin-čád*.

**སྒྲ་ཏེ** *slán-te* v. *slá-ba*.

**སྒྲ་བ་** *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

**སྒྲ་བ་** *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. *má-l C.*, *W.* — 2. to roast, to fry, \**már-la*\* *W.*

**སྒྲ་** *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yan jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ón-ba* to come back, to return *Dzl.*; *slar - yægs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bśdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

**སྒྲ་** *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pó-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

**སྒྲི་** *shí C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-śu* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *shí - tsí* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; \**bi-li-tsi*\* *W.* gooseberry; \**wám-jín-li-tsi*\* the white berries of a species of mountain-ash, *Pyrus ursina* (\**wamji*\* in the Bunan language: 'bear').

**སྒྲ་བ་** *slú-ba*, pf. *bslus*, fut. *bslu*, imp. (*b*)*slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun byás-te* by a falsehood *Dzl.*; *slu-krid* enticement, seduction, means of seduction, bait; *bzún-poi slu-krid* enticement to a good purpose; *bslu-ba-mkan* deceiver, deluder, impostor *Gl.*; *mi-slu(-ba)* infallible, sure *Mil.*

**སྒྲི་** *slé* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

**སྒྲི་རྩ་** *slé - trés* *Med.* n. of a creeper or climbing plant.

**སྒྲི་པོ་** *slé-po* *U.*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

**སྒྲི་བ་** *slé-ba* 1. vb., *bslé-ba*, *lhé-ba*. pf. *lhas B.*, \**lá-čé*\* *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *slé - mig* a distorted eye *Cs.*

**སྒྲི་ཡོན་** *slé-yón* craft, deceit, trickery, *slé-yón byéd - pa* to cheat, deceive, impose upon *Cs.*

**སྒྲི་དྲ་** *sled* knitting-needle(?) *Ld.*

**སྒྲི་བ་** *sléb-pa*, pf. (*b*)*slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *ón-ba*), 1. to arrive, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future \**slebs yin*\* is also pronounced \**leb zin*\*. — 2. to reach, to extend, to a certain place or point *Pth.* and *col.* — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sleb-to* account of receipts.

**སྒྲི་འྲོ་** *slo-drón* warm fresh *dung* *Sch.*

**སྒྲི་བ་** *slog-pa* I. sbst. v. *slig-pa*.

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkýál-pa pyi-nán slog-pa* to turn out the inside of a bag; *miq slog-pa* to roll one's eyes; \**bon-bu má-lag slog dug*\* the donkey is rolling on his back; *sa slog-pa* to plough up, turn

up, to dig the soil; in arithmetic: \**sum nyi lóg-pa dug*\* W. two times three are six.

སྒྲོང་བ་, སྒྲོང་བ་ *slón-ba, slán-ba*, pf. (b) *sláns*, fut. (b) *sláñ*, imp. *slón(s)*, W. \**lán-čə*\*, I. causat. and transit. form to *ldán-ba*. 1. to cause to rise, to help to rise, one lying on the ground; *dgrá-ru slón-ba* to cause a person to rise as an enemy (cf. *dgrar lddn-ba*), i.e. to make a person one's enemy S.g.; *bsád-pai mi-ró slón-ba* to resuscitate the slain; to excite, cause, inspire, compassion, fear, terror etc.; *prag-dog-gis, skyo-šas-kyis kun-nas blañs-te* Glr., Mil. quite excited by envy and hatred, ni f.; esp. in pathology of the procatactic or exciting causes of diseases: to kindle (a disease) into action, hence *slón-rkyén* the exciting cause (of a disease); — to raise, to erect, a pile, post, wall Mil.; *slán-ññ* a pile, stay, prop, erected or set up. — *kun-slón* Lex., Mil.: *nyon-móns-kyi slón-kun-slón* excitement(?).

II. (perh. originally quite a different word), 1. to ask, require, ccdp. *ktu ñig ná-la dpe slón* a Lu asks me for the book Dzl.; *bú-mo čün-mar slón-ba* to ask a man's daughter in marriage Dzl.; esp. to beg, to try to get by begging: *čün-zad blañ-no* we beg for a little of it! Dzl., *ñu-la slóns-nas kyer* he obtained it from his father by begging Mil.; *bsód-snyoms slón-ba* to collect alms by begging (*slón-ba* partic. and sbst. beggar, mendicant Dzl., *slón-mkan, slón-ba-po* id.); hence. — 2. to collect, to gather, nor Cs. riches. — 3. to examine, to probe (a wound), *rma-ysar mulzúb-mos* a fresh wound with the finger Thgy.; also: to search a man's house. — 4. to give, *ka-lhag čig sdús-la slón čig* gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

སྒྲོང་མོ་ *slón-mo* alms, *slón-mo slón-ba* Lex., *hyéd-pa* Cs. to ask alms, to beg; *slón-mos tsó-ba* to live on alms; *slón-mo-pa* beggar Pth.

སྒྲོན་པ་ *slón-pa* 1. Sch. to patch, to mend. — 2. Sch.: *dpán-po pyir slón-par hyéd-pa* to dissemble, to feign(?) — 3. Cs.: to thrust out.

སྒྲོབ་ *slob* the act of learning, study, *slob ma myñ-ba* to have had no instruction or education; *slob kñid-pa* to teach.

སྒྲོབ་པ་ *slob-pa*, I. vb., pf. *bslabs*, fut. *bslañ*, imp. *slob(s)*, W. \**lab-čə*\*, to learn, to teach, *ñā* or *ñā-la slob* I learn, *ñas slob* I teach, *dé-la mkan slob ynyis-kyis lo-tsā* *bslabs* both the abbot and the instructor taught him the art of translating Pth.; *ñā rñis ñig slob dód-pas slobs* as I should like to learn something of mathematics, teach me! Pth.; *bslubs-pas ñēs-te* when he had learned it Pth.; *bsláb-ññ lóbs-pa yañ dka* as learning is difficult, even if one is taught Dzl.; *slob-tu jüg-pa* to let one take lessons, to have or get one instructed Dzl.; \**f ú-gu-la gom-tññ lāb-čə*\* to teach a little child to walk W.; *mi-la yi-ge bslabs* schools were established Glr.; *yon-tan slob-pa* to teach (to learn) good, useful, things Pth. and frq.

II sbst. 1. the act of learning Dzl. — 2. teacher, instructor, *brām-ze slob-pa* a Brahman as instructor Dzl.; *ñāgs-pa slob-pa-ñams* the venerable preceptors (more than *dge-slón*, less than *dgrā-bcom-pa*) Tar. 5, 1. 31, 9.

Comp. \**lob-kýād*\* W. use, practice, exercise. — *slob-grwá* school, school-room, school-house; \**lob-ñā-kāñ*\* W. id. — *slob-gróy* school-fellow, co-disciple. — *slob-nyér* student, scholar, *slob-nyér gāñ-du byyis* where have you studied? at what college have you been a student? Mil. — *slob-dpon* teacher, instructor, master, frq.; also a college-title like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byuñ-ñās*. — *slob-ñāis* scholar, pupil, disciple, = *bu-slob* Mil. — *slob-ma* id., frq. \**lob-ló*\* report, rumour, fame W. — Cf. *bslabs*. སྒྲོབ་སྒྲུབ་ *slobs exercise, practice, experience*; *miy-slobs nian-pa skye* Mh. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསལ་, གསལ་ རྩ་, *bsa* Mil., C. (W. \**šan*\*) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་བ་ *gsal-pa* Sch. to sew together.

གསང་ what is secret, hidden, *gsan* for the secret comes out, is made known Dzl.

གསང་བ་ *gsan-ba* I. vb. to do a thing secretly, to conceal, *na-la gsan-du mi run* it is not right of you to be so close to me Mil.; *gsan-ste brkis-nas* stealing secretly, *gsan-ste bakyal-nas* sending underhand, furtively Dzl.; to hide one's self, to be concealed *dben-pai rnas sig-tu gsan-ste* be-taking one's self secretly to a solitary place Dzl., *yid-mtun-par gsan-ste* keeping it secret with one consent Dzl.; \**sai-né dad-če* W. to sit concealed.

II. subst. 1. secret things, a secret; *gsan-bai bdag-po* = *gsan-dban* v. below. — 2. secret parts Med., also *gsan-ynas* Med., *gsan-bai pad-ma* Med., sometimes the anus included; *gsan-bai nad* diseases of the sexual organs Med.

III. adj. 1. secret, hidden, concealed, *gsan-bai* *chos* esoteric doctrine Dzl.; *pyi-nan-gsan* v. *pyi* III. — 2. *Kyi-mo nyan-gyi rna gsan-ba* a female dog of very sharp hearing (v. *gsen-ba*).

Comp. *gsan-kan* a secret room (s. — *gsan-ago* a secret door Pth. — *gsan-agro* S.g.? — *gsan-snags* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *gsan-mje* v. *mje*. — *gsan-ynas* 1. a secret place. 2. mystery, nif.: *gsan-bai rnas du-ma yuns* he taught many mysteries, many secret doctrines. 3. privities, pudenda. — *gsan-spyol* privy, necessary, water-closet. — *gsan-dban*, *gsan-rdor* Mil., *gsan-bai-bdag-po* Do. = *rdo-rje-ñan*, v. *rdo-rje*, comp.

གསལ་བ་ *gsal-pa* resp. to hear, to listen Dzl.; *Kyod gsan dan* listen (to me)! Mtl.; *bdag-gi tsig-la yon* id. Gtr.; with *las* or *la*: to hear a person teaching, expounding etc. Tar. Cf. *gsan-pa*.

གསལ་བ་ *gsal-pa* v. *gsob-pa*.

གསལ་བ་ *gsal-ba*, *gsar-pa*, usually *gsar-po* new, fresh, *lug-ka gsar-ba* fresh button Lt.; *rma gsar-pa* a raw wound

*Thgy.*; *bag-ma gsar-pa* the young, (recently married) wife Dzl.; \**bhu-mo sar-pa* a girl that is still a virgin C.; *gsar-du* adv., *gsar-du badd-pai* *da* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh Dzl.; *ka-gsar* a new edge; *kan-gsar* new house, also a name of villages, castles etc.; *gos-gsar*, *mar-gsar* Lt.; *rta-gsar* Schr. a horse not yet broken in. — *gsar grags-pa* Sch.: 'to tell each other news; to make a new acquaintance'. \**sar-zug do-če* W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsar-rin* old and new, stale and fresh; age, duration, existence. — *gsar yod-pa* frq., also *ksar yod-pa* Pth., to search, inquire into, investigate thoroughly, to examine, to study, *skad* a language. — *gsar-bu* new beginner, tyro, novice Mil.

གསལ་བ་ *gsal-ba* vb., to be clear, distinct, bright, *slar dar-zin gsal-na* when (the sun) shines bright again; *mar-me Źi-ksar gsal-ba bzin* flaming up once more, like an extinguishing lamp Gtr.; *than-né lham-mér gsal-te* appearing bright, clear and distinct Dzl.; *gsal-lo* it is clear, it is evident; it stands written, it may be read, *dul-ba-na gsál-lo* it may be read in the Dulva Gtr.. Tar.; *gsal-po* (མཁས་པ་) visible to a great distance, conspicuous, distinct, obvious, intelligible; *kun-gsal* id.; \**mig sal-po ton mi tub*, *nag sal-po zer mi de* W. his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *gsal-dag* - *nyan-ysim* B. = the popular *sgra-dag-gsal-ysim*, v. *sgra*; *yt-ge gsál-po* a plain, legible handwriting; clear, bright, *gsal-bai mé - lun* a bright mirror (a frq. title of books); bright, light, pure, of colours, *dkar-gsal* pure white Gtr.; pure, free from faults and deficiencies, \**sal-po gyab-če* W. to correct; *sa-pyogs kyan gsál-bar gyur-ro* also his whole neighbourhood will be freed from defects, will become happy Do.; *gsal-le-ba* = *gsal-ba*; *gsal-ka* Tar. prob. = *gsal-ka*, Mil.: *gsal-ka zig ynan-ba zu* I request (you) to give me a detailed account, inst. of which also only *sal zig* may be said.

གསལ་མིང་ *gsal-tsin*གསུང་པ་ *gsun-pa*

གསལ་མིང་ *gsal-tsin* (like *σκαυρός* in its original meaning) a pointed stake, for empaling malefactors, *gsal-tsin-du* or *gsal-tsin-gi tsé-la skyón-pa* to empale. — Cf. *rkyañ-tsin*.

གསལ་མཚོ་ *gsas-mo* *Lex.*; in *Lt.* prob.: mother's milk.

གསེག་པ་ *gsig-pa* *Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa ysig* he shakes his mane; *dpun-bsig* *Cs.*: 'the shaking of one's shoulder' (prob. for: *shrugging*); to winnow, to fan, to sift *Stg.*; *W.*

གསེང་མ་ *gsin-ma* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གསེར་པ་ *gsir-ba* *Sch.*, *bstr-ba* *Cs.* 1. to whirl about or round, to twirl, *pañ* a spindle, *mda ystr-ba* *Cs.*: 'to whirl an arrow'. — 2. *W.* to move by a repeated pushing, *pag-ste* a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

གསེལ་པ་ *gsil-ba* 1. to cut to pieces, to divide, split, *lhu-ru* *Mil.*, *dum-bur* *Lex.*, *gsor-gyis* *gsil-ba* to saw to pieces, to saw up. — 2. to toll, sound, ring, *drit-bu* *gsil-ba* to ring a bell *Cs.*, hence *mkar-gsil* v. *mkar-ba*. — 3. \**sil-če* *W.* to read. — *gsil-bu* and *gsil-ma* v. *sil-bu*.

གསུང་ *gsun*, resp. for *skad* and *ytam*, 1. voice, *gsun byun* a voice sounded, was heard *Glr.*, *gsun dag-pa* a clear voice, like that of Buddha *Dzl.* — 2. the act of speaking, talking, *gsun glén-ba* to converse, discourse, *gsun dré-ba*, *gsun-dré mdzad-pa* id.; that which is spoken, the words uttered, the speech, *Kyé-d-kyi gsun dei lán-du* in answer to your words *Glr.*; *gsun klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma*.

གསུང་བ་ *gsun-ba* I. vb., pf. *gsunis*, resp. for *smrá-ba* *B.* and *C.* (in *W.* \**mól-če* is used inst. of it) to speak, talk, say, the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma gsun* the Reverence should not say so! *Mil.*; *gsun ma ynañ* it did not please him to speak *Mil.*; *rdzun gsun-ba* to tell a falsehood, to

lie; to explain, *don Mil.*; to ask; *mi dod mi gsun bžes-par zu Mil.* please accept it without ceremonies (without a refusal); *kal-ydams gsun-ba* to give advice etc. *Glr.*; *čos gsun-ba* to preach *Glr.*; *mgúr-ma gsun-ba* to recite or to sing a song (but also: *mgúr-ma smrá-ba, zér-ba* is said).

Comp. *gsun-bgrós* report, statement, opinion. — *gsun-mčog* principal word, main dogma e.g. the Ommanipadmehum *Glr.* — *gsun-snydn* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *gsun-sprás, gsun-ziro* conversation between persons of rank, or between such and inferior people. *gsun-ráb* = *gsun-mčog*, also sacred writing, Holy Scripture *Chr. Pr.* — *gsun-đog* = *bka-đog*.

གསུང་པ་, གསུང་བ་ *gsud-pa, bsud-pa* 1. *Sch.* to be lost, to be dispersed.

— 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa* *gsud* stands for *Skt.* विस्फिक्ता (*Will.*: spasmodic cholera), which elsewhere is rendered *zas ma zu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *gsun* three (cf. *sum*), *gsun-ka, gsun-ga* the three, all the three; *gsun-pa* the third; containing three; *gsun-po* the three; *gsun* also elliptically for *dkon-mčog-gsun*: *gsun-la skyabs-su don-ba* to seek the protection of the Three Precious Do.; *bukál-pa grás-med(-pa)* *gsun* three times innumerable Kalpas (appeared) *Dzl., Glr.*; *rgán-mo ma smad gsun-po di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyal-poyab yum gsun* the king and his (two) queens, the three *Glr.*; *rab briñ gsun* the big, the middle (and the little one), the three. — *gsun-sprul* emanation of the third degree, = *nyin-sprul*.

གསུང་མ་ *gsur-ma* a thing slightly burnt; singed *Cs.*, *gsur-dri* the smell of it.

གསུམ་པ་ *gsus-pa* belly, stomach, *gsus-pa sbos* the belly is swollen or distended *Lex.*; *gsus-nád* dropsy of the belly; *gsur-kré* the middle part of the body, the waist *Sch.*; *gsus-pyari-po* a deity.

གཤེན་པ་ *gshe-ba*གཤེན་པ་ *gshe-ba*གཤེན་པ་ *gshe-ba* 1. v. *sh-ba*. — 2. v. *gshe-pa*.གཤེན་པ་གཤེན་པ་ *gshe-brdar* Sch. a file (instrument), v. *sag-ydar*.གཤེན་པ་ *gshe-ma* small stones; *gshe-she-can* full of small stones.གཤེན་པ་ཤེན་པ་ *gshe-gshe-n* = *mkar-gshe* Lex.

གཤེན་པ་ *gshe*, *señ* 1. cleft, chink, crevice, fissure, leak, v. *Kon-señ* sub *Kon* extr.; *sgo-gsheñ* chink of a door Tar.; *gsheñ* *berub-pa* Sch. to stop up, plug up, crevices etc.; *gsheñ-pa* leaky, cracked, full of fissures Sch. — 2. harmonious, well-sounding. — 3. *rd-ba gsheñ* Sch. : a sharp, acute, quick ear, cf. *gsheñ-ba* II, 2.

གཤེན་པ་ *gshe* several larger species of *Loniceria*.

གཤེན་པ་ *gshe-pa*, also *bshe-pa* (pf. *gshe*?) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

གཤེན་པ་ *gshe* I. stallion, a male horse or camel.

II. also *she*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *tu* and *la*, between, among, with *nas* from between, *Kyi miñ gshe-la mchöñ* the dog leaps into the midst of the people, *lo-mai gshe-tu jog-pa* to put between leaves, *sprün-gyi gshe-nas lus pyed* *fon* half of his body protrudes from between the clouds, — rises above etc.; *grön-gshe-tu bzugs-pa* to sit among the villagers; *Kyéd-çag-gi gshe-na* *Meu-dgal* *bya-bai bud-méd yod-dam?* is there a woman among you named *Meu-dgal*? *gshe-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, *dmag-gshe* army, *ngas-gshe* forest.

གཤེན་པ་ *gshe* (Pers. *g*); gold; *gshe-gyi* of gold, golden, *gshe-gyi mé-tog* n. of a medicinal herb.

Comp. *gshe-skud* S.g. n. of an officinal herb. — *gshe-skyems* v. *skyems*. — *gshe-ka* a gold mine. — *gshe-mkar* an imperial castle W'a. — *gshe-glin* Malacca Cs. — *gshe-gyur-rat* prob. much the same as: 'philosopher's stone' Pth. — *gshe-tub* n. of the second Buddha, Kanakamuni. — *gshe-mdog* gold-colour, *gshe-mdog-can* n. of a monastery. — *gshe-pa*

gold-searcher, gold-washer Gram.; *gshe-phud* n. of a medicinal herb, an emetic Med. — *gshe-pren* a gold chain. — *gshe-byé* gold-sand. — *gshe-mé* = *gshe-gyi-mé-tog* Med. — *gshe-gshe-ma*, *gshe-bdad-ma* refined gold Gtr., Pth. — \**gshe-zin*\* W. gilt copper. — *gshe-bzö-pa*, *gshe-mgar* Cs. goldsmith. — *gshe-gig-pa* 'bearer of a gold-letter', ambassador, envoy Gtr. — *gshe-dog* leaf-gold, gold-foil, foliated gold Sch. — *gshe-srañ* one ounce of gold; a coin = 16 rupees, gold-mohur.

གཤེན་པ་ *gshe*? *rañ-gshe* reciprocal, mutual Wdn.གཤེན་པ་ *gshe-ba* pf. *gshe*, (*b*)*gshe* (= *gshe-ba*)

I. to feed, nourish Dzl.; to bring up, nurse up, rear, train, *bu* a child, *dud-gro* an animal; also *gshe-skyön-ba*, *gshe-skyön byéd-pa*. — 2. to cure, *nad, rma*; to stop, remove, to put an end to, *nal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *Kyim* a house Cs.; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; *zig-* or *dig-gshe-ba* id.; to refresh, recreate, *sems*, resp. *fugs*, the soul, i.e. to comfort, console.

Comp. *gshe-mkan* restorer Gtr. *gshe-tabs* way of curing, manner of healing Med. — *gshe-ba-po* physician Med. — *gshe-bya* the thing to be cured, the disease Med.; *gshe-byéd* the healing substance, the remedy; the healing person, the physician. — *gshe-sbyön-ba* v. the following article. — *gshe-tsul* = *gshe-tabs*. — *gshe-rig* pharmacology.

གཤེན་པ་ *gshe-sbyön-ba*, for *nyes-pa gshe-ba* *dan sdig-pa sbyön-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *gshe-sbyön len-pa*, *gshe-sbyön-la rnas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

གཤེན་པ་ *gshe-ras* Lex.; Sch.: rag, tatter.གཤེན་པ་ *gshe-gpa* 1. v. *sog-pa* II. — 2. v. *sob*.

གཤེན་པ་ *gsheñ-po* sincere, *gsheñ-por smra-ba* to speak the truth.

གཤེན་པ་ *gsheñ-ba* Cs and Lex.; usually *gsheñ-ba*.

གསོད་པ་ *rsod-pa*

གསོལ་བ་ *rsol-ba*

གསོད་པ་ *rsod-pa*, pf. *bsad*, fut. (*Lex.* *ysad*, usually:) *bsad*, imp. *sod*, *W.* \**sdd-če*, 1. to kill, slay, murder, slaughter. *rsod-pa-la dga-ba* to delight in killing *Dzl.*; *bsad ma-täg-pai* *da*, *ysdr-du bsad-pai* *da* v. *ysdr-ba*; *rgyal-pas rsod-pa* to be executed by the authority *Dzl.*; (*tsé*) *bsad-pa-la tūy-nas* when he was just on the point of being executed *Dzl.*; \**pag jdb-te sūd-tai-če* *W.* to assassinate; *bsad-do!* *bcōm-mo!* I am lost! it is all over with me! *Wda.* — 2. to put out, extinguish *irq.* — 3. *Kyad-rsod-pa* to despise, v. *Kyad* extr.

Comp. *rsod-yčōd* the act of murdering, murder, slaughter, *rsod-yčōd-kyi Jigs-pa* fear of murder *Mil.*; *rsod-yčōd mán-po* byed he is murdering, slaughtering, a great deal. — *rsod-byéd* killer, murderer, *rsod-byéd rñān-pa* the murderous huntsman *Lex.*; *rsod-byéd-kyi rnas* slaughter-house *Stg.* — *rsod-sa* place of execution *Thgy.* — *rsod-lugs* way of killing, *sñar ma byas* a new (way of killing) *Tar.*

གསོལ་བ་ *rsol-pa* I. A. vb., 1. intrs. to live, to be alive, *rsol-no* he (she etc.) is alive, \**da mēd-na mi sñā-če mi tñul* without that a man cannot live *W.*; to remain alive, to save or preserve one's own life, *rdzūn-du smrās-na rson kyañ* though I could save my life by (telling) a falsehood *Dzl.*; *rsol-par mīdad* I do not wish to live (any longer) *Dzl.*; of the fire: to burn, \**da sñā-na* *W.* does it burn now? — 2. trs. to wake, to rouse from sleep by shaking, to urge on, to hurry on (lazy people), by force, whereas *skūl-ba* is only done by words. — B. sbst. life, *rsol-pai tsē-na* or *rsol-pai dūs-su* during (my, your etc.) life, in lifetime, *frq.*; hence: *rsol-pa-nyid* for ལྷོག John 1, 4 etc. *Chr. P.* — C. adj. living, alive, *frq.* *rsol-po*, col. \**rsol-te*, *kyē-ma bu rsol-po mtñā-no* ah, there I see my son again alive! *Stg.*; *rsol-por byéd-pa* to call into life, to animate, *rsol-por dūr-du jūg-pa* to bury alive *Dzl.*, *rsol-pa rgyū-ma drén-pa* to tear out the bowels of a living man; \**sñā-te* *W.* also: healthy, whole, restored to health again, \**kai-pa, mig, me sñā-te čō-če* to cure a foot,

an eye, to blow a fire into flame again; entire, whole, undivided, \**sñā-te Kyōñ-nā* am I to bring it entire (or cut into pieces etc.)? of the moon: full. — *rsol-ma* rarely for *rsol-po*, *piug-ron rsol-ma* a live pigeon *Pth.*; *rsol-yñin* both the living and the dead *Cs.*; *rsol berégs* a creature burnt alive, *mī žig(-la) rson-berégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *rsan*, imp. *rsol Cs.*, prob. the original form of *rsol-pa* to hear.

III. *čud-rsol-pa* v. *čud.*

གསོབ་ *rsob* v. *sob.*

གསོལ་བ་ *rsol-ba*, pf. *bsab*, fut. *rsab*, 1. to fill out or up, to supply, complete, make up, *hór-koris* a gup (?) *Sch.*, to cure, wounds *W.*, \**sob-mán* balm, ointment for wounds. — 2. to pay, repay, return, *skyin-pa* a loan *Sch.*, *drin rsol-pa* to return a kindness *Glr.*

གསོར་ *rsor* 1. v. *sór* I. — 2. supine of *rsod-ba*.

གསོར་བ་ *rsorba* to brandish, flourish, a staff *Cs.*

གསོལ་བ་ *rsol-ba* I. vb., 1. = *žū-ba* 1, q.v.; *rgyal-po-la srog-gi skyabs rsol-to* he hesought the king to save his life *Dzl.*; *sñān-pa-la smōn-lam tsāb-par rsol čig* ask the teacher to say the prayers *Dzl.*; *bsān-du rsol* I beg to explain, *frq.*; *lha rsol-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewhere. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *rsol-lo rsol-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* to put on: (*skū-la*) *nā-bza*, *čos-gos, dbū-la tod, žābs-la žag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slōb-dpon-la ber-žēn skū-la rsol-te* putting the cloak on the teacher *Ma.*; for *zā-ba, tūn-ba*, also for *drén-pa*, to eat, to drink, to offer a meal *Dzl.*; *rgyal-po bras-žān rsol-nas* as the king had drunk rice-wine *Glr.*; to take, to give, administer (medicine) *Dzl.*; to place (food etc.) before, to



up for (clerical persons) *Dzl.*, *yaol-lo mčód-čig* I place it before you, help yourself! moreover: *rgyal-pas čáb-la sku-krús yaol* the king took a bath *Glr.*; *srás-la sku-krús yaol-lo* they administered a bath to the prince *Glr.*; *mtsan yaol-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei tšugs-la ydon yaol* a demon enters his (the king's) body (clothes himself with it) *Glr.*

**Comp.** \**sol-kár*\* *W.*, resp. for *kar-yol* earthen ware, crockery. — *yaol-akrúm* meat prepared for the table of a man of rank. *yaol-ká* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — \**sól-kañ*\* resp. for \**yá-kañ*\* *C.*, \**tab-tšan*\* *W.* kitchen. — *yaol-nán* poisoned food *Glr.* — *yaol-lódg* table. — *yaol-mčód* prayer and offerings. — *yaol-já* tea. — *yaol-nyá* fish destined or dressed for the table of a respected person, *rgyal-poi* *Pth.* — *yaol-tág*, *yaol-stégs* table. — *yaol-tib* tea-pot. — *yaol-tób* fire-place, kitchen. — *yaol-lón* = *gur-gur*. — *yaol-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *yaol-pógs* salary *Sch.* — \**yaol-bín*\* *C.* = *yaol-tib*. — *yaol-már* butter. — *yaol-tšigs* dinner. — *yaol-zib* fine parched barley-flour. *yaol-yyóg* under-waiter, under-butler. — *yaol-ris* distribution of victuals, by a person of rank to common people, hence *Chr. P.* for Lord's supper, holy communion; donation, gift, present in gen.

II. sbst. 1. request, demand, entreaty, *yaol-ba* *debs-pa* to make a request, to entreat frq. — 2. food \**sól-wa zé-pa*\* to eat, dine, sup *C.*

བཀོལ་པ་ *ya-da-pa* v. *yaol-ba*, *yaos byéd-pa* to cure *Sch.*; *bu mi yaos-pa* not keeping, retaining a child alive *Do.*; *yaos-bu* foster-son, adoptive son; *yaos-ma* cure? medicine? *yaos-ma* *debs-pa* *Thgy.*

བསམ་པ་ *bsa* v. *yaol*.

བསམ་པ་ *bság-pa* v. *yaol-g-pa*.

བསམ་བྱ་ *bsán-bu* resp. for *zan* food, fare *Glr.*; \**bsán-ma*\* id. *W.*; *bsán-brús* resp. a dish of rice.

བསམ་པ་ *bsad-pa* v. *yaol-d-pa*.

བསམ་པ་ *bsab-pa* v. *yaol-b-pa*.

བསམ་ *bsam*, thought, thinking, *bsám-gyis mi kyáb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *čos bzán-las bsam bzán lhág-pa* yin a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: \**sa-m-nan-čan*\* malicious, wicked.

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa*.

II. sbst. བསམ་པ་, 1. thought, imagination, fancy, *bsám-pa nán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu di snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi zig-gi bsám-pa ltar* (or *bzin-du*) *gyrúb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyúr-pas* as it did not go according to their wish; *bsam-pa di-las ma zlog čig* do not try to divert me from my purpose *Dzl.*; *bsám-pa bzán-po* good intention or design *Mil.*; desire, mind, inclination, liking, *nyód-pai* or *ydug-pai* thirst for blood, murderous disposition *Glr.* — 3. soul, heart (of rare occurrence), *bsám-pai dón mi grub* then (by doing so) you injure your own soul *Mil.*

**Comp.** *bsam-ytán*, བཟུགས་, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tín-ñe-dzin*, མཎམམི, མཎམམིའི, *Burn.* 'meditation'), *bsam-ytán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of certain regions, where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or -*bló*, also *blo-bsám* thinking, wishing etc., *bsam-mnó byéd-pa* or *ytán-ba*, resp. *fuga-bsám ytán-ba* *Pth.*, to think, to meditate, consider, think upon frq.; *bsán-byed-kyi bsam-*

*bló* a mind, directed towards what is good, honesty, probity *Glr.* — *bsam-shyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-hyór* *byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-sés* consciousness, \**sam-sé ngyem-pa* *C.* bad conscience (?).

བསམ་བསམ་པ་ *bsam-bséu* 1. seminal vesicle. — 2. ovary?

བསམ་པ་ *bsál-ba* v. *sál-ba*.

བསམ་པ་ *bsig-pa* v. ; *sig-pa*.

བསམ་པ་ *bsil-pa* to mend, repair, put in order *Sch.*

བསམ་པ་ *bsir-bu* 1. = *ysir-ba*. — 2. *W.* to sip, \**sir-te tun*\* he drinks sipping.

བསམ་པ་ *bsil-bu* 1. adj. and subst. cool, the cool (of the day), coolness, *kán-pa* *bsil-ba* *zig* a cool house *Dzl.*, *bsil-bu* *jian* coolness is wholesome *Lt.*, *tsá-bu* *bsil-bur gyur* the heat changes to coolness *Dzl.*; *bsil* id., \**sil-lz dod*\* sit down in the shade *W.*, *kán-bsil* 'willow-shade', shady place under willow-trees; *bsil* - *zin* *grán-ba* cold *Dzl.*, *Glr.*; *bsil-mo* id., \**sil-my pi-la* *W* for the sake of coolness.

II. vb., to cool, resp. for *krúd-pa* to wash, *zal* mouth and face, *zabs* the feet, *zabs-bsil* water for washing the feet *Cs.*; even: *ču drón-mos sku bsil-bar mulzúd-pa* to wash the body with warm water *Cs.*; to shed, *spyun-čab mán-po* many tears *Mil.*

Comp. *bsil-kán* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-tsun* a cooling drink or beverage *Sch.* — *bsil-yángs* parnsol *Do.* — *bsil-bu* coolness (?); *bsil-bui rtun* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zas* cooling food. — *bsil-yab* a fan.

བསམ་པ་ *bsú-ha*, pf. and imp. *bsus*, to go to meet, *ma bu bsur* on the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus sig* let him come to meet me *Phgr.*; to join, of two armies, generals, kings *Dzl.*; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, *po-brán-yi nán-*

*du* into the castle *Dzl.*; *pán-li-ta byón-pa-la* *bsú-bu byéd-do* I will go to meet the arriving Pandit *Glr.*; *hsú-ba rgyu-čén-po* very great festivities of reception *Pth.*; *bag-mar bsú-bu yin* we will lead her home as your bride *Mil.*; *ylón-bu bu* = *bsú-ba* *Mil.*; \**dan sù-čé* *W.* for *dan-* or *spyán-dren-pa* of *B.* — \**su-kyel* or *kyal* *W.* reception and conduct of honour.

བསམ་པ་ *bsu-smán* *Sch.* clyster, *W.* \**sur-nyig*\*.

བསམ་པ་ *bsuñ* smell, esp. sweet scent *Dzl.*; *dri-bsuñ* id.; *dri-bsuñ zim-pa* *broo* it is sweet, scented, fragrant *Dzl.*; *bsuñ-sidd* *Sch.* fragrance; *ro bsuñ-bu* filled with a cadaverous smell *Dzl.*; \**mar suñ xon dog* *W.* the butter smells (rancid).

བསམ་པ་ *bsun-bskyur* *Sch.*: irregularity of life, dissoluteness; *bsun-par byed-pu* *Sch.*: to be dissolute; to be dirty; *bsun-tsam* disgusting, obscene *Sch.*

བསམ་པ་ *bsum-pa* 1. = *dzum-pa*. — 2. = *süm-pa* *Cs.*

བསམ་པ་ *bsur-smiyi* *W.* clyster, cf. *bou-smán*.

བསམ་པ་ *bse* 1. v. *se*, *se-ba*, *se-dri*, *se-nin*. — 2. also: *bse-kó*, tanned leather, *bse-kráb* *Lex.* a coat of mail made of leather; *bse-nyám*, *bsei agró-m-bu* *Pth.* leather-box, or a box covered with leather; *bse-ágó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* བསམ་པ་ 'a certain animal') unicorn, *Hook* II., 157 'chiru', an antelope, *prob.* = *ytod*; rhinoceros *Tar* 185, 20.

བསམ་པ་ *bséys-pa* *Sch.* to come from one side, to come across one's way.

བསམ་པ་ *bséd-pa* v. *yséd-pa*.

བསམ་པ་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསམ་པ་ *bsen-mo* *Sch.*: a female devil.

བསམ་པ་, མེར, བསམ་པ་ *baer*, *ser*, *ysér-bu* 1. a fresh, cold breeze, *bsér-gyis yög* he is exposed to a cold wind *Sch.* — 2. of persons, resp. the feeling cold, catching cold, *baér-du yon* you will feel cold *Mil.*; also *baér-mo* adj. or subst.: \**ser-mo*

བསེལ་(བ) *bsel(-ba)*

\**ser-mo mán-po ma kyód-da*\* IV. did ye not feel very cold on your way? *bsen-mai nad* resp. a catarrh, a cold Dzl.

བསེལ་(བ) *bsél(-ba)*, gen. *lam-bsél* convoy. safe-conduct, escort; *Lex.*: *Jag-skyó-b-kyi kyél-ma* (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byé-l-pa* to accompany and protect on the way, to escort.

བསེལ་བ *bsog-pa* v. *sog-pa*.

བསེང་སྒྲུབ་མ་ *bsod-snyoms*, *ཕིམ་མ་*, alms, gifts presented to clerical persons, *bsod-snyoms-gyis 'tso-ba* to live on alms, on charity, *bsod-snyoms byé-l-pa*, *sog-pa*, *ཤུག་པ་* C's., *bsod-snyoms-lu rnyé-bu*, resp. : *nyé-pa* to beg, ask, collect alms; *bsod-snyoms sbyór-ba* to prepare an entertainment for the priesthood.

བསེང་བ་ *bsod-pa* 1. vb., to be pleased with, to take a delight in, to like, II': \**de-la kon-çoy sod-er man*\* God is not pleased with that. — 2. adj., pleasing, agreeable. \**nyiñ sod tsor dug*\* W. I feel well, I am quite happy; *bsod-pa dai nán-pa* good and bad; *bsod-pai zas* is explained by one *Lex.*: *zas bzán-poi min* good food, good provisions, by another: = *ཐབས་ཀྱིས་* prepared, dressed, boiled. — *bsod-bde*, *bsod-nams*, resp. *sku-bod* 1. good fortune, happiness, felicity, *bsod-bde-çan* happy, *bsod-bde-mel* unhappy C's. 2. destiny, fate, = *dbuñ-fün*, \**lam-çad sód-de-ne juñ*\* every thing happens according to a decree of fate W': prob. also *sku-bod hin-tu* C. Lal.-Glr. 11, b. Schl., his destiny is a very high one; *kyód-kyi bsod-bde-la brlün-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. merit, virtue, good action, *byé-l-pa* to perform (a good action) Dzl., *bsod-bde sog-pa* to gather merit, *bsod-nams ma yin-pai las* sinful deed *Thgy*.

བསེས་ *bsos* indemnification, damages paid for bodily injury.

བསེས་བ་ *bsen-pa* v. *gsen-pa*

བསུང་བ་ *bsán-ba* v. *srán-ba*; *bsán-ba* v. *srán-ba* straight, upright, \**ñor-po dug srán-po-la zoy*\* C. it stands aslant, put it straight!

བསུབ་ *bslu-ba*

བསུང་བ་ *bsrúl-pa* v. *bséród-pa*.

བསུན་བ་ *bsrán-pa* v. *srán-pa*:

བསུབ་བ་ *bsrúb-pa*, v. *srab*, to bridle, keep under, restrain, check, curb, refrain, *bag-çags* the passions, *mún-pa* or *sgrib-pa* *bsrúb-pa* C's. to dispel darkness (prob. only in a spiritual sense).

བསུལ་བ་ *bsarál-ba* v. *srél-ba*

བསྐྱིབ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྐྱུང་ *bsrun* C's a tutelar genius.

བསྐྱུན་བ་, *བསྐྱུབ་བ་*, *བསྐྱུལ་བ་*, *བསྐྱིབ་བ་*, *བསྐྱེལ་བ་*, *བསྐྱིལ་བ་*, *བསྐྱིབ་བ་* *bsrín-pa*, *bsrúb-pa*, *bsrúl-ba*, *bsarál-ba*, *bsréng-pa*, *bsarél-ba*, *bsró-ba* v. *srín-pa*, *srúb-pa* etc.

བསྐྱོང་བ་, *བསྐྱུང་བ་* *bsró-d-pa*, *bsrád-pa*, = *sró-ba*, to dry, by exposing to the rays of the sun Sch.

བསྐྱུང་བ་, *བསྐྱུང་བ་*, *བསྐྱུང་བ་* etc. *bslú-ba*, *bslún-ba*, *bslád-pa* etc. v. *slú-ba*, *slán-ba* etc.

བསྐྱུང་བ་ *bsláb-pa* 1. vb., v. *slob-pa*. — 2. sbst. doctrine, *bsláb-pa* *gsun* Glr., acc. to an explanation in the Triglot: *lhág-pai tsul-Krims*, *lhág-pai sems*, *lhág-pai ñes-rúb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bsláb-pa*; *gsun-gyi sdóm-pa* Mil. by: so far, *byañ-séms* and *gsan-sñags-kyi sdóm-pa*; *bsláb-pai ynas dogma*, tenet Tar. — \**lab-Kan*\* W. teacher. — \**lab-(s)tán tán-çe*\* W. to teach, to keep school. — *bsalah-bya* what is to be learned, doctrine, precept, admonition, *zig-rten mi-ços-la dgos-pai bsláb-bya mtzúd-do* he imparted to her some practical doctrines or rules of life and social intercourse Glr., *bsláb-bya stón-pa* B., \**tán-çe*\* W. to give admonitions, to exhort, reprimand

བསྐྱུབ་, *བསྐྱིབ་*, *བསྐྱུལ་བ་*, *བསྐྱིལ་བ་* *bslú-ba*, *bslú-ba*, *bslúb-pa*, *bslóg-pa* v. *slu-ba*, *slé-ba* etc.

ན *ha*ཁ་ཁ་ *ha-ha*

ན *ha* 1. the letter *h* — 2. numeral: 29.

ན *ha* 1. *W.* a yawn, \**ha yon dug*\* I cannot help yawning. 2. *breath*, *ha dlebs-pa* to breathe. — 3. the sound of laughter, \**hab-god čö-čö*\* *W.* to laugh out or aloud, cf. *ha-hä*.

ན *hwa* 1. *gös-kyi hira* collar of a coat. — 2. *shin, shin-bone* *Sch.* — 3. \**hü, hō*\* *W.* very well! — 4. col. nearly = *pa* II., yonder, farther off, \**hā-lu gnyug*\* ( get you gone! be off! begone!; \**hā-čog* = *ja-rok*\* the other side, yonder side, \**hā-gi*\* that (man) there, \**hā-gi-ru*\* there, there above, up there, there behind, thither, that way (, *W.*

ནགོན *hā-go-ba W.* to understand, \**ha mi go-a*\* don't you understand it?

ནང་ *hā-čai* very, sometimes too much, too, *mya-nān-las da-ba hā-čai yai myur-čes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *hā-čai-nas* id., \**ha-van-ne kē-pa*\* *C.* very learned, possessed of extensive information.

ནན་ནན་ *ha-na-ho-né, han-hón* very angry, much enraged *Ld.*

ནན་ *hā-ni* all of them, all together, in a body *Sch.*

ནན་ནན་ *hā-bu-hā-ba* to breathe out steam or vapour.

ནོ *hā-bo* n. of a medicinal herb *Lt.*

ནལམས་ *ha-yégs* woe (to you etc.)! *W.*

ནར་ *hā-ra*, with \**gyāb-čö*\* *W.* to play at dice.

ནར་རུ་ *ha-ra-hu-ré W.* impetuous, violent, rude, impudent.

ནར་མ་ *ha-rām* with \**čö-čö*\* *W.* to deny, disown, disavow.

ནར་ *hā-ri Ssk.* parrot.

ནར་རུ་ཀ་ *ha-ri-tu-ka Ssk.* vegetables, greens, pot-herbs *Wdā.*

ནར་ *ha-ri-dra Ssk.* the turmeric plant, *Curcuma Sg.*

ནར་ཅན་ *ha-ri-tsun-dan Ssk.* sandal-wood.

ནར་ཅམ་ *ha-ri-tsam Pur.* centipede.

ནར་ *ha-rib Ld.* music (?).

ནར་རུ་ཀ་ *ha-re-nu-ka Ssk.* a medicine *Med.*

ནལ་, *ནལ་ནལ་* *ha-la, ha-la-ha-la Wdā.*, a certain poison, also poison in general, *Ssk.*

ནལ་ནལ་ *ha-la-hā-lu Cs.*: a name of *spyang-ras*; *ziqs*, v. *spyun*.

ནལ་མ་ *hā-lam* about, near, nearly, pretty, tolerably, rather, *de dan hā-lam dra-bu* about or nearly like that *Wdā.*

ནལ་ལ་ *ha-lāl Ar.*, \**ha-lāl čö-čö*\* *Urd.* *حلال كونا*, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ནལ་མ་ *ha-lās* col., astonished, frightened, \**ha-la-ši*\* or \**hu-lu-še*\* id., \**hu-l*\* *čä-čö*\* *W.*, *ha-lās-pa B.* to be astonished, frightened *Mil.*, *Pth.*

ནལ་ *ha-ló* flower, esp. a large beautiful garden-flower *Glr.*, *ha-ló rkyān-pa* a simple flower, *ha-ló ston-lāb* a double flower; \**ha-ló-ka*\* mallow *W.* (?)

ནལ་པ་ *ha-sān* 1. (*Cs.*: (Chinese word) a Buddhist priest, doctor, scholar *Glr.* — 2. id., represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ནལ་ག་ *ha-sig* a mineral medicine, used as a remedy for the stone; acc. to *Wdā.* = *töd-le-kör*, alabaster.

ནར་, *ནར་* *ha-hā, hā-hi* the natural sound of laughter *Mil.*, *ha-hā ryōd-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

མདི་ hai a Chinese word, shoe *C.*

མཁུ་སྤྲུབ་ hau-spa-ba n. of a medicinal herb *Med.*

མགས་ hags *Lex.* sugar, treacle *C.*, hags-kyi lü-tu.

མང་ hui? haii-dzom-pa to squander, to dissipate *Sch.*, haii-cha-byed a squanderer *Sch.*

མང་བ་ haii-ba, *W.* \*haii-čē\* to pant, to gasp.

མད་ཀྱིས་ hüd kyis suddenly *Sch.* — hüd-po? *Mil.*

མད་མད་ hüd-hüd or hur-hür, with \*čö-čē\* to exert one's self, to strive *W.*

མན་ལྷང་ han-lün *W.* 1. dumb, mute, \*han-dün-ni (s)pe ra\* a stammering, also: a confused, unmeaning speech. — 2. im- of

མན་མན་ han-hin v. ha-na-ho-né.

མན་ hab 1. a mouthful, hab-za byed-pa, hab-hab zä-ba to devour greedily, e.g. of dogs, pigs etc., hab-bäd a needy wretch, a starving, famishing person. — 2. a stitch, in sewing, also \*hab-ka\* *C.* \*hab-sö\* *W.*, hab-čam-pa to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. hab-göd v. ha 3. -- 4. v. the following article.

མན་ག་ hab-ga a dispute, a quarrel, hab-ža byed-pa *Mil.*, *Thgr.* to dispute, to quarrel. hab-čöb byed pa to scramble for, to strive or contend for *Pth.*

མན་པ་ hām-pa 1. avarice, covetousness, greediness; *W.* also vb.: to covet, \*hām-ni nör-la\* after a person's wealth; to long for, to yearn after, \*koi 'd-ne hām-te dad dug\* his wife sits yearning (after him); hām-pa byed-pa *Sch.*: to be covetous. — 2. strength *C.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, \*hām-čī or -ra\* a musty, fusty smell *C.*, *W.*; \*hām-por žed-kan\* *W.* mouldy, musty, \*hām-čē\* *W.* to get mouldy. — 4. lie, falsehood, *C.* — hām-pa-čam 1. covetous, avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains rām-kyér by hām-pa-kyér-ba(?); \*hām-pa čün-se\* *W.* cowardly.

མས་བྱར་ hām-bur *W.* rime, hoar-frost?

མར་ har suddenly, har lün-ba to rise suddenly *Mil.*; \*har se\* žhē-pa\* to rouse suddenly from sleep *C.*; har-gyis (*Sch.* had-kyis) more precise form of the adv. *Tar.*

མར་རེ་ här-re empty, open, *Tur.* 115, 16 *Schf.*

མལ་པ་ hāl-pa a porridge, made of milk, butter and honey.

མལ་བ་ hāl-ba to pant, to wheeze, to snort, hāl-kyi a panting dog *Sch.*; \*hāl-méd\* *W.* weak.

མས་ has exaggeration, hyperbole, has - čer smrä-ba *C.*, \*he gyab-čē\* *W.* to exaggerate, to talk big, to brag.

མས་པོ་རི་ has-po-ri n. of a mountain in *C.*, *Gl.*

མི་ hi numeral: 59.

མི་དྲིག་ hi-dig, or hig-dig, *W.* \*zär-čē\* to blow one's nose.

མི་མུ་ལ་ལ་ hi-mü-la-ya *Sak.*, — gavis-can the snowy mountains, *Him. laya.*

མི་ར་ hi-ra *Sak.* diamond.

མི་རི་ hi-ri corn-stack, \*hi-ri gyaib-čē\* *W.* to pile up a stack of corn.

མི་ལིང་ hi-lin noise, \*hi-lin tün-kan\* *W.*, bully, brawler.

མི་མི་ hi-hi — ha-hä.

མི་ཀ་ hii ka *Sch.* breast-bone.

མི་ག་ hii-ga *hig, hig-ka* the act of sobbing. \*hig tün-te dug or gyaib-te dug\* he is sobbing *W.*; \*hig jän (lit. abyai) dug\* is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

མི་ཁྱ་ hi-kü, — hi-kun, *Asa foetida.*

མི་དུ་སྤྱི་ hi-du-stä-ni, *C.*: \*hin-du-tä-ni kē\*, Hindoostanee, the language of the Hindoos.

མི་སྤྱི་ hi-pur: \*hiz yon\* he is panting.

ཁུ hu 1. *W.* breath, \*hu gyab-čē\* to breathe. 2. num.: 89.

कुग *hú-ka*

क

कम *hóm-pa*

कुग *hú-ka*, *Ar.* حَكَّ the hookah, with an inflexible tube.

कुगुस *hu-kim W.*, *Urdu*, order, command.

कुसु *hu-kyú* the sound of sighing *Pth.*

कुन *hú-na* (s: *Ssk.* (*hú-na*) n. of an ancient people, the Huns (?).

कुन्द *hu-an-dhi* (?) *Sch.*: title of the Chinese emperor.

कुरे *hu-ré*, *mig hu-ré dug* he stares, he goggles, with wonder, horror, confusion *Múl.*, *Glr.*; *mig-húr Mig.*

कुस *hu-sár* (from the *Hind.* *hūdyār*?) (grown) well again, being again lively, active; diligent, sedulous *W.*

कु *hu-hú* 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. \**hu-hú tán-čē* *W.* to whistle.

कु *hām*, *कु*, *कु*, mystical interjection, e.g. *कु* in the prayer of six syllables, v. *कु*

कु *hun W.* (= *ča*, *lon*, *prin*) news, tidings, intelligence, information, \**hun tán-čē* to give account or notice. to inform, acquaint. let know, \**tsar-na hun toñ*\* tell me (let me know) as soon as it is finished! \**hun tsó-čē*\* to get intelligence, to receive news; \**hun ma yon* or *mí dug*\* we have no news yet; disclosure, explanation, opinion, idea, \**čé yód-pe hun kyód-la juñ yin*\* you shall get an idea of what kind of ... are to be found, \**šim-čan fún-čan žig yin-pe hun ná-la juñ*\* I have got the notion that this is a very quiet animal; \**re-rē hun čil-tur šē*\* whence have you such accurate information of every one of them? \**ser-dub čil-te hun ma juñ*\* he did not perceive it when the ring fell off; \**hun-méd-la*\* unexpectedly, unawares.

कु *hub* as much as is swallowed at once, a gulp, a draught, *tóg-mar hub re fún žig* at first take only one mouthful, one draught at a time *Glr.*; *hub pēig* one mouthful, *hub* do two mouthfuls *Cs.*; *húb-kyis* by draughts *Sch.*; *hub-húb byéd-pa* to drink in large draughts, to gulp.

कु *hur* 1. v. *hu-ré*. — 2. *hur-húr* v. *had-had*.

कु *hur-ba* dexterity, cleverness, skilfulness *C.*, *hur-táy* id., also zeal, diligence *Sch.*; *hur-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Id.*; *rta húr-po* a fleet, spirited, fine horse *Cs.*

कु *hus* *Cs.* moisture, humidity, *hús-čan* wet.

कु *he* 1. num.: 119. — 2. interj.: *o! holla!* *Cs.*; *he-he* 1. id. *Cs.* 2. = *ha-há*, *he-hé* *zer bgád-pas* she laughed: he, he! *Glr.*

कु *hé-tu* *Ssk.* cause, reason, argument, logic.

कु *he-bag* provocation, taunts, sarcasms.

कु *Ssk.* *he-wajra*, *कु* *Tibet kye-rdo-rje* *Cs.*: n. of a god; n. of a series of treatises.

कु *hé-ru-ka* terrifying deities, also *Krag-fún*, *Thgr.* frq., *hé-ru-kai* *gygul* legends of wrathful deities.

कु *hēy-po* having become putrid, rancid.

कु *hél-ge* *Sch.*: soft leather, wash-leather.

कु *hél-po*, *hél-čan*, \**hel-hél*\* *W.* wide, extended; of garments: wide, easy; *hél-ba* id. and sbst.: width *Sch.*

कु *ho* num.: 149.

कु *hó-ma* *Ssk.* prop.: burnt-offering of butter; = *šbyin-srig* v. *Was* (194): *Schl.* 251; *hó-ma byéd-pa* to sacrifice; *hom-kun* a small pit or a triangular box used as an altar for such an offering.

कु *ho-hó* interj. of admiration *Cs.*

कु *hoñ-lén* a medicinal herb, *Pteror-rhiza*, frequently to be found on the mountains, *Hook. I.*, 272.

कु *hon-hón* stupid, foolish *Cs.*

कु *hób-pu*, *W.*: \**hób-te dug*\* it has got bent in or battered, of tin ware.

कु *hom* (Mongol word?) a pad, placed under a camel's load.

कु *hóm-pa* *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ᠬᠣᠷ hor 1. formerly; a Mongol, *hor jin-gin-kan* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia*. — 2. at present: in C. the people living near the *Tengri-nor* (; *nam-mto*); in W. the Turks; *hór-zla* a Turkish month.

Note. C. has only the second of these significations, *Sch.* only the first (the latter using C.'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hor-kaṅs Sch.*: deficiencies, gaps: separation' (?).

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hór-dra Sch.*: 'confiscation, *hór-dru baib-pa* to confiscate' (?).

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hór-pa wood-grouse* or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hol-höl W.* soft, loose, light, as the soil in spring, \**hol tán-če*, *hól-te bór-če*\* to break up, to loosen (the soil).

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrág-pa* 1. vb., to require more and more, to covet incessantly *Ma.*, *W.* — 2. sbst., adj. hardness, hard *C.*

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrán-ba* 1. alone, cf. *rai*, \**rañ-srání-lu goi son*\* I came alone C., *pio-hrán*, *mo-hrán* single man and woman, = *pio-rán* etc. C. — 2. with *dmur* preceding, naked C.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrád-pa* 1. to thrust, to push violently, to stem firmly, \**kán-pa sig-pa-la*\* *W.* to stem the foot against the wall — 2. to scratch, *sgó-lu jiyag-hrád-pa ga mzdád-pa* (His Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. to exert one's self, to make every effort *W.*, \**srád-čan zím-če* or *tán-če*\* id. *W.*

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrab-hrib C.* \**srab-ba-srib-be*\* *Id.*, v. *rab-rib*.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrál-ba* to rend, tear up, tear to pieces e.g. of a beast or prey: to tear up a person's body; \**srál son*\* he has torn it to pieces C., *W.*, *hrál-hrál Lee*.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hri C.*: 'Sak. essence, substance; a mystical word'.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrig W.* \**irig-la tán-če*, *irig-ga tán-če*\* to hang (a thief), \**irig-la át-če*\* to hang one's self.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrig - pa C.*, *mig* (or resp. *spyañ*) *hrig-hrig byéd-pa* or *dug-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-bu* looking in that manner *Thgr.*

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hríd*; *S.g.*; *rná-ba hríd byar* is explained by *Wdi.*: *rná - ba lhág - pu pyóg-su byar* the ear leans feebly on the neck, as a sign of death.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hril-po* 1. round, globular, *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Ph.* — 2. whole, *te hril - por* for the whole life *Glr.*, *mgo hril - gyis yám - nas* wrapping up his whole head *Glr.* — 3. close, dense, *hril dúas-te dúy-pa* to sit or stand close together in rows *Mil.*, C., *W.* Cf. *rit-bu*.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrúd - pa* adj. and abstract noun, rough, rugged; severe, austere; roughness etc.; *hrúd-po* adj. id. C.

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrum-pa* to break, to smash *Sch.*

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrúl-ba* adj. and abstr. sbst. ragged, tattered; raggedness, *hrul-bai dug-po* a ragged coat *Mil.*; *hrúl-po* id., *gos hrúl-po DzI* and elsewh. frq. — 2. sbst.: rags, tatters, *gós-su hrúl-po gyón-pa* to put on rags for a garment *Ph.*; *hrúl-kan* a ruin, ruins *Sch.*

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *hrém-pa* swollen *Sch.*, *hrém-mé* id. *Mig.*

ᠬᠣᠷᠠᠭᠤᠯᠠᠭᠤᠰᠤ *lha, Ssk. རྩམས་པུ་* 1. the first class of beings subject to metempsychosis, the gods, both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-rin lha-yi nyi-ma sar* 'this day was a day of happiness to me' *Gl.*, and similar expressions are of frq. occurrence; v. also *lhu-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *lhai ku* or *srus*, *bü-mo* or *sräs-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi töb-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha dbab-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *lha zigs-pa* id. pop.; also: the person thus inspired; *lha ni kyab-jug-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha mä-mo-la byed* they worshipped the Mamo as a 'lha' *Pth.*; *lhai dbän-po*, *lha-bdag*, = *bryga-byin* Indra; in another sense: *lhai rgyäl-po byed-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nim-mkui lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgra-lha* and *pö-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Gl.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. the **image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*rüb-tu ynas-pa*) *Gl.*; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.: *mi lha* a king *Mil.*, and hence 'lha' is often used in addressing a king, like the French *Sire!* *lha-rygal-yab-güm* the royal father and mother *Pth.*; *lhai*

*yi lha* the lord of lords, the supreme being, **Buddha** *Cs.*

**Comp.** *lha-kän* an idol-shrine. — *lha-yëiy* 1. dear Sir! dear Lord and King! *Pth.* 2. princess *Gl.* — *lha-läm* a princess *Pth.* — *lha-čen* a great and mighty deity. — *lha-čos* v. *čos* no. 2. — *lha-rje* physician *Wdä.*

*lha-rten* image or temple of a god or of the gods. — *lha-fö* (prob. for *lhai to-yör*) heaps of stones, erected on mountain passes or on the tops of mountains. — *lha-dre* gods and goblins, *lha khu dre srin ydug-pa mai Gl.* 2. goblin, hobgoblin; \**lha-dre-ber-ka\** mullein (*Verbascum*) *Lh.*; \**län-ŋe non so\** W. I have had the night-mare. — *lha-sde*, *mi-sde* the class of the gods, the class of men. — *lha-näd* *Sch.*: **hysterics; madness**. — *lha-pyag* honours shown to the 'lha', worship paid to them, *pyogs bzin lha-pyig män-po btsäl-te* bowing towards the four points of the compass in token of reverence to the 'lha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *lha-pyi* n. of a mountain in the south of Tibet *Mil.* — *lha-präg* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-prän* inferior deities. — *lha-bris-mkän* or *-pa* a painter of gods. — *lha-bäis* *Tar.*; *Schj.*: **slaves** (doing service) in temples. — *lha-mayin*, *lha-mün*, ལྷ་མུན, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also *lha-mayin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakschasas, or perh. also: *lha-ma-srin sde brygad* the eight classes of the gods, Asuras, Rakschasas etc., i.e. the whole world of spirits. — *lha-mo* goddess. — *lha-ma-rtä* *Sch.*: a certain insect. — *lha-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzö-bo* a framer of gods *Gl.* — *lhai-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lha-su* (in early times *lha-lüan*) *Sch.*, *Köpp.* II, 332. n. of the capital of Tibet. — *lha-srin* gods and Rakschasas; *sten lha-*



*arin*, *og klu-ynyün*, *bar yzi-bdag*, are often mentioned in connexion. — *tha-srūn* tutelary god, *bod-kyi* *Glr.*

ལྷ་ལྷ་ *tha-nā knee-pan*, *pūs-mo gyās-pai tha-nā sd-la dzug-pa* to kneel down on the right knee frq.; *tha-kūn* the bend of the knee *W.*

ལྷ་ལྷ་ *thā-ba* *Med.* and *Pth.*, acc. to *Widi.* also *klad-rgyās*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai thā-ba* by: 'the growing worse of a wound'.

ལྷ་ལྷ་ *tha-rū* *Med.*; *Sch.* cartilage (cf. *thu-gór* sub *thóg-ma*).

ལྷ་ལྷ་ *thag* 1. **more, beyond**, \**dū-wa cìg tag son*\* more than a month has passed *W.*, \**nyi-ma-pyéd tag son*\* *W.* it is already past noon, *rgyā-mtso-bas kyañ thág-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-bus thag* more by twenty *S.g.* — 2. = *thág-mu*, -- *thág-pu* 1. **adj. surpassing, excelling, superior**, *dī-las thág-pai ṣṣan čos med Dzl.*; *nyam-tág-pa nā-las thág-pa yōd-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nān-nas thág-pa* the best amongst these *Glr.*; *rgya hor nyis-las thág-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. rarely = *thág-mu*: *dī-las thág-pa* the others, the remaining *S.g.* 6. 1. **de-thag besides, moreover**. — *thág-par* **adv. more** (magis) frq., mostly with *adj.*, but also with verbs, *šin-tu thág-par* **far more; very, exceedingly, uncommonly**, *thág-par léys-pa* uncommonly beautiful *Dzl.*; *čes thág-par extremely*, excessively *Stg.*; **further, furthermore, moreover**. — *thág-ge-ba* = *thag-pu*. *thág-ge mdzud-nas* making it project.

*thág-mu* 1. **remains, scrapings**, *ñar bñud-pai thág-ma* (the letters) which at the last discussion remained, were left. (unexplained) *Gram.*; *tha thág-ma-rnams* the other, the remaining gods *Stg.*; **the remainder**, in subtracting *Wdk.* — 2. **razor-stone, razor-strap** *Sch.* — 3. being above, being at the upper part of, *gron* the place lying higher up (the valley), opp. to *čog-ma Dzl.*

**Comp.** *thag-béus* 1. **having more than so and so much**, *bhu-ra-tu šlo-ka bum thuy-*

*bčas* the Bharata of more than 100,000 verses *Tur.* 2. the gerund in *te* (ste etc.) *Gram.* — *thag-mtōn* 'seeing more' (than other mortals), in certain states of contemplation v. *zi-ynas* sub *zi*.

ལྷ་ལྷ་ལྷ་ *thág-gis* = *thān-ner*, *thag-gis* *čar Thgr.*, *hyun Mil.* he shines bright, *thág-ge-ba* = *thān-ñe-ba Mil.*

ལྷ་ལྷ་ལྷ་ *thág-pa* I. **sbst.**, also *γza thág-pa* I. *Mercury.* 2. **Wednesday**. — II. **adj. more excellent, v. thag.**

ལྷ་ལྷ་ལྷ་ལྷ་ *thag(a)-pa* I. **sbst. cold wind**, *lág-pa* *řog* the cold wind has withered them (the flowers) *W.*; *to-yār thágs-pa* the cold new year's wind *Mil.* — II. **vb.**, to come together, to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc. *ལྷ་ལྷ་ལྷ་* *thān-ñe*, *thān-ñe*, *tham-ñe*, also *thag-ge*, *lam-me*, *tham-pu* **clear, distinct**, to the sight as well as to the ear; *thān-ñe thām-mer ysal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *thām-me thān-ñe thān-ner bžugs-so Pth.*; **clear, sonorous**; *kyi-skad thān-thān-pu Mil.* the clear (loud) barking of dogs; *kyod thān-thān gñu-len-pu Mil.* thou clear-voiced songster; *thān-thān brjōd-la* speaking with a clear, sonorous voice. — *čs. has*: **majestic, glorious, sublime, august**.

ལྷ་ལྷ་ *thud* a baser substance mixed with a finer one, an alloy, *thud jüg-pa* or *srē-ba* with *la*, *thāt-kyis slūd-pa* with accus. *Mil.*, to alloy, adulterate, *thūd-čan adulterated*, e.g. milk *C.*, *thud-méd unadulterated, pure, genuine, real*; \**tsig hle*\* *šor*\* *C.* or \**žug son*\* *W.* spurious words are admixed, falsehoods have been artfully introduced; *řyis thād-du bčag-pai tsig Tur.* a later interpolation. — 2. *fat.*, \**řlad*\*, **fatigued, exhausted**.

ལྷ་ལྷ་ *than* **together**, *thān-gyis* (when referring to the subject of the action), *thān-nas* (as ablative case), *thān-du* (the most frq. form) with one another, together, *thān-yèig (-tu)*, and often *thān-čig(-tu)* id.: *bday dan thān-yèig zan mi ča-na* if you will not eat together with me *Dzl.*, *rta bčus thān-du rgyūgs-pa lti-bui sgru* a noise as if ten

ལྷན་པ་ *lhan-pa*

horses were trotting together *Glr.*; *rtá-pa brgya dai lhan-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-cig)-skyes(-pa)* born together with, e.g. the 'lha' or 'dre' born together with every human being *Mil.*; *lhan-skyes nad, rma* a hereditary disease or defect *Med.* *lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi tū-tse*, or *spyi-dám*). 2. = *lhan-rgig*, \**hlen-gyē-la tsog* or *zug*\* they have come together.

ལྷན་པ་ *lhan-pa* I. vb., to join, to unite, \**ka lán-čē*\* *W.* to kiss, \**u lán-čē*\* id. resp.

II. sbst. 1. a patch, *lhan-pas klán-pa B.*, \**hlēm-pa gyág-pa*\* *C.*, \**gyáb-čē*\* *W.*, \**dlēbs-pa, rdáb-pa* *Mil.* to patch, mend. — 2. spot, speck, blot, place differently coloured, \**od-zēr šār-čūn lhan-pa bžin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tābs* appendix, supplement, title of a medical book.

ལྷན་ལྷན་པ་ *lhab-lháb-pa, lhab-sē lhaba* *Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ལྷན་ལྷན་ *lhab-lháb* wide, flowing, *dav-bér lhab-lháb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, \**lhab-lháb-tu sol*\* *C.* loosen your dress! make yourself comfortable!

ལྷན་ *lham* boot, also shoe; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

**Comp.** *lham-skūd* twine, used by shoemakers *Schr.* — *lham-kai-čēn* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkūn* shoemaker *Schr.* — *lham-sgrig* shoe-strap, latchet; string for lacing felt-leggings. — *lham-mfil* boot-sole. — *lham-yū* leg of a boot *Cs.*, *lham yu-rin* boots with long legs *Sch.* — *Sch.*: *lham-kral* or *-skral* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots: *lham-grām* the upper-leather, the vamp; *lham sgrō-qu-čan* buskins; *lham yu-čād* a sort of slippers to which cotton leggings are sewed (?); *rtin-lham* quarter-piece (of a shoe).

ལྷན་པ་ *lhan-pa*

ལྷན་པ་ལྷན་ *lham-skyis* at once, all, every thing *Sch.* Cf. *them*.

ལྷན་(མ་) *lhas(-ma)* 1. pen, fold, inclosure for sheep *C.*, *W.*; also \**hlē-ra*\*. 2. also *lhes(-ma)* braid; wicker-work; texture; also of pastry, twisted cake or bun, cracknel (*W.* \**zim-zag*\*), also *lhas-dōg*.

ལྷན་བུ་ *lhas-bstūn* n. of the birth-place of the mother of Buddha, *Ssk.* རིབ་པ་ *lhas-pa* v. under *slé-ba*.

ལྷན་པ་ *lhas-pa* v. under *slé-ba*.

ལྷན་པོ་ *lhas-byin, lhas-pa*, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷན་ *lhiñ*, cf. *liis-pa*; *lhiñ-skrán* *Sch.*: a tumor filled with matter, an abscess, *lhiñ-rtsa* a full vein; *lhiñ čād-pa* *Lt.*, acc. to *Sch.*: completely separated.

ལྷན་ *lhu part*, portion of the body of an animal, ལྷན་ = 1/3 *zug*, *lhu-tsig* *bču-nyis* *Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhiñ-ru* *ysil-ba* to divide, to parcel out *Mil.*; share in ploughland, v. sub *spyod-pa* I, 2.

ལྷན་ *lhu* v. *ldug-pa* to pour *Cs.*

ལྷན་པ་ *lhu-pa, Cs.*: 'lhu-pa and lhu-ma prose; lhu-powide, diffuse, luxurious, goes lhu-lhu-po a very ample robe; lhu-par amply, copiously, plentifully; lhu-par snra-ba to speak diffusely, copiously, to speak in prose'. *Sch.* adds: 'lhu-s successive, continuous; lhu-s-tsig and lhu-pa continuous prose'. The principal meaning, however, seems to be: uninterrupted, having no gaps; unreserved; lhu-par bād-pa = *spas-ysān-mēd-pa bād-pa* to expain completely, without omitting any thing, \**lūg tān-čē*\* *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

*lhuñ-par ñor* or *byun Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhuñ-pa* is not quite clear.

ལྷུང་བ་ *lhuñ-ba*, pf. of *lhuñ-ba*; *lhuñ lhuñ snyān-pai sgra sgrōg - cīn búb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བ་ཟེད་ *lhuñ-bzēd*, *Ssk. विष्णुपात्र*, the alms-bowl of Buddha and of the mendicant friars.

ལྷུན་ *lhun* mass, bulk, *lhuñ-can* massy, bulky; well-fed, \**lun-tūg-po\** *W.*, *lhuñ-čē-ba* very large; *lhuñ-(gyis) grub-(pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgō-ba dan bzā-ba lhuñ-gyis grub-pas* clothes and food coming forth of themselves *DzL.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhuñ-grub* is also noun personal. — *lhuñ-po, ri-rab-lhuñ-po* the mountain of the universe, *Meru, Sumeru*, frq. *lhuñ-stūg Sch.*, *lhuñ-tūg Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུབ་བ་ *lhub-pa* 1. sbst. width, *lhub-pa-can* *Cs.*, *yan(s)-hlub*, *hlub-hlub W.*, *C.* wide, of clothes. — 2. vb.: to bind, tie, fasten, e.g. ornaments to the ear *Ts.*, = *klub-pa*.

ལྷུམ་ *lhum*s, resp. for *mīal* the womb frq., *lhum-su zūgs-pai dus-mēōd* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུར་ *lhur*, with *lén-pa* or *byēd-pa* c. acc. to apply one's self to, bestow pains upon, = *don-nyēr byēd-pa DzL.* and elsewh.

ལྷེ་བ་ *lhe-bu* v. *slē-ba*.

ལྷེན་ *lhen Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.*: *lhen* or *lhen-snā* pit of the heart.

ལྷེབ་ *lheb*, *dbugs lheb-lheb-tu dug-pa Pth.* \**'ug leb leb jhed - de\** *C.* gasping for breath.

*lhem* now, at present, directly, instantly *C.*; all (of them) cf. *lhams*.

ལྷེས་མ་ *lhes-ma = lhas-ma* 2; also: the act of twisting, plaiting, \**lā-ma gyāb-pa\** *C.* to twist, to plait.

ལྷོ་ *lho* south, *lho-nub* south-west, *ñar-lhō* south-east; *lhor, lho - jiyōngs - su* to the south, towards the south; *lthō-kā* prob. = *lho*; *lthō-kā mōn-nas oñs Mil.* they came from the Mon in the south; *lthō-pa, lthō-brūg-pa* an inhabitant of Bhotan; *lthō-yul* acc. to *Cunn.* the original form of the name of that province which is now called *Lāhul* or *Lāhōl* by the Hindoos, and *Lahoul* by the English; *lthō-būr Sch.* (also *lthō-ū-ma*), = *kuy-rma*.

ལྷོག་པ་ *lthōg-pa, glōg-pa Cs.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *sbjōñ-ba* to cure it; in *Med.* also *nya-lthōg* and *gag-lthōg* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lthōg-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ལྷོན་ *lhoñ Sch.* vexation, anger, wrath(?); but: 'lhoñ ñor he has lost the lhoñ', is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smjōñ-pa*.

ལྷོད་པ་ *lthōd-pa, glōd-pa, lod-pa* or *-po, lthod, lthōd - po* 1. loose, relaxed, unstrung, slackened, *yan-lāg* of the limbs, e.g. when death approaches *S.g.*, \**zūg-po lōd-po čā-na\** *W.* when one gets tired (one cannot help yawning). *lthōd-pa sgrim-pa* to tighten what is loose, *lthōd lthōd jtōñ-ba* to slacken; fig. \**ō-ma lōd-po\** *W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *lthōd-de nyol cīg* sleep well! sleep soundly! *Glr.*; *bto lthod gyis-ta ñod* relate the matter calmly, coolly *Mil.*; *ñes-pa lthod-cīn* in good spirits, of a cheerful temper *Pth.*; *tabz ñig yod-kyi rgyal-po tugs lthod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ་ *lhoñ-pa, glōn-pa* to return, to give or pay back *Cs.*

## ཨ

ཨ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.) Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. འ). It is also called *skya-ba-mèd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čos-sku* that was before every thing else. *Spyan-ras-ziŋ*, therefore, addresses a celestial Buddha with 'a: 'a *skye-mèd rnam-dag čos-kyi dbyiŋs*. — 2. num.: 30.

ཨ(འ?) 'a (a?) 1. in *Ld.* and *Kh.* the col. demonstr. pron. for *de* that (q.v.); \**á-nu\** from thence, there, *á-ru* there, thither, that way. — 2. *Lh.* pronounced very short and sharp, **well? what is the matter? yes! here!**

ཨ: 'a (s.): 'Ssk.: ༄. a mystical exclamation.

ཨཀ(ཨཎ?) 'á-ku ('á-ka?) acc.to *Huc* II, 160 = 'á-jo *Kh.*

ཨཀར་ 'á-ku-ru (s., v. 'á-ga-ru.

ཨཀལ་ 'á-ká-la *Lt.*, *Ssk.*: untimely.

ཨཀྲིང་ 'a-kroŋ an alpine plant, in *Lh.* *Arrenaria Roylea*.

ཨཎཎ་, ཨཎལ་ 'á-ka-ka, a-kiŋ an exclamation expressive of contempt and detestation, opp. to 'á-la-la; acc. to (s.) 'a-kaŋ is also adj. = *mi-sduŋ-pa*. ཨཎ་ 'a-ka, *W.* also 'a-ká, col. for *kú-bo*

ཨཎ་ 1. father's brother, uncle *Mil*, *C.*, *W.* — 2. husband, consort *W.*

ཨཀར་ 'á-ga-ru, ཨཀར་, aloe-wood, agalochum, calamabac.

ཨཀྲིས་ 'a-gyis caressing word used by mothers soothing their babies, proly. without any particular signification *Thgy.*

ཨཀུག་ 'a-čüg ankle-bone *Lt.*

ཨུ་, ཨུ་ུ་ 'a-čú, 'á-čú-čú interj. expressive of pain from cold, hence 'á-čú-zer-ba n. of one of the cold hells.

ཨེ་ 'a-čé, 'a-čé, *Bal.* 'a-šé, col. for *čé-žé* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

ཨེ་ 'a-jó *C.*, *W.*, jo-jó *C.* (v. jo-bo) 1. an elder brother of a male person. — 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also like our: friend! ho there! hullo! I say! 'a-jho lág *C.* the old Squire, = ga-gá *Ld.*

ཨཱིལ་ 'a-ti-ša *Ssk.*, 'púl-tu-byuŋ-ba *Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨཱིལ་ 'a-tó-ba beautiful, good *Sch* (?).

ཨཱུམ་ 'a-tus *17th.*?

ཨཱུམ་ 'a-dogs *Sch.* table(?)

ཨཱུམ་ 'a-dón *Sch.*: 'without sexual distinction; sense of the letter 'a'.

ཨཱུམ་ 'a-drün *C.* horse-boy, one tending horses.

ཨཱུམ་ 'á-na(-na) an interjection expressive of grief *Sch.*

ཨཱུམ་ 'a-na-ma-na *Sch.*: having a striking likeness(?).

ཨཱུམ་ 'á-nu Hindi man's name, also used in Tibet *Gl.*

ཨཱུམ་ 'á-ne 1. = né-ne-mo father's sister, aunt; grand-aunt *Gl.* — 2. (s.): nun.

3. *W.* wife, partner, spouse, \**'a-ne kúr-cé\** to take a wife, to marry, \*(s)*kyá-wo 'a-ne kúr dog\** a layman is at liberty to marry; \**'a-ne-la cò-cé\** to treat, to use as a wife, sensu obsc. = to sleep with. — 4. a woman, a female. — 5. *Sch.* an old woman (?).

ཡཔ 'd-pa = 'd-ja.

ཡཔ 'a-po *Ü*: building (= \**Kar-lén\* W.*), \**'a-po gyáb-pa\** to construct a house, to build.

ཡཔ 'a-pra *Sch.* zizel, earless marmot, souslik (*Spermophilus citellus*).

ཡཔ 'a-ja, 'a-pa col. for *ja*, in *B.* of rare occurrence; \**'a-pa čén-po\** the elder, \**čün-nu\** the younger, of the husbands of a person's mother, hence occasionally = uncle; \**'a-pe ša\** *W.* a vulgar oath; also (like *ja*) uncastrated male animal, cf. *ja*.

ཡཔ 'a-jo-ná *C.* col.: 1, cf. *Ko-bo-ná*.

ཡཔ 'a-ji *Mil.*, \**'a-ji, 'a-pi\**, for *ji-ji-mo* grandmother.

ཡཔ 'a-ji *Mil.*, \**'a-ji, 'a-pi\**, for *ji-ji-mo* grandmother.

ཡཔ 'a-ji *Mil.*, \**'a-ji, 'a-pi\**, for *ji-ji-mo* grandmother.

ཡཔ 'a-ja-ná *C.* col.: 1, cf. *Ko-bo-ná*.

ཡཔ 'a-bai, for *bai-po*, the husband of the father's or the mother's sister's.

ཡཔ 'a-bi-ja *Ssk.*: 'antivenomous', n. of a medicinal herb *Wilü*.

ཡཔ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *S.g.*

ཡཔ 'a-bo-tse *Sch.*: 'good, tolerable, middling', cf. *Bun.*: *eb-bo* good.

ཡཔ 'a-byag and 'a-bras names of medicines *Med.*

ཡཔ 'a-ma col. and sometimes in *B.* = *ma* mother; \**'a-me ša\** a vulgar oath; 'a-ma *drin-čén* so a king addresses a wondering nun *Pth.*

ཡཔ 'a-ma-gyis *Cs.* interj., prob. similar to *a-gyis*.

ཡཔ 'a-mi-de-ba the usual Tibetan corruption of *མཐོང་མཐོང་*, v. *od-pag-mél*.

ཡཔ 'd-mra *Ssk.* the mango tree and -fruit *Dzl.*

ཡཔ 'a-mri-ta (*Ssk.* *འམ་རི་ཐ་* ambrosia; also various fruits etc.), in the *Lt.* perh. the guava fruit, which in Hindoostani is now called *amrüt*.

ཡཔ (མ) 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Ssk.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gröl-ba di 'a-tsa-ma* alas! I am not yet released! *Thgr.*; 'a-tsa-ma *yi-drags snyin re-rjé* alas! ye poor *Yidags* folk! *Mil.*

ཡཔ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཡཔ 'a-tsarya, *Ssk.* *མ་མ་མ་མ་*, spiritual guide or father, instructor, professor, doctor.

ཡཔ (མ) 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཡཔ 'a-mtsar *Sch.*: oh dear, what a wonder!

ཡཔ 'a-dza-na *Wilü*, 'a-dzi-na *Stg.*, *མ་མ་མ་མ་* *Will.*: the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-drags 'a-dzi-nai pägs-pa Stg.*

ཡཔ 'a-zän 1. col. for *zän-po* mother's brother, \**'a-zän-tsä-wo\** nephew. — 2. *Cs.*: 'an address' (?).

ཡཔ 'a-wa a medicinal herb *S.g.*?

ཡཔ 'a-warta, 'a-barta (-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rtuñ*, q.v.; perh. dizziness? *Med.*

ཡཔ 'au-tsi 1. *Sch.*: it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi*.

ཡཔ 'a-ya - zra - tsöd dead-nettle *Med.*

ཡཔ 'a-yu *C.* (= *ku-yu*) hornless, of cattle.

ཡཔ 'a-ra beard *Ts.*

ཨ་ར་ 'a-ra Hind. a saw.  
 ༢ ༢

ཨ་ར་པ་ཅན་ 'a-ra-pa-tsa-na a mystical and  
 symbolical word, *Was.* (183)

ཨ་རག་ 'a-rág, resp. *bñes-rág C.*, *don-rág*  
*W.*, arrack, brandy, the usual bar-  
 ley-brandy, 'which is distilled in' the con-  
 vents and in nearly every manor-house.

ཨ་ར་ 'a-ru 1. prob. *Sak.* a medicinal plant,  
*Med.* — 2. v. 'a.

ཨ་ར་ 'a-ru-ra myrobalan, an astringent  
 medicinal fruit *Med.* frq.

ཨ་རམ་ 'a-rum a species of garlic, with a  
 pale-red blossom, *Allium strictum.*

ཨ་ར་ 'a-re an interj. the meaning of which  
 is stated differently, *Mil.*; 'a-re *pañs*  
 well then! throw it away!

ཨ་རག་ 'a-róg *Sch.*: = *rogs-po*, grogs, com-  
 panion, mate, fellow, comrade, friend;  
 'a-róg-*kyā* or *gya Sch.*: 'a complimentary  
 phrase or form of salutation'.

ཨ་ལ་(ལ) 'a-la(-la) *Mil.*, also 'dl-la id.  
 interj. expressive of joyful sur-  
 prise: aye, ah, that is capital! *dñs-na* 'a-  
 la-la well, that is excellent or splendid in-  
 deed! *Mil.*; also adjectively: 'de *sañ di* 'a-  
 la-la' *W.* this is much better than that!

ཨ་ལི 'a-li the Tibetan vowels, 'a-li-ká-li  
 ༢ the series of the vowels together with  
 the consonants; 'a-*preñ* id.

ཨ་ལི 'a-li a little *C.*

ཨ་ལི་ཁུག་ 'a-li-kug-ta a swallow *Cs.*

ཨ་ལུང་ 'a-lün *Sch.* buckle, clasp (?)

ཨ་ལོང་ 'a-lön a ring.

ཨ་ཤང་ 'a-šad v. sub *ytüm-mo.*

ཨ་ཤུ 'a-šú apricot.

ཨ་ཤོ་ཀ་ 'a-šo-ka n. of a tree and of a king.

ཨ་ཤམ་ 'a-šam *Sch.*: a thick sauce or broth,  
 soup; 'a-*šyār* a thin broth.

ཨ་ཤུ 'a-šú for *šrú-mo* aunt *Sch.*

ཨ་ཤལ་ལ་ 'a-šal-la adv. openly, manifest-  
 ly, publicly, = *mion-süm-du.*

ཨ་ཅན་ 'a-ha-ha interj. expressing joy,  
 pleasure, satisfaction.

ཨ་ཅའི་ 'a-ho-yé yea, nay even (?).

ཨ་གཤོ་ 'ag-po bad *C.*

ཨ་གཅེ་ 'ag-tsé *Melia Azedarachta*, the 'naam'  
 of Anglo-Indians, an important re-  
 medy for cutaneous diseases.

ཨ་གཅོམ་ 'ag-tšóm *Ghr.*, 'og-tšóm *Sch.*, resp  
*žal-tšóm Pth.*, beard of the chin,  
 chin-tuft.

ཨ་ད་ 'a'i 1. sbst. = *doms?* 'dñi-rta, 'dñi-ras  
 loin-cloth *C.*, *W.*; 'a'i-tñi under-ger-  
 ment, *ཁུའུབ*, (hence also to be used for shirt  
 and shift); 'a'i-rág trousers, breeches *Pth.*  
 — 2. interj.: well then! now then! well! in  
 French: *eh bien!* at the beginning of a  
 speech also 'dñi-ge, 'dñi-ke, 'dñi-ki, *Mil.*, with-  
 out any regard to rank.

ཨ་དགི་ 'dñi-gi or 'dñi-ki, *Sak.* རྒྱུ, figure,  
 number, cipher, also 'a'i-grañs, 'a'i-  
 yig *Cs.*; the last word, acc. to others, means  
 secret characters, cryptography.

ཨ་དགུའི་ 'a'i-gu-li *Sak.* finger Do.

ཨ་དག་འཇའི་ 'a'i-rgar-'jig acc. to *Lew.*  
*English*, *Hd. angrezi.*

ཨ་དམཅེ་ 'a'i-ma-tsi *Sch.* flies, winged in-  
 sects.

ཨ་ན་ 'an *W.* white chalk.

ཨ་ནཱ་ 'an-stön *Med.*, *Sch.*: cervical ver-  
 tebra.

ཨ་ནཱ་ཤོ་ 'an-ydos *C.*: stocks, 'an-dñi-la  
*jug-pa*\* to put (a person) into  
 the stocks.

ཨ་ནཱ་ད་ 'an-dár *C.* 1. board, plank, deal.  
 — 2. *lāgs-kyi* 'an-dár *Cs.* an  
 iron instrument of torture; acc. to *Thgy.*  
 a kind of press.

ཨ་ནཱ་ལི་ 'andra-rnyi-la *Lex.*, corrupted  
 form for 'indra-ni-la.

ཨ་མ་ཅོག་, ཨ་མ་བག་ 'am-čog, 'am-bag\*  
 col. *C.* for *rna-mčog*,  
*snam-brag* ear; bosom.

ཨ་མ་བན་ 'am-ban a Chinese resident, Chi-  
 nese superior civil officer, in the  
 chief cities and provincial towns of the tri-  
 butary countries of China.

ཡར་ཀ་ 'ar-ka, 'ar-ga, 'ar-ka, 'ri-ka 1. *Cs.* marble. 2. plaster-floor, made of pulverized marble and oil, also \*'a-zal.\*

ཡར་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཡར་གྱི་ 'a-rgam *Sch.*: 'the offering of sacrifices'; *Will.*: རྒྱུ་ respectful offering to a god or Brāhman.

ཡར་ཀ་ 'ar-dzu-ka *Ssk.*, *Sch.*: cotton, 'ar-dza-kai dōg-pa *Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཡར་ལ་གདང་དུ་ 'ar-la ytid-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཡལ་གཟིག་ 'al-yēg *Sch.*: 'the one half of a pair, e.g. one eye', = ya-yēg.

ཡལ་ད་ \*'āl-tu\* (for da-lta) *Bal.* 1. now, at present. — 2. to-day.

ཡལ་དྲིང་ 'al-tiñ, \*al-tiñ-la kur-čē\* *W.* to carry something bulky tied up in the girdle.

ཡལ་དྲོ་, ཡལ་ཅེ་ 'al-tō, 'al-tse earthen kitchen-pot *Ld.*

ཡལ་ལ་ 'al-lu v. 'a-lu-la.

ཡམ་མཐོན་ 'asma-gar-bha, *Tar.*: nōr-bu asma-gar-bha *Schf.*: emerald.

ཡི་ 'i 1. beer, = čah, *C.* — 2. vulgar pronunciation of dbyi, \*yi\*, the lynx. — 3. num.: 60.

ཡི་མཐོན་ 'i-kug, 'ig, *W.* hiccough, sob, \*i-kug yōñ-na rag\* I have got the hiccough, \*i-kug gyab dug\* he hiccoughs.

ཡི་མཐོན་ 'indra-go-pa, རྒྱུ་མཐོན་ cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཡི་མཐོན་ 'indra-ni-lu sapphire (*Sch.*: emerald?).

ཡུ་ 'u num.: 90.

ཡུ་ཅུ་ 'u-čig, with \*čō-čē\* *W.* to persuade, e.g. to buy something.

ཡུ་དུ་མ་བ་ 'u-dum-ba-ra (*Ssk.* *Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཡུ་མ་ 'u-ma *Ssk.*, prob. also spelled dbu-ma, n. of the wife of Siwa (Durga, Kālī etc.).

ཡུ་ལྷ་མ་ 'u-tsūgs *Sch.* = 'u-lūg.

ཡུ་ལྷ་ 'u-rgyān 1. also 'odiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often

written in the abbreviated form ཡུ་ལྷ་, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of freq. occurrence; 'u-rgyān-padma v. padma-byun-yñis.

ཡུ་གཙོ་ 'ug-čos n. of a remedy *Med.*

ཡུ་གྲུ་ 'ūi-gu oil-lamp *C.*

ཡུ་དཔ་ལ་, ཡུ་དཔ་ལ་ 'ut-pa-la, 'ut-pu-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum*.

ཡུ་ལྷ་མ་ 'un lūg v. 'u-lūg.

ཡུ་མ་ 'um a kiss, \*um jōr-wa or gyig-pa\* to kiss *C.*

ཡུ་རྒྱ་ 'ur-rgyā a warm meal-porridge; fermenting dough *C.*

ཡུ་རལ་ 'ur-rdō v. ur-rdō.

ཡུ་ར་ 'ar-ba v. dbur-ba.

ཡུ་ལ་མཐོན་ 'ul-čig col. for gyul-čig.

ཡེ་ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: \*dē-mo ē yē\*? do you feel well? are you well? are you getting on well? *Kyed dan* 'e p'rad mi ses I do not know whether I shall see you again *Mil.*; 'e nus mi nus whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e sus kyañ mi tūb-na though nobody is really able to do it. — 2. num.: 120.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'e-*nya-ya*, 'e-*na-ya*, *Ssk.* དྲུག་, a fabulous black antelope with short legs and black eyes.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'e-*ma*, 'e-*ma*, 'e-*ma-ló* interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'e-*ma* *séms-dan snyi-i-re-rjé* alas, the poor people! *Ghr.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'e-*wam*, *Ssk.* དམན་, yes, certainly, to be sure *Wdk.* and elsewh.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'e-*xa-ka* Cs.: 'n. of a country, Irak? Chaldaea? (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'e-*la*, *Ssk.* དལ་, 'e-*la* *ji'u-mo* *Wdi.* small cardamoms, seed of *Eleteria Cardamomum*.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'én-*tsam* a little, some, a small bit, *Ü* and *B.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'en-*ré* quick, fast, speedy *Sch.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'en-*dár* v. 'an-*dar*.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'ém-*či*, 'ám-*či* (Turkish word) physician *W.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'ér-*ka* C. v. 'úr-*ka*.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'o 1. for འོ་ a kiss, *Pth.* — 2.num.: 150.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'o-*dkár* *W.* = *lkoy-dkór*, v. *lkóy-ma*.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'o-*ji-yán* v. 'u-*rgyán*.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'óndra, འོ་དྲུག་, the northern part of Orissa, *Wdk.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'ó-mo-su (Mongol word) stocking *C.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'o-lón, 'o-dón, col. \*'ó-*so*\* Cs., wind-pipe; \*'o-*le*\* *W.* throat; \*'o-*lé* *dám-te* *si soni*\* he is suffocated.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

ཨོཾ་མ་ཎི་པ་ཎི་པ་, 'o-*rgyán* = 'u-*rgyán* *Pth.*

ཨོཾ་མ་ཎི་པ་ཎི་པ་, *Ssk.* ཨོཾ་མ་ཎི་པ་ཎི་པ་, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three

sounds, n (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ཨོཾ་མ་ཎི་པ་ཎི་པ་, *om ma-*

*ni pad-me hūm*, the literal version of which is: 'O thou jewel in the lotus, *hūm*!' The person addressed in these words is not Buddha, but *Spyan-ras-zyig* (v. *spyán*); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly



ཨ་ཨ་ཨ་ཨ་ 'ò-'a-hūm

nothing but a smart thought of that learned author.

ཨ་ཨ་ཨ་ཨ་ 'ò-'a-hūm, another mystical formula, used e. g. for transforming the *mi-yedān-ba* *bū* into *bdud-rtsi*, v. the explanation given under *nan-mčōd*.

'ò-*tsugs* Sch.: propping one's chin on both fists, 'ò-*tsūgs* *māzad* Mil.

ཀྱི 'og-rgyā beard; 'og-*tsūm* = 'ag-*tsōm*.

ཨ་ཨ་ཨ་ 'og-ma throat, neck, = *lkoy-ma*; 'og-*zō* a beautiful white neck, a 'milk-neck' *Glr.*; 'og-*sko* prob. = 'os-*sko* *Med.*

ཨ་ཨ་ཨ་ 'on-gu a lamp, 'on-ras the wick of a lamp C.

ཨ

ཨ་ཨ་ཨ་ 'os-čos

ཨ་ཨ་ཨ་ 'on-lé W. resp. for 'a, at your service! at your commands!

ཨ་ཨ་ཨ་ 'on-log ptarmigan Sch.

ཨ་ཨ་ཨ་ 'om-mōg throat and chest Sch.

ཨ་ཨ་ཨ་ 'ol-ma C. throat, windpipe, = 'ol-*ldon*; \*'ol-ma *dūm-te sē'-pa*\* to strangle, throttle; 'ol-*rko*, 'ol-*gon*, 'ol-*kron* id., or acc. to others = 'ol-*mdud* the forepart of the larynx.

ཨ་ཨ་ཨ་ 'os-sko, also \*ò-ku\* C. the chin, resp. *žal-ko*.

ཨ་ཨ་ཨ་ 'os-čos Ts. \*ḡ-čḡ\* *Pedicularis Hookeriana*.

# ENGLISH-TIBETAN VOCABULARY.



# English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word

## A

A, An, article *ñig* 140.  
 Abandon *skyur-ba*; *spen-ba*; *bor-ba*.  
 Abate *ñi-ba*.  
 Abbot *mkan-po*.  
 Abdomen *ñal*, esp. *sku-ñal*.  
 Ability *nus-pa*; *rtsal*.  
 Ablative case *byun-ñun*.  
 Able *mka-s-pa*; to be — *kyud-pa*; *lrogs-pa*; *nyan-pa*; *tub-pa*; *nus-pa*; *ñod-pa*; *tsugs-pa*; *ñes-pa*.  
 Ablution *ñrus*.  
 Abode *mñis-brñi*; *dug-ynas*; *dug-sa*; *ynas* (*-ñan*); *yi-ma*.  
 Abolish *jig-pa*; *snub-pa*.  
 Abortion *skyur-ma*; *mñal rlugs-pa*.  
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-po*.  
 About *ñam-na*, *ña-na*; round — v. *ñyogs* 352; to be — *ña-ba* 152; *ñas-pa*.  
 Above adv. *sten-na*; *bla*; *yan*, *yan-la* 506; prep. *ka-na*, *ka-ru*, *ka-la*, *kar* 34; *gon-ñu*; *ñay-nas*, *ñag*; *tog-tu*.  
 A bridge *ñud-pa*.  
 Abridgment *zin-bris*.  
 Abroad v. *byes*; to go — *byes-su* *gro-ba*.  
 Abscess *ñu-bris*; *ñol*.  
 Absolutely *ñis-kyan*; *ga-na-mñid*.  
 Abstinence *dge-ba*; *ñod-ñes-pa* 452.  
 Abundant *ñrigs*.  
 Abuses s. (reviling words) *skur-pa* 23; vb. n. (to revile) *skur ñebs-pa* (*byed-pa*; *ñmra-ba*); *dma bab-pa*; *ñmad-pa*.  
 Abyss *ññon-don*; *ñyan-sa*.  
 Academy *ñtsug-lag-ñan*.  
 Accept *ñzed-pa*, *ñzes-pa*; *len-pa*.  
 Acceptable, to be — *ñad-pa*.  
 Access *gro-sa*; v. also *ñton-ba* 208 and *mñal-ba* 173.

Accident *rkyen*; unfortunate *ñgal-rkyen*; fatal — *bar-ñad*; *byur*, *byus*.  
 Accompany *skyel-ba*; *ñla-bo* *byed-pa*.  
 Accomplish v. *grub-pa*; *ñom-pa*; *ñpyod-pa*; *rtson-pa*.  
 Accomplished *ñul-tu byun-ba* 344.  
 Accomplishment *rtsal*; *yon-tun* 516.  
 Accord, Accordance *ñam-pa*.  
 According to *ññan-tur* W. C.; *ññan* *ñbyar-nas*; *ñzin-ñu*.  
 Account s. *rtsis*, *lo-rgyas* 113; *ynas-ññal*; on — of v. *rkyen*; *ññil-ñu*; *ññir*; *ññud-ñu*.  
 Account vb. a. *rtsis byed-pa* (*ñlebs-pa*, *gyab-pa*).  
 Accountant *rtsis-pa*.  
 Accumulate *ññun-ba*.  
 Accurate *ññib-pa*.  
 Accusation, false — *ñnyad*.  
 Accuse *ñgel-ba*; *rgol-ba*.  
 Accustomed *ñoms-pa*; *ñdri-pa*; to be *ñdri-pa*.  
 Ache vb. n. *na-ba*.  
 Acid, Acidity *skyur-ba*.  
 Acknowledge *ñas len-pa*; freq. only *ñmra-ba*, *zer-ba* etc.  
 Aconite *boñ-ña*.  
 Acquaintance (friend) *ño-ññis*.  
 Acquainted, to be *ññis-pa*.  
 Acquiesce *ño-fag* *ññod-pa*; *mi* *ñyol-ba*; *ññan-du len-pa*.  
 Acquitted, to be — *rgyal-ba*.  
 Across *ññed*, *ññed*.  
 Act vb. *byed-pa*; *ñpyod-pa*; *byññil-pa*; to — the part of *byed-pa*.  
 Action *ñpyod-pa*; *bya-ba*; *ñas*; former actions *ññon-las*.  
 Action (law-suit) *ññims*, *ññags* W. 51.  
 Activity *ññyod-pa*.

Actual *nas-pa-dan*; *no-rtóg*; *yán-dag-pa*.

Actually *yi-nas*.

Acute *rno-bu*.

Adage *ka-dpe*.

Add *snon-pa*; *are-bu*; *rjes-su jug-pu*; v. *god-pa*.

Addict, to — one's self *sten-pa*.

Adduce v. *ntson-pa* and *dpe*.

Adequate *grig-pa*; *ntsun-pu*.

Adhere *byor-ba*, *byur-ba*; *ynas-pu*.

Adherent *pyogs-pa*; *dzin-pa*.

Adieu v. *pyi-pyay* 347.

Adibuddha *kun-yi* 4.

Adjust *shyor-ba*; *sgrig-pa*; *god-pa*.

Admit *yi-ton-ba*; *kas len-pa*.

Admonish *skul-ba*.

Admonition *lakul-ba*, *lakul-ma*; *balab-byn*.

Adolescent s. *Kyeu*.

Adore *mos-pa*.

Adorn v. *god-pa*; *sgron-pa*; *brgyun-pa*; *spra-ba*.

Adult s. *če-mi*, *nar son-pu* 221.

Adulterate *slad-pa*.

Adulterer *iar-po*, adulteress *iar-mo*.

Adultery, to commit — v. *jug-pa* 177, *byi byed-pa*; *ryem byed-pa*.

Advantage *don*; *bogs*; *k'yer-so*; *rgyal-ka*, *ka-rgyál*.

Adversary *ja-rol-po*.

Advice *ka-ydams*; *ka-bagos*; *ka-ta*, *ka-ydams*; *gros*; *ydams-pa*; *slun-ma*; *man-nág*; to ask — *bgro-ba*.

Advise *ydams-pa*, *dom-pa*.

Adviser *bka-ydams-pa*.

Affair *don*.

Affect *bdos-pa* 147.

Affection *čags-pa*; *byams-pa*, *byams-sems*; *brtse-ba*.

Affectionate *brtse-ba-dan*.

Affix *shyor-ba*.

Affliction *sdug-pa*; *mya-nán*; *čær-ka* W.

Afore-said *ša-ma*.

Afraid, to be — *skrág-pa*, *diuñ-ba*; *jigs-pa*; *bag ča-ba*; *bred-pa*.

After adv. *rgyab-tu*; *pyi* 349; *og*; *slud-na*.

After prep. *rjes*, *og*; *slad*; *rtiñ*; *mlar*; *nas*.

After-birth *ša-ma*.

Afterwards *rjes-la*, *rjes-su*; *ren-du*; *u-nas*; *pyin-čad*; *yiis*; *pyi-bzin*; *slad-nas*; *slar*.

Again *čed-du*; *jiñir*; *slur*; *yañ*; — and — *yañ-nas yañ-du*.

Age *na-čad*, *na-so*; *dus*.

Aged *rgad-pa*; to be — *rga-bu*.

Agent *byed-(pa)-po*, *byed-mk'an*; *čab-po*, resp. *sku-čab*.

Agressor *šia-rgol*.

Agility *byag-pa*.

Agio *non-ka*; *par*; *dza*.

Agitate *dkrug-pa*; *skvod-pa*; *skjom-pa*; *sgul-ba*; to be agitated *gul-bu*; *krug-pa*.

Agitation *krag-krugs*.

Ago *siun-la*; long — *šia-mo-nas*.

Agony *yiñ-j'ras*; *koñ-krugs*; *sems koñ-du čsul-pa*.

Agree *grig-pa*; *čam-pa*; *atun-pa*; *ntsun-pa*.

Agreeable *dya-ba*; *yid-du oñ-ba*.

Agreement *ka-čad*, resp. *zal-čad*; *gan-rgyá*; *čad*, *čad-so*; *čam-pa*; *bzaiñ*.

Agriculture *so-nám(s)*.

Ague *čad-pai nád*; *čam-zug* W.

Aim s. *gyo-sa* 102; *ben*.

Aim vb. *zir-ba*; v. *ytod-pa* no. 3.

Air (atmospheric air) *ná-ra*; *nád*; *rhuñ*; cold — *nád*.

Air (tune) *mgur*, *glu*, *dbyañs*.

Air (mien) *no*, *ydoñ*.

Alabaster *Ku-ma-ru*; *lod-le-kór*.

Alas *k'ye-mu*.

Alienism *gron*.

Alight *čab-pa*, resp. *yòol-ba*.

Alive *yon-po*.

All *kun*; v. *gañ*; *čams-čad*; *mlá-dag*, *čad*; *yoñs*; — right! *čaiñ-grig*; — seeing *kun-yzigs*; — uniting *kun-čus*; not at — *čam yañ mi* (ma); *ye mi* (ma).

Allegory *čra-dpe*.

Allow *ynai-ba*; to be — ed *čog-pa*, *čun-ba*.

Almanac *lo-tó*.

Almighty *kun-dbañ*.

Almond *ba-dám*.

Alms *ldom-bu*; *slon-mo*; *bsod-snyéms*.

Alone *yičig*, *yičig-yičig*, *yičig-pu*, *yičig-po*.

Along with *zor-la*.

Alphabet *ka-p'reñ*, *ka-ká*; *ka-li* 2.

Alpine pastures *neu-yaiñ*; *ne-lui* 11.

Also *yañ* 505.

Altar *mčod-stégs*, *mčod-kri*.

Alter *gyur-ba*; *spo-ba*.

Alteration *gyur-ba*.

Although *yañ* 505.

Altogether *kun*, *yoñs-su*.

Alum *ka-ru-ča*; *lčs-myañ-čad*.

Always *rgyun-du*; *rtag-tu*; *nam-yañ*.

Amalgam *gyim-bág*.

Ambassador *po-nya*.

Amber *špos-čel*.

Ambitious *grags-pa-la čags-pa*; *mlon-dod-dan*.

Ambush v. (*lkog-*) *jab*.

Amendment *žu-dág*, *žu-s-dág*.

Among *nañ*, *nañ-na* 301; *las* 546.

Amusement *ryeñ-rtatd*.

Analogy v. *dpe*.

Anasarca *page-ču*.

Anatomy *lus-k'yi ynas-lugs*.

Ancestor *pa-mes*, *mas-po*; *brgyud*.

Ancient *sia-ba*; — *ly sia-sor*; *si-on-dūs*.

And *dai* 248; v. also *čā* 140.

Angel *po-nya* 845.

Anger *kro-ba*; *kōn-kro*; *kōn-pa*; *sro*, resp. *tugs-sro W*; *že-sdān*.

Angle *grwa* 76; *gru*.

Angry *kro-ba*, *kro-bo*, *kro-mo*; to be — *kro-ba*; *sdān-ba*.

Angular *zul-ma*.

Animals *dud-gro*; *srog-čāgs*.

Animated being *srog-čāgs*; *sema-tan*.

Animosity *kāi*.

Annals *lo-rgyis*; — of the kings *rgyal-rabs*.

Annihilate *med-par byed-pa*; to be annihilated *med-par byur-ba*.

Annotation *mčan-bu*.

Announce *lon sgyur-ba*; *šbrōn-pa*; *īrīn smra-ba*; *des-par byed-pa*.

Annoy *kāi-ba*; *siog-pa*; *sun jug-pu*.

Annually *lo-ltar*, *lo dai lo*.

Antient *skud-pa*; *lgo-ba*; *byug-pa*.

Another *bdag-méd*; *žān-ma*.

Answer vb. *lan* *debs-pa*.

Ant *gre-mog-bu*; *grog-ma*.

Antagonist *tab-ya*; *pa-rol-pa* (or *po*).

Antelope *dgo-ba*; the Tibetan — *ītsod*, *btod*, *ītsa*.

Antidote *nyen-po*.

Antipathy *žen-lōg*.

Antiquity *sia-dūs*, *sāa-ba*; *si-on-tsé*, *si-on-dūs*, *si-on-rabs*.

Anus *rkub*; *žān*, *žān-kā*; *bān-lām*.

Anxiety *\*kōg-fūg\**; col. *nyams-āa*.

Anxious (*sema*) *kōi-du čud-pa*; v. also *bag-tsa*.

Any v. *gañ* 65; — one *gañ žig*; — thing *či žig*, *či-yañ*; — whatever *čān*.

Apathy *btui-snyoms*; *byar-méd*.

Aperture *ego*; *bu-ga*.

Apostle *mi-snd*.

Apothecary's shop *smān-kāi*.

Apparition *snān-ba*; *žal-yzigs*.

Appear *čar-ba*; *stōn-pa*; *snān-ba*; *byui-ba*; *yod-par sgyur-ba*.

Appearance *kyer-so*; *ča-byād*, *ču-lugs*; *čas*; *snān-tōl*.

Appease *ži-bar byed-pa*.

Appendix *kā-skon*.

Appertain *ytogs-pa*.

Appetite *kām*; *dān-ga*.

Apple *ku-tu*; *sk*; — of the eye *spyān-bras*.

Application *bad-pa*; *brtson-grus*.

Apply *bkan-pa*; to — one's self *brtson-pa*.

Appoint *skul-ba*; *sko-ba*; *gel-bu*; *čol-bu*; *jug-pa*.

Apprehend *īčāgs-pa*; *dogs-pa*.

Apprentice *mčan-bu*.

Approach vb. *kād-pa*; *nye-ba*; *benyen-pa*.

Approach s. *gro-sa*.

Approve *bžed-pa*.

Appurtenance *rgyu-či*; — *s* *skor*.

Apricot *kām-bu*; *ču-lī*, *čō-lī*; dried — *ču-lī C*; *ja-tiñ W*; *māa-riā kām-bu C*.

Apron *dun-kaba*, *pañ-kība*.

Aqueduct *yur-ba*.

Arch *žbu*, *žbu-mo*.

Archer *poñ-mkān*; — *y* *poñ*.

Architect *rtāg-dpōn*.

Archives *yig-tāñ*.

Area v. *dkyil-kor*; *kyon*, *rgya-kyon*; *ču-žēñ*.

Argali *īnyān*.

Argue *ogro-ba*, *rtod-pa*.

Argument *māon-rtāgs*; *rtāgs*.

Arise *skye-ba*; *kōr-ba*; *kruñ-ba*; *čaga-pu*; *ldān-ba*.

Arm *lag(-pa)*, resp. *īyag*.

Armful *lag-kōd*; v. also *pañ*.

Armour *go-krāb*; *go-ča*.

Armpit *mčan-kūñ*.

Arms *mton*, *mton-ču*, *tab-grābs*.

Army *dpui*; *dmay*; *ībnuy-čpuiñ*.

Aroma *nād*.

Aromatic *nād-čān*.

Arrange *sgrig-pa*; *ījog-pa*; *ītan-la* *bebs-pa* 206.

Arrangement *grābs*; *rgyu*; *nyas-lugs*.

Arrive *sleb-pa*; *byon-pa*; *byor-ba*.

Arrogance *nā-rgyul*; *īc*.

Arrow *mā*.

Arsenal *go-kāñ*.

Arsenic *ba-bla*.

Art *sgyu-rtād*; *bzo*.

Artery *rtā-dkūr*; *rtuiñ-rtui*.

Artifice *sgyu*.

Artificial *bčos-pa*.

Artist *bzo-pa*.

As (like) *ltar*; *bžin-du*; (when) v. *čīñ* 140; *na* 299; *pas* 323; *as* — *as tsam* 480; — far — *tsām-du*, *bar-du*, *tug*, *tsug-pa*; — much — *ga-tām*; — soon — *ma-kād*, *ma-lag-tu*.

Ascend *džeg-pa*.

Ascending node *sgra-yčān*.

Ascetic s. *sgom-po*, *sgom-mkān*; *adom-sruñ*.

Ashamed, to feel — *skyeñ-ba*; *krel-bu*; *džem-pa*.

Ash-coloured *gro-mo*.

Ashes *gog-tul*; *žal-ba*.

Aside *zur-du*; *logs-su*, *logs-la*.

Ask *dri-ba*, *ysol-ba*, *žu-ba*; *yāer-ba*; *stōñ ba*; 'if one asks so' v. *čē-nu* 142.

Asleep, to fall — *īnyid-du* *gro-ba*.

Aspire *enyeg-pa*.

Ass *boñ-bu*, *boñ-bo*; wild — *rkyuiñ*.

Assailant *snā-rgol*.

Assassinate v. *jab-pa* 174.

Assemblage *krod-pa*; *tsogs*.

Assemble vb. n. *du-ba*; *tsogs-pa*; *lhugs-pa*; vb. a. *šrud-pa*; *sog-pa*.

Assert *dāñ*; *ča-ba*; *bžed-pa*.

Assiduous *brtson-pa-čān*.

- Assist *zla-bo* or *grogs byed-pa*.  
 Assistance *skyabs*; *skyobs*; *ra-mdu*.  
 Assistant *grogs*; *ya-do W.*; *ra-mda-pa*.  
 Associate s. *grogs*; *zla-bo*; *ya-do W.*; *rogs*.  
 Associate vb. *tsogs-pa*; to be *ḍ grogs-pa*.  
 Assume *ḥai-ba*.  
 Assurance *ylieñ*; *blo-ytād*, *blo-ylēñ*.  
 Asterism *skav-ma*.  
 Asthma *dbugs rdzai-ba*.  
 Astonished, to be — *ha-las-pa*.  
 Astonishment *no-mtsār*; *ya-mtsuñ*.  
 Astray, to go — *kyar-ba*; v. also sub *yan-pa* 506.  
 Astride, to put — *skyon-pa*.  
 Astringent *beka-ba*.  
 Astrology *skar-dpyād*, *skar-rtsis*.  
 Astronomy *skar-rtsis* 433.  
 Asunder *so-sor* 578; to tear — *ural-ba*.  
 At *kar*; *mulun-thu*; *na* 218; *rtsar* 437.  
 Athlete *gyail*.  
 Atmosphere *rtuñ-gyi dkyil-ḥor* 11.  
 Atom *rdul*.  
 Atonement *sdig-bśāgs*.  
 Attach *dogs-pa*; *ulom-pa*, *rtod-pa*.  
 Attached *zug-pa* C. 466; to be — *ḥags-pa*; *ḥen-pa*.  
 Attachment *kri-ba*; *ḥags-pa*; *ḥen-dzin*.  
 Attack *rub-pa*.  
 Attain *sgrub-pa*; *lob-pa*; *nyel-pa*; v. also *nyen-pa*.  
 Attend vb. n. *skyon-ba*; vb. a. *zla-bo byed-pa*; *nya-ra byed-pa*.  
 Attendant *ḥor*, *ḥor-mkhan*; *ḥor-gyog*, *gyog-ḥor*.  
 Attention *nyer-ka*; *zon*.  
 Attentive *ycan-po*.  
 Attitude *stans*; *spyod-lam*; *rnam-gyur*, *tsul*, *sdod-tsul*.  
 Attribute s. *brjod-pa gramts*; *rtags*; *mtsān*, *mtsān-nyid*.  
 Auction *ni-lam*.  
 Auditory (in a monastery) *kun-dga-ra-ba* 4.  
 Augment vb. n. *rgyas-pa*; *piel-ba*; vb. a. *spel-ba*.  
 Aunt *ne-ne-mo*; *'a-ne*; *oru*.  
 Auspice *ḥa*; *rtēñ-brēñ*.  
 Authentic *nes-pa*.  
 Author *byed-mkhan*; *ḥal-ydams bris-mkhan* 478.  
 Authority *ḥab*; *mtu*.  
 Authorize *dbañ skur-ba*.  
 Autumn *ston*, *ston-ka*.  
 Avalanche *ka-rūd*.  
 Avarice *ser-sna*; *ham-pa*.  
 Aversion *skyo-ñas*; *krē'* to feel an — *skyo-ba*.  
 Avert *zlog-pa*; *ḥrod-pa*.  
 Avoid *ḥod-pa*; *spoñ-ba*; *dzem-pa*.  
 Await *sgug-pa*.  
 Away *pur* 341; *yas* 508.  
 Awkward *rtsal-mēd*; *mi ḥes-pa*.  
 Awn *gra-ma*.  
 Awry *kyom-kyōm*; *ñu-ñas*; *yo-ba*.  
 Axe *sta-rē*; *ste-po*.  
 Axiom *yzi-ma*.  
 Axle-tree *srog-ñin*.  
 Ay *o-na*.

## B

- Babbling s. *ḥol-ḥui*.  
 Baby *jru-yu ḥui-ñu*.  
 Back s. *rgyab*; *ltag-pa*; the small of the — *sgal-pa*.  
 Back adv. *rgyab-tu*; *jyñ*.  
 Background *mtil*.  
 Bacon *sbo-tsil*.  
 Bad *nan-pa tu-ba*; *gyi-na*; *btsog-po W.*.  
 Badger *grum-pa*.  
 Bag *gyñu*, *sgyog-gu*; *sgye-mo*; *pad*; leather — *rkyal-pa*; small — *rkyal-bu*.  
 Bail (person) *dge-rgin*; *lag-mt*.  
 Bakehouse *bkad-sa*.  
 Baker *gyos-mkhan*.  
 Balance (pair of scales) *tu-li*; *ḥal-ḥi*; *srani*.  
 Balcony *rab-yail*.  
 Bald *ter*.  
 Ball *go-la*; *bo-to*; musket *rdou C.*, *rin-di W.*; cannon — *tu-lām*.  
 Ballista *nyirnyu*.  
 Balustrade *lag-yziñis*.  
 Banana *skyes-sdōñ*.  
 Band (gang) *kyu*, *kyu-bo*.  
 Bandage *ras-tāg*; *leb-ma*, *leb-tūgs*.  
 Bandeleer *ga-ḥa*.  
 Bandy-legged *rkañ-kyōg*.  
 Banish *spyug-pa*.  
 Bank (shore) *kris*; *gram*; *nogs*; *dio*; of a river *ḥu-ka*, *ḥu-gram*, *ḥu-mā*.  
 Banker *bun-bdāg*.  
 Banquets s. *myron*.  
 Baptism *kru* 51.  
 Baptize *kru* *yal-ba*.  
 Barbarian *kla-kle*.  
 Barbarous *kob*.  
 Barber *breg-mkhan*.  
 Barberry *skyer-pa W.*.  
 Bare *ñen-pa*; — footed *rkañ-ñen*.  
 Bark s. *paga-pa*; *ñun-pa*; — of a species of willow *sgro-ba*; — of the birch-tree *gro-ga*.

Bark vb. n. *zug-pa*.

Barley *nas*; *so-ba*; boiled — *ghum*; — corn *nas*.

Barm *phabs*; *sbañ-ču*.

Barter vb. *rje-ba*; *sdeb-pa*.

Base s. *yi*; *rmañ*.

Bashful *no-bab-pa*; *dzem-bag-čan*.

Bashfulness *krel*.

Basin *ka-to-ra*; *zi-lin-pun-tse*.

Basis *gram-yi*; *ma-yi*.

Basket *pe-re*; *tw-po*; *yzed-ma*; a small — of reed *bag-tse*.

Bat (animal) *pa-rdñ*.

Bath *Krus*.

Bathe *Kru-ba*; *kru-d-pa*.

Battle *yyul*; *lab-mo*.

Bawling adj. *ču-čo-čan*.

Bay (gulf) *kug*; *ču-kug*; *mtso-lag*.

Bay-coloured *smug-po*.

Bayonet *san-gin W*.

Bazar *Krom*.

Be *yin-pa*, resp. *lags-pa*; *yod-pa*; *dhug-pa*; *mčis-pa*; *mña-ba*; *ynas-pa*; there is, there are *dhug*; *mčis*.

Beadle (in a monastery) *dge-bakōs*; *dje-yyōg*.

Beam (timber) *ydun-ma*; — of light *yzer*; *od-yzer*.

Bear vb. a. (to bring forth) *btsa-ba*; *skyeil-pa*; (to carry) *kur-ba*; *kyer-ba*; *teg-pa*; *logs-pa*; (to suffer) *yzod-pa*; *tub-pa*.

Rear s, brown — *dom*; yellow — *dred* 264; the Great Bear *smñ-bdñ*.

Beard *yyga-bo*; *sma-ra*; 'ag-*tsōm*; — of corn *gra-ma*.

Beast *dud-gro*; — of burden *kal-ma*; -- of prey *yan-čan*.

Beat *ryyab-pa*; *rdun-ba*; *rdegs-pa*; *ñam-par byed-pa*; to — the drum *skrog-pa*; to the gong, the cymbal v. *krol-ba*; to be beaten *ñam-pa*.

Beautiful *mdzes-pa*; *bzan-ba*; *legs-pa*; *stuy-pa*; *dya-ba*; *bde-ba*; — appearance or colour *bkrag*; *mdañs*; — form *nam-gyur*.

Because v. *kpi* 6; *pas* 323.

Beckon *lag-brdā byed-pa*.

Become *skye-ba*; *gyur-ba*; *ču-ba W*.

Becoming (comely), to be — *os-pa*.

Bed *mčis-māl*; *nyal-kri*.

Bed (garden) *tsas-kññ*.

Bedding *mal-gōs*, *mal-čā*; *yzim-čā*.

Bedfellow *mal-gōs*, resp. *yzim-gyōgs*.

Bedstead *mal-kri*; *mčis-māl*.

Bee *bun-ba*; *sbrañ-ma*.

Beer *čañ*; — carousal *čañ-sa*; — house *čañ-kññ*.

Beetle *sbur-pa*.

Befool *mgo skor-ba*.

Before adv. *sña-ma*, *sña-gōñ* 135; *sñan*,

*sñar*, *sñun* 136; *sñon*, *sñon-lu* 137; prep. *drññ-du* 263; *mdun-du* 273.

Beforehand v. *sña*; *sñun*, *sñar*; to be — *sña-ba*.

Beg *žu-ba*; *ysol-ba*.

Beget *bdo-ba*; *skyed-pa*.

Beggar *sprañ -po*; *ldm-bu-ba*; — boy *sprañ-jrāg*.

Begin vb. n. *čas-pa*; *jug-pa*; *mgo dzug-pa*; to — to exist *skye-ba*; vb. a. *rtson-pa*; *dzugs-pa*.

Beginner *las-dañ-po-pa*.

Beginning s. *mgo*, *mgo-ma*; *go-ma*; *mo-mo*; *sñon-ma*; *log-ma*; — and end (head and tail) *mgo-mjug*.

Begotten *čad-pa*; to be — *zags-pu*.

Behalf v. *don* no. 3, 259.

Behave *grul-ba*.

Behaviour *nam-gyur*; *spyod-pa*.

Behead *ske yčod-pa*.

Behind adv. *rtññ*; *ju-rol-na* 338; *jñji*, *jñjis*; prep. *gab*; v. *rgyab* 107.

Behold interj. *kye-hó* 7.

Being s. *gro-ba*; *lus-čan*, *sems-čan*.

Belch s. *syreg-pa*; vb. n. *syreg-pa don-pa*.

Believe vb. n. *dud-pa* 249; vb. a. *yid* (*tugs* or *blen*) *čes-pa*.

Bell *dril*; — metal *mkar-ba*, *kur-bu*; wether *kru-mčōg*.

Bellows *sbur-pa*.

Belly *grod-pa*; *lto-ba*, *ysus-pa*.

Belong *ytogs-pa*; *mña-ba*; belonging together *te-mkan W*.

Beloved *yčes-pa*; *mon-ža-čan*.

Below adv. *ma* 408; *man-čād*, *man-čōd*; prep. *og* 501.

Bench *gral*.

Bend vb. a. *kuy-kug byed-pa*; *skyeil-ba*; *dgu-ba*; *gugs-pa*; *gum-pa*; *dud-pa*; vb. n. *mgo dgu-ba*; *dgyo-ba*.

Benefit v. *skyed* 29; *don* no. 3, 259; *ñan-pa*; *ñan-yōñ*; for the — of *ñyōgs-su*; *don-du*.

Benevolence *pan-pai sems*.

Bent (crooked) *kōñs*; *kyyog-po*; *gyu-ge-ba*; *dgu-ba*.

Benumbed v. *sbrid-pa*.

Bersave *ñral-ba*; to be bereft *brat-ba*.

Besides *ka-ru*, *kur*; *steñ-lu*; *min*, *min-pa*.

Besiege *skor-ba*.

Besprinkle *čag-čāg byed-pu* or *debs-pa*.

Best s. *mčōg* 166; *don* no. 3, 259.

Bestow *sbyin-pa*; *ster-ba*.

Better, to get the — of *tub-pu*; *ryyjal-ba*.

Between *bur-la*, *de-bār*; *yseb-na*, *ysrl-ba*; from — *bar-nas*.

Beverage *skyeims*; *btun-ba* 244.

Beyond *pa-rol-na*; *ñan-čād*.

Bhotan *brug-pa*.

Bice, blue — *sñio-skyā*.



- Bid *sgo-ba*; *jug-pa*; *dom-pa*.  
 Bier *kyogs*; *ngu-kri*.  
 Big *can-po*; — with child *semu-can dai*  
*ldan-pa*; — with young *shrum-pa*.  
 Bigness *ko-läg*.  
 Bile *mkris-pa*.  
 Billet of wood *ngul-pa*; *sin-dum*.  
 Willow *ču-rä*, *ču-rubä*; *dbu-kldä*.  
 Bind *čin-ba*; *dogs-pa*; *adom-pa*; *fyig-pa*.  
 Biped *rkañ-jnyis-pa*.  
 Birch-tree *stay-pa*.  
 Bird *bya*; *dab-čigs*; little — *mčül-pa*.  
 Birdcage *bya-kän*.  
 Birdnest *byu-täñ*.  
 Birth v. *skye-ba* 24; high — *skye-ba mto-ba*;  
 low — *skye-bu dmu-ba*.  
 Birthplace *skye-yndä*.  
 Bishop *do-dum-pa* 257.  
 Bison (Indian) *glai-to*.  
 Bit (small piece) *kam*, *kam-tuñ*; *čag-dim*;  
*brul*.  
 Bit (of a bridle) *arub-lčäys*.  
 Bitch *kyi-mo*.  
 Bite vb. *rmuy-pa*; *ča-bu*.  
 Bitter *ka*, *ka-po*, *ka-bu* 131.  
 Bittern *ču-akjur*.  
 Bitumen *brag-zün*.  
 Black adj. *nay-po*.  
 Black s. (centre of a target) *rtags*.  
 Blacksmith *lčags-ngul*.  
 Bladder (urinary) *lgan-pa*.  
 Blade (of grass) *jug-na*; *soj-ma*.  
 Blade (of a sword) *lče*.  
 Blame vb. a. *spyö-ba*; *smad-pa*, *smod-pa*.  
 Blame s. *klen-ku*.  
 Blank adj. *stoi-pa*.  
 Blanket *grum-tse*; *tsa-dur*; *ča-ra* 152; *ša-po* 14.  
 Blasphemy *skur-pa*.  
 Blast vb. *yčog-pa*.  
 Blaze s. *mdons*.  
 Blent *ba-ba*.  
 Bleed *yar-ba*, *rtsa yčot-pa*.  
 Bless *šo-ba*.  
 Blessed *skal-lilän*; *kte-gro*; *nyan-čan*.  
 Blessing s. *byin*, *byin-rubä*; *bkra-šis*; *bašo-ba*; *jan-ydn*; *nyan*; *rgyan* 107.  
 Blind *mdons-pa*; *zur-ba*, *niy-zür*; *loñ-ba*.  
 Blister s. (pustule) *ču-agan*; *ču-bur*;  
 (plaster) *jiba-sman*.  
 Blister vb. *jiba-pa*; *jiba-sman jug-pa*.  
 Blood *Krag*; *y Krag-čan*.  
 Blooming *bkru-ba*.  
 Blossom vb. *bur-bu*.  
 Blot out *jijit-pa*; *sel-bu*.  
 Blow vb. *bul-pa*.  
 Blow s. *lčag*.  
 Blue *šon-po*, *šo-bo*; deep — *šo-nag*; pale  
 — *šo-skyi*; *šo-sašis*; sky — *mšin*.  
 Bluff s. *gad-pa*.
- Blunt *rtul-po*; vb. also *ka* IV. no. 5.  
 Blushing (the act of) *no-tsa*.  
 Board s. *span-léb*; *šin-léb*; *glegs*; *sgo-rnäm*;  
 — of a door *sgo-glęs*; — of a ship *zur*.  
 Boast vb. *rlom-pa*.  
 Boasting s. *ka-tso*, *ka-po*; *yus*.  
 Boat *gru*.  
 Boatman *gru-pa*; *ko-mkan*; *ninyan-pa*.  
 Bodily *dios-su*; *mion-sum-du*; *žal-čids*.  
 Body *lus*; *yzugs*; *sku*; — linen *gos-läg*.  
 Boil s. (ulcer) *ču-bär*; *ša-bi* 8. W.  
 Boil vb. n. *skol-ba*; to — down *sgor-ba*; vb.  
 n. *kol-ba*; to — over *tud-pa*.  
 Boiling adj. *kol-pa*, *kol-ma*.  
 Boldness *no-mig*; *rtul-jod-pa*.  
 Bolster *šias*; *ydn*.  
 Bolt s. *bur*; v. also *pya* and *si-ri*.  
 Bolt vb. a. *pya rgyab-pa*; *si-ri čug-če* W.  
 Bond *džin*; *zin-bis*.  
 Bonds *bčän-ba*, *bčäs-pa*; *čin-ba*.  
 Bone *yduñ*; *rus-pa*; — s of fish *gra-ma*.  
 Book dpe; *glega-bäm*; *po-ti*.  
 Books (literature) *čos*; book-language *čos-  
skad*.  
 Bookstand *dpe Fri*.  
 Boot *tham*; leather half-boot *kraul-pa* 8.  
 Border s. *gru*; *mto-ma*; *ena*; *mu*; *mtsams*.  
 Bore vb. *rtol-bu*; *jigs-pa*.  
 Born *čad-pa*; to be — *skye-ba*; *btsa-ba*;  
*kruñ-ba*, *kruñ-pa*; *ltams-pa*.  
 Borrough *gron-tso*.  
 Borrow *skyi-ba*; *brnyan-pa*; *nyar-ba*.  
 Bosom *nam-bräg*; *pañ-kébs*.  
 Botch vb. *glan-pa*.  
 Both *jnyis*.  
 Bottle *bum-pa*.  
 Bottom *yšin*; *mtil*; *žubs*.  
 Bough *yal-ga*.  
 Bound vb. n. *ñar-u*.  
 Boundary *mtsams*, *sa-mtsams*.  
 Bow vb. *dud-pa*; "skyei kug tai-če" 16 W.  
 Bow s. (compliment) *jyug*.  
 Bow s. (for shooting) *yžu*.  
 Bowels *rgyu-ma*; *nai-krii*.  
 Bowl s. *ko-re* W.; *kruñ-po*; *pa-tra*; *ñar-pa*;  
*yžoi-pa*; beggars — *lluñ-bžäl*; — of a  
 tobacco-pipe *gani-njyo*.  
 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*;  
 — on the ear *gram-lčag*.  
 Boy *byis-pa*; infant — *kyeu*.  
 Bracelet *ydu-bu*; *lag-jub*.  
 Brag *sgog-pa*.  
 Brahma *tsašs-pa*.  
 Brahmin *bram-ze*.  
 Braid vb. *yčud-pa*.  
 Brain *klad-pa*; *glad*; *mgo-kläd*.  
 Bramble *ter-ma*.  
 Branch *tsag-ro*.  
 Branch (bough) *yal-ga*; *gel-pa*; v. also  
*lčug-pa* 149.

- Brandish *dbjug-pa*.  
 Brandy 'a-rög.  
 Brass *ra-gan*; — can *čab-rkyan*.  
 Brave adj. *de-pa*; *dpa(-ba)*; *spa-ba*.  
 Brawls v. *klañ-ka* 8.  
 Bread *bag-leb C.*; *ta-gir W.*  
 Breadth *ka-žen*; *žen*, *y'en*.  
 Break vb. a. *yəg-pa*; to — one's promise  
*gal-ba*; v. *čal-ba*; v. *jig-pa*; vb.n. *gas-*  
*pa*; *čag-pa*; to — forth *rdol-ba*; to — out  
*čor-ba*; *lañ-ba*.  
 Breakfast s. *gro*; *dro C.*; *tsal-ma W.*  
 Breakfast vb. *tsal-ma za-ba*.  
 Breast *nu-ma*; *brañ*, resp. *sku-brañ*.  
 Breath *riam-pa*; *dbugs*; *riañs-pa*; to be  
 out of — *dñan-ba*.  
 Breathe *riam-pa*.  
 Breeze *rluñ*.  
 Bribe s. *pag-süg*.  
 Brick *pag*, *pag-bu*; *so-pag*.  
 Bricklayer *rtsig-bzo-pa*.  
 Bride *bag-ma*; —'s maid *bag-grogs-mo*.  
 Bridegroom *bag-po*, *mag-pa* col.  
 Bridge *zam-pa*.  
 Bridle s. *srab*.  
 Brier *tsar-ma*.  
 Bright *bkrag-čan*; *krol-krol*; *yzi-brjid-čan*;  
*od-čan*; *yal-ba*.  
 Brightness *bkrag*; *diom-pa*; *mdañs*;  
*tsar-ba*; *zil*; *yzi*; *yzi-brjid*; *od*.  
 Brilliant *zil-čan*.  
 Brim *gru*.  
 Bring *skyel-ba*; *kyer-ba*; *kyog-pa*; *kyon-*  
*ba*; *kyol-ba*; to — along with *krid-pa*;  
 to — on *skyed-pa*; to — round *skul-ba*; to  
 — together *sprod-pa*; to — up *yas skyed-*  
*pa*.  
 Brisk *kram-pa*.  
 Bristle s. *kab-spu*.  
 Bristly *rtsub-po*.  
 Brittle *krol-mo*.  
 Broad *pal-čan*; *žen-čan*.  
 Broken *dkrum-pa*; *čag-pa*, *čag-po*;  
 country *lčan-lčod*.  
 Bronze v. *kro 52*; *mkar-ba*, *kar-ba*.  
 Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-pran*.  
 Broom *pyag-ma*; *ol-mo*.  
 Broth *ša-kü*.  
 Brother *spun*, resp. *mčed*; father's — *ku-*  
*bo*; mother's — *žañ-po*, 'a — *žañ W.*; a  
 sister's — *miñ-po*; elder — *jo-bo*, col. 'a-  
*jo*; resp. *yčen*; younger — *nu-bo*; *yčui-po*;  
 no *W.*; religious — *čod-spun*; brother —  
 in law *skud-po*.  
 Bruise vb. *grug-pa*.  
 Brush s. *pir*; *zod*.  
 Brute *byol-sön*.  
 Bubble s. *ču-bir*; *lbu-ba*, *dbu-ba*.  
 Bubbling *kol-pa*.  
 Bucket *ču-bžom*.  
 Buckle s. *čab-ma*.  
 Buckler *pa-iš*; *puš*.  
 Buckwheat *bra-bo*.  
 Bud s. *šbal-mig*; leaf — *kyi-gu*.  
 Bud vb. *skye-ba*.  
 Buddha *sañs-rgyas*; *rgyal-ba*; *rgyal-*  
*gon-ma*.  
 Buddhist *nañ-pa*.  
 Buffalo *ma-he*.  
 Bug *ča-ré*; (*lha*) *dre-sig*.  
 Build *rtsig-pa*; *čos-pa*; *god-pr*.  
 Building s. *dkod-pa*.  
 Bulk *bon*; *lhun*.  
 Bull *glañ-tüg*; *ba-glani*.  
 Bullet *go-la*; *tsi-gu*; — mould *ka-lib*.  
 Bullock *glani*; *spo-to C.*  
 Bun *lhas(-ma)*; *lhas-dög*; *zim-zag W.*  
 Bunch *čam-pod*; *čag-pa*; *čag-bu*, *čag-mo*;  
*čun-po*; *tsom-pa*; *yzab-mu*.  
 Bundle *čun-po*; *pon-po*; *lag-kod*.  
 Bung *ka-dig*.  
 Burden s. *kal*; *kur*, *kur-po*; *kree-po*; *gani*  
 (-po).  
 Burn vb. a. *tsig-pa*; *sreg-pa*; vb. n. *bar-*  
*ba*.  
 Burning-glass *me-žel*.  
 Burst vb. a. *yəg-pa*; vb. n. *gas-pa*; *tor-*  
*ba*; *rdol-ba*.  
 Bury *skuñ-ba*.  
 Bushel *kal-bó*.  
 Business *las*; *don*; *lag*; *gani-po*; *spros-pa*;  
 \**del-wa*\* 882 *W.*  
 Busy, to be — *brel-ba*.  
 But adv. (only) *tsam*; v. *man* 411; conj. v.  
*kyi*; *on-kyan*; *o-na*.  
 Butcher *šan-pa*; *ša-tson-pa*.  
 Butler *ysol-dpon*.  
 Butter *mar*; fresh — *skya-mar*.  
 Butterfly *pye-ma-léb*.  
 Buttermilk *da-ra*; *dar-ba*.  
 Buttock *rkub*; *pon-tsos*.  
 Button s. *sgrou-gu*, *sgrog-ril*; *tob-čì*, *tob-ču*.  
 Buy *nyo-ba*.  
 Buzz vb. *krog-pa*.  
 Buzzing s. *ur*.  
 By *kyi*; v. sub *rkyen*; *ago-nas*; *pas*; *pyir*;  
 close — *drui-du*.

## C

- Cabbage *kram*; Chinese white — *pé-tsé, pt-tsé*.  
 Cairn *to-yór; dur-puá*.  
 Calamity *bkra-mi-tis; rkyen; gal-rkyen*.  
 Calamus *ču-tág*.  
 Calculate *rtsi-ba; rtsis byed-pa; bgrán-ba*.  
 Calculation *rtsis*.  
 Calendar *lo-to*.  
 Calf *be-to, be-do; deu*; — of the leg *sgyid-pa; byin-pa*.  
 Call vb. a. *skad-pa; skul-ba; kug-pa; gugs-pa; sgrog-pa; bod-pa*; v. also *byed-pa* I, 2 and *miá, logs-pa* 280; so-called *zes byas-pa*; vb. n. to — to a person *ke' tan-wa* C.; *skad gyab-tsé* W.; *sgrog-pa; bgyan-ba*.  
 Calm adj. *gya-ma-gyú*; v. *dal-ba*.  
 Calm vb. a. *zi-bar byed-pa*.  
 Calumny *pra-ma*.  
 Camel *rña-bón*; male — *rña-yseb*, female — *rña-mo*.  
 Camp *sgar*.  
 Camphor *ga-pur*.  
 Can s. *rkyan, čab-rkyán* 155.  
 Cancer (disease) *lhog-pa*; (constellation) *kar-ka-ta*.  
 Candle *rkyon-tse*.  
 Candy *kan-đa*.  
 Cane *spa, sba; smyi-gu, smyug-ma; od-ma*.  
 Canine tooth *mčé-ba, mčé-sé*.  
 Cannon *gyogs, sgyogs; dzem-búr*; — ball *tu-lám*.  
 Canopy *ydugs*.  
 Caoutchouc *gyig*.  
 Cap *tod-kébs*.  
 Caper vb. n. *dkyu-ba*.  
 Capital adj. *kyad-par-čan*.  
 Capital s. (stock in trade) v. *ma* I 2; *tog* III.; (chief city) *mtíl; rgyal-sa* W.  
 Captain *go-pa; bgya-dpon*.  
 Captivate *dzin-pa*.  
 Captive s. *btson*.  
 Caravansary *tsugs-kan*.  
 Caraway 1. *Carumgo-enyod*. 2. *Cuminzi-ra*.  
 Carcass *ro, ten-ro; yzugs*.  
 Card *yi-ge*.  
 Cardamom *sug-rmel; ti-ti* W.  
 Cardinal points *pyogs* 352.  
 Care s. *nya-ra; nyen-ka*; to take — *\*ka-dar čo-tsé*; to take — of *skyon-ba; \*čag-pa jhě-pa* C.; *nyen-ba*; to use — *yzabs-pa*.  
 Careless *bag-méd*.  
 Caress vb. a. *mfun-par byed-pa; yag-po; jag-po byed-pa*.  
 Carpenter *šin-mkan*.  
 Carpet *stan*.  
 Carriage (conveyance) *čičib-na; čzon-pa; teg-pa*.  
 Carrion *kruma*.  
 Carrot *guai-dmar-la-pug; lča-ba; se-rag-dur-sman* W.  
 Carry *kur-ba; kyer-ba, kyog-pa; kyol-ba; skya-ba; skyed-pa*; to — away *skyel-ba; bda-ba*; to be able to — *teg-pa* 235.  
 Cart *šin-rita*.  
 Carter *šin-rita-pa*.  
 Cartilage *čag-krim*.  
 Carve *jog-pa; bru-ba, bru-ba*.  
 Case (incident) *rkyen; skabs*; in — *gal-te* 68; *na* 209; (sheath) *šubs*; (grammar) *rnani-dbyé* 314.  
 Cash *rnags* 318.  
 Cashmere *ka-tul, ka-čé*.  
 Cask *zem*.  
 Cast vb. a. *skyur-ba; rgyag-pa; debs-pa; pen-pa*; to — away *čor-ba*; to — down *bebs-pa; čor-ba*; to — (metals) *ldugs-pa*.  
 Casting-mould *lug-kon*.  
 Castle *mkar; po-bran; rdzonis*.  
 Castrate *rlig-pa byin-pa*.  
 Cat *byi-la; bi-la, bi-ti, pi-ti* W. *šin-bu, žum-bu* C.  
 Catapult *sgyogs* 119.  
 Cataract *ri-yzar-ču*.  
 Catarrh *čam-pa; bro-tsil*.  
 Catch *dzin-pa*.  
 Catgut *rgyus-skud*.  
 Cattle *pyugs*; breeding — *rkan-grós*; hornless — *mgo-ril* W.  
 Caul (anatomy) *rgyu-sgróg*.  
 Cause s. *rkyen; rgyu; rgyu-mtsan*; origin — *ži-ma*.  
 Cause vb. a. v. *gugs-pa; jug-pa; yton-ba; byed-pa*.  
 Causeway *so-log*.  
 Caution s. *nyer-ka*.  
 Cautious v. *ka-dár; gya-ma-gyú*; to be — *\*ka-dar čo-tsé; gab-pa*.  
 Cave, Cavern *jug-pa*.  
 Cavity *kun; sbugs*.  
 Cease *gag-pa; čad-pa; ži-ba*.  
 Ceiling *tog; ya-tog*.  
 Celebrated *gzi-brjid-čan*.  
 Cell *grwa; \*đa-šag* 75.  
 Cellar *ša-kan*.  
 Cemetery *dur-krod*.  
 Censer *pog-pór, spos-pór*.  
 Censor (of a monastery) *dge-bakos* 25.  
 Censure s. *klan-ka*.  
 Centiped *la-ré* W.; *si-ri-bu* W.  
 Centre *lte-ba; mtíl; dbus*.  
 Cerebellum *klad-čuś*.  
 Ceremony *čog-pa; sku-rim*.

Certain *nes-pa*; *gor-ma-čag*; *no-rtog*; a —  
one *ytig-tig*.  
Certainly *yon-mi-za-bur*.  
Certainty *nes-pa*; *tag-čod*.  
Ceylon *lan-ka*.  
Chaff *spun-pa*, *šun-pa*; *šur-ma*.  
Chain s. *lcags-tog*; *nyag-tog*.  
Chair *kri*; *rgya-kri* C.  
Chairman *kri-pa*.  
Chalk *to-ls dkar-po*.  
Chamber *nañ*; *kan-mig*.  
Champion *gyad*.  
Chance s. *rgyu* 110.  
Change s. *gyur-ba*; *res*.  
Change vb. a *gyur-ba*; *nye-ba*; *spo-ba*;  
*razu-ba*; to — place *po-ba*; vb. n. *gyur-*  
*ba*, *po-ba*.  
Chant vb. *dgyer-ba*.  
Chap vb. *gas-pa*.  
Chapter *leu*.  
Character (disposition) *rgyud*; *nañ*; *no-*  
*bo-nyid*; *tsul*; *rig-rgyud*; \**it-gyit*\* C. 562.  
Characteristic s. *rgyu-mtsān* 111.  
Charge vb. *sko-ba*; *rgol-ba*; *māg-pa*; to  
— with (to commission) *gel-ba*.  
Charge s. (commission) *kag*.  
Charity *myin-nye*.  
Charming *dga-ba*; *yid-du on-ba*.  
Chase vb. *čor-ba*.  
Chase s. *Kyi-ra*.  
Chasm s. *rgya-šer*.  
Chastisement *čad-pa*; *tul*.  
Chastity *krel-yod*; *tsaṅ-par spyod-pa*.  
Chat vb. *ur yton-ba*; *lab yton-ba*.  
Chattering s. *do-lo*.  
Cheap *Kye-mo W*; *rin čuñ-ba*.  
Cheat vb. *blo brid-pa*; *štu-ba*; *ryo-zol byed-*  
*pa*; *mgo skor-ba*.  
Cheek *gram-pa*; — bone *gram-rūs*;  
tooth *gram-so*.  
Cheer vb. *glod-pa*; *spu-ba skyed-pa*; *dga-*  
*bar byed-pa*.  
Cheerful *kruł-po*; *dga-mo*; *sems-bde*, *blo-*  
*bde*.  
Cheese *tsud*; *o-tūd*.  
Chess-board *mig-māni*; to play at chess  
*mig-mañ rtse-ba*.  
Chest (box) *gau*; *agam*; *agrom*; (thorax)  
*brañ*, resp. *sku-brāñ*.  
Chew *ldad-pa*.  
Chicken *bya-črug*.  
Chief adj. *dpon*; *ytso*; — justice *Krims-*  
*dpon*.  
Chiet s. *go-pa*; *dpon-po*; *yan-bo*; *Kyu-*  
*mčog*.  
Chiefly *tsa-bor*, *ytso-čér*.  
Child *pru-gu*; *byis-pa*; *bu*; v. *Kyeu*.  
Children *bu-črug*; — of the same parents  
(brothers, sisters) *spun*.  
Chill s. *Kyi-bān*.

Chin *ko-kó*; *ma-lé*.  
China *rgya-nag*; *rgya-yul*; modern name:  
*ma-ha-či-na*, *ma-ha-čin*; — clay *Fam-pa*;  
— ware *kar-yol*; *dkar-yol*; resp. *žal-kar*  
C.; *sol-kar W*.  
Chinese s. *rgya-nag-pa*, *rgya-bo*; fem.  
*rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur.  
*rgya-rnams*.  
Chinese adj. *rgyai*, *rgya-nag-gi*, — lan-  
guage *rgya-skād*; — paper *rgya-šog*.  
Chink *sgo-bār*.  
Chip *tsal-pa*; *šin-tsal*.  
Chirping s. *ča-čod*.  
Chisel vb. *bru-ba*.  
Chit-chat s. *ur*.  
Choice adj. *mčog-tu bkrab*; *Kyad-par jiags-*  
*pa*; *Kyad-par-čan*.  
Choke *dbugs sub-pa*; \**skye tsir tañ-čé*\* W;  
*ske badam-ste yod-pa*; to be choked *rnai-*  
*ba*; *ske badam-ste čiča*; *tsub-pa*.  
Cholera *Km-lóg W*; *nya-lóg Sik*.  
Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-*  
*pa*; vb. n. (to like) *dgyes-pa*.  
Chop vb. *bsab-pa*; to — off *yčod-pa*.  
Chopping-block *šin-stan*.  
Chopsticks *tur-ma*.  
Chord *rgyud* 111.  
Christ *skyabs-mgón* 26; *ma-ši-ka* 410.  
Chronic adj. *yun rin-bai*; — disease *yčon-*  
*nād*.  
Chronicle *lo-rggyis*.  
Churn vb. *dkrog-pa*; *žo dkrog-pa*.  
Churn s. v. *gur-gur* 70.  
Chutney (Indian condiment) *tsu-u* 449.  
Chyle *dwāṅs-ma* 249.  
Cimeter *gri-gug*.  
Cinamon *šin-tsa*.  
Cipher s. *mka*; *fig-le*.  
Circle s. *skor*, *Kor*, *Kor-lo*; *dkyil-Kor*;  
*sgor-mo*, *sgor-tig*.  
Circular adj. *kyir-kyir*; *gor-mo*.  
Circumference *dkyil-Kor*; *Kor*; *ko-ra*;  
*Kyon*; *mu-Kyid*.  
Circumstance *rkyen*; *skabs*.  
Citadel *mkar*; *rdzon*.  
Citizen *Kyim-bdag*; *yul-pa*; *yon-bdag*.  
Citron *gam-bu-ra W*; *spuod-pad C*.  
City *gron-Kyer*.  
Civilize *dul-ba*.  
Claim s. *tob-tsir*, *tob-erol*.  
Clairvoyance *māon-šes* 188.  
Clammy *rtai-čan*.  
Clamour s. *ku*, *ku-sgra*, *ku-čō*; *skad-lóg*;  
*ča-čō*.  
Clandestinely *šbas-te W*; v. also *lkog-tu*,  
*yañ-ba*.  
Clap vb., to — the hands *čag-čag byed-pa*.  
Clap s. (crash) *sguñ W*; *ldm W*; *ldir-sgra*.  
Clasp vb. a. *Kyud-pa*; *Krīl-ba*.  
Clasp s. *čab-ma*; — knife *lab-gri*.

- Class s. *gral*; *ča-tadn*; *bye-brdg*; *dbye-ba*; *tsan*, *ads-tadn*.  
 Classify *rnam-par bzag-pa*; *byed-pa*.  
 Claw *kron*; *sder(-mo)*; *spar-ba*.  
 Clay *jim-pa*; *rdza*; *zal-ba*; - floor *skyañ-nul*.  
 Clean adj. *dag-pa*, *ytan-ba*; *lag-mo W.*; - food *dkar-zds*.  
 Clean, Cleanse vb. a. *pyi-bdar byed-pa*; *san-ba*; *sel-ba*; to be cleansed *byon-ba*.  
 Clear adj. *mion-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo W.*; *sins-po W.*; *lhan-nie*.  
 Clear vb. a. *dag-pa*; *sel-ba*.  
 Cleave *ges-pa*; *čeg-pa*; to be cleft *gas-pa*.  
 Cleft s. *rgya-sér*; *ral*; *srubs*.  
 Clerk *yig-mkan*.  
 Clever *ycan-po*; *sgrin-po*; *tabe-can*; *spyañ-po*; a - writer *rtsom-par mkas-pa*.  
 Clew s. *gru-gu*.  
 Climb *dzeg-pa*; *rgal-ba*.  
 Cling *čags-pa*; *ča-bzag-pa*.  
 Clip *grum-pa*.  
 Cloak s. *ber*.  
 Clock *ču-tsođ*; *ču-tsođ*, *Kor-lo*.  
 Close vb. a. *gegs-pa*; v. also *dzum-pa*.  
 Close adj. *gya-ma-gyu* 73; - fisted *kron-po*; *lag-dam-po*; adv. *jam-pa* 174; - over *glad-la*.  
 Clot s. *gon-po*; - of blood *krag-gón*.  
 Cloth *sag-lad*; *prug*; *ter-ma*; *dar*; a piece of - *yug*, *bubs*.  
 Clothes *gos*, *gos-lág*; *bgo-ba*; to change - *gos brye-ba*; to put on - *gos gon-pa*; to take off - *gos bud-pa*; suit of - *go-lus-ča-tsan W.*  
 Clothes-brush *byab-zéd*.  
 Clothes-stand *ydán*, *rdán*.  
 Clothing s. *bgo-ba*; *ča-byád*, *ča-lúgs*.  
 Cloud s. *sprin*; - of dust *bud*.  
 Clouded, to be - *kriq-pa*.  
 Cloudy, it has become - *Kor-soni*.  
 Clove *li-ti C.*; *bzan-drug W.*; *zer-bu W.*  
 Club (mace) *ga-da*.  
 Clumsy *sbom-pa*; *zhum-pa*.  
 Cluster s. *čag-mo*.  
 Clyster s. *Kos*; *bsur-smýig*; - pipe *ču*.  
 Coachman *šin-rtá-pa*.  
 Coagulate *Kyags-pa*.  
 Coal *sol-ba*.  
 Coarse *rtan-ba*; *rags-pa*; - grained *rtsub-po*.  
 Coast *Kris*.  
 Coat s. *gos*; *dug-po U.*; *ču-pa Ts.*; - lap *kud*; - of mail *k'ab*.  
 Coat vb. a. *sum-pa*.  
 Cock s. *bya-po*, *bya-po*; *kyim-bya*; of n gun *to-čün*; *me-skám*.  
 Cock vb. a. *rdze-ba*.  
 Coetaneous *na-mnyám*, *na-drd*.  
 Coffee *ka-ba* 87, III.
- Coffer *sgrom*.  
 Coffin *dur-egdm*, *ro-egdm*.  
 Cohabit *brel-ba*; *kriq-pa spyod-pa*.  
 Cohabitation *sbyor-ba*.  
 Cohere *brel-ba*.  
 Coil vb. (of snakes) *kri-ba*.  
 Coin s. *don-tse*.  
 Coition, Coitus *kriq-pa*; *čags-spyód*; *nyal-po*.  
 Colander *tsag-ma*.  
 Cold adj. *gran-ba*; - air *na-ra*; *nád*; - wind *nar-ba*; *lhags-pa*; to feel - *Kyags-pa*; v. *kyi-bün*; to get, to grow - *gran-ba*, *grain-pa*.  
 Cold s. *Kyags-pa*; *gran-ba*; *nád*; *nar-ba*; to have a - *bro-tsal-ba*; a - in the head *čam-pa*; *bro-tsal*; *ya-ma*.  
 Colic *glan*, *glan-tábs*; *rgyu-yzer*; *tsa-Kru*.  
 Collar s. *gon-ba*, *gos-kyi gon-ba*; to seize by the - *gon-ba-nas dzin-pa*.  
 Collect vb. a. *sgrug-pa*, *slon-pa*; *sdud-pa*; *sog-pa*.  
 Colonel *ru-dpón*.  
 Colour s. *Ka*; *ka-dog*; *mdog*; *tsón*; beautiful - *bkrag*; prime - *ma-yži*; to lose - *dkyug-pa*.  
 Colt *tur-bu*; - of an ass *ku-rüg*, *gu-rüg*.  
 Comb s. *so-mán*.  
 Comb vb. a. *čad-pa*, *yad-pa*, *yod-pa*.  
 Combat s. *tab-mo*; *kriq-pa*.  
 Combat vb. *tab-mo gyed-pa*, *tab-pa*; *k'rab-pa*; *rgol-ba*.  
 Come *on-ba*, resp. *byor-ba*, *byon-pa*; *pieb-pa*; eleg. *mči-ba*; come! *sog*; to - again *ldog-pa*, *log-pa*; to - back *pyir-gro-ba*; to - forth *čags-pa*; to - out *byun-ba*, *lon-pa*; to - to *Kyol-ba*; *ymas-su gyur-ba*; to - together *dzom-pa*; to - up (of seeds) *Kruñ-ba*, *rdol-ba*.  
 Comfort vb. a. *glod-pa*; *mya-nan san-ba*; *spro-ba skyed-pa*.  
 Comforter *skyo-grógs*.  
 Command vb. a. *ka ynañ-ba*, *ynañ-ba*; (an army) *krid-pa*.  
 Command s. *zal-ydams*.  
 Commander *dmag-go*; *dmag-dpón*.  
 Commandment *bka*, *bka-krima*, *bka-bagos*; *krima*.  
 Commence *rtom-pa*; *dzugs-pa*.  
 Commend *shag-pa*; *čol-ba*.  
 Comment vb. a. *grel-ba*, *grol-ba*.  
 Commerce *tsón*.  
 Commissary *sku-tsáb*.  
 Commission vb. a. *sko-ba*; *gel-ba*; *miag-pa*.  
 Commit *skur-ba*; *čol-ba*; (sin etc.) *byed-pa*.  
 Common *dkyus-ma*; *tun*; *pál-pa*; *p'ral*; the - people *pál* 841.  
 Communication *bka-rgya*; *brel*, *brel-ba*.

Communion *br̥el-ba*; *grogs-lugs*; holy — *ʔol-r̥ds* 592.  
 Compact adj *m̥kran*; *ʒag-tan*.  
 Companion *grogs*; *rogs*; *skyo-gr̥ogs*; *zla-bo*; *ya-do W*.  
 Company *kyu*; in — *ʔun-moñ-du*; *grogs-te*.  
 Comparative degree v. *ʒe* 172; *las* II, *pas*, *sañ*.  
 Compare *sdur-ba*; *sgrun-pa*; *sgre-ba*.  
 Comparison *dpe* 827.  
 Compass (circumference) *mu-kyid*; points of the — *m̥tsams* 456.  
 Compasses, pair of, *skor-tig*.  
 Compassion *myiñ-r̥je*; *myiñ-br̥tsa-ba*.  
 Compel v. *nan-gyis* 802; *ʒed-kyer-naq-pos W*; to be compelled *dgos-pa*.  
 Competitor *gran-zla*.  
 Compile *sgrig-pa*.  
 Complaint *zug*, *yzug* 488, *nad*.  
 Complete adj. *grub-pa*; *rgyas-pa*; *tam-pa*; *ʔun-tsogs*; *rdzogs-pa*; *ʔaṇ-ba*; to be — *ʔaṇ-ba*.  
 Complete vb. a. *sgrub-pa*; *tog gel-ba*; to be completed *k̥or-ba*; *ʔaar-ba*.  
 Completely *ʔtan-du*; *ye-nas*.  
 Complex of fields *k̥luis*.  
 Complicate adj. *krag-k̥rig*.  
 Compliment s. *ʔyag*; compliments v. *stod-pa* 223.  
 Compose *god-pa*; *rtsom-pa*; to — verses *sdeb-pa*; *ʔhyor-ba*.  
 Comprehend *go-ba*; *dzin-pa*; *yid-la byed-pa*.  
 Comprehension *go-ba*.  
 Comprehensive *kyab-ʒe-ba*.  
 Comprise *kyab-pa*; *sdud-pa*.  
 Compulsion *gal* 68; *nan* 802.  
 Computation *r̥tsis*.  
 Compute *r̥tsi-ba*.  
 Comrade *grogs*.  
 Concave *k̥oñ*.  
 Conceal *ʒbed-pa*; *ʔaṇ-ba*; *sgoñ-ba*; *ʒab-pa*.  
 Concealment *ʔag*.  
 Conceited *m̥d̥or-po*.  
 Conception *dm̥igs-pa*.  
 Concerning (as regards) *r̥ten-nas*; *dbaṇ-du byas-na* 887.  
 Concession *ʔnañ-ba*.  
 Concord *m̥ʔun-pa*.  
 Condemn *ʒal-ʒe ʔdod-pa*; *k̥rims ʔdod-pa* or *ʔtoñ-ba*.  
 Condensing *ʒe-tab-m̥ed-pa*; to be — *m̥ʔun-pa byed-pa*.  
 Condiment *skyu-r̥um*; *sdor*.  
 Condition (state) *ʔnas-skabs*; *ʔnas-ʔs̥l̥ 811*; *ʔin-lugs* 548.  
 Conduct vb. a. *skyel-ba*; *k̥rid-pa*; *dren-pa*.  
 Conduct s. *ʔpyod-pa*.

Cone *ʔsa-ʔsa*.  
 Confess *ʒeg-pa*; *m̥l̥ol-ba*; *ʔog-pa*; *ʔo-sbyoñ-ba* 590.  
 Confession (creed) *ʒos-rgyud* 164.  
 Confide (*yid*) *r̥ton-pa* 215; v. *blo-ʔd̥eñ* 885.  
 Confidence *blo-ʔt̥ad*, *blo-ʔd̥eñ*.  
 Confidential speaking *myiñ-ʔtam*.  
 Confine vb. *dgar-ba*.  
 Conform vb. *ʔhyor-ba*.  
 Confound *d̥krug-pa*; *dzol-ba*.  
 Confused, to be — *riab-pa*.  
 Confusion *k̥ral-k̥r̥l̥*.  
 Congeal *kyags-pa*.  
 Conglomerate s. *gad-pa*.  
 Congratulate *b̥kra-ñis m̥ia ʔol-ba*.  
 Conjunction *begañ*; *dus*.  
 Conjure (implore) *nan-gyis ʒu-ba*.  
 Conjure up *gugs-pa*.  
 Conjuror *ba-po*.  
 Connect *ʔhyor-ba*; *ʔbrel-ba*; *zuñ sdebs-pa*.  
 Connected with *b̥cas-pa*; to be — *ʔbrel-ba*.  
 Connection *br̥el-pa*, *zuñ-br̥el*; v. also *rgyur-kyeñ* 110.  
 Conquer *b̥com-pa*; *ʔoms-pa*; *rgyal-ba*; *ʔam-par byed-pa* 856; to be conquered *ʔam-pa*.  
 Conqueror *rgyal-ba*.  
 Conscience *gal-m̥ʔun ʒes-pa*; *ʒes-b̥zin*; v. also *byas-ʒos* and *ʔnoñ-ba*.  
 Conscientious *k̥rel-tan*.  
 Consciousness *ʒes-pa*; *dran-pa*; — of guilt *ʔnoñ-ba*.  
 Consecrate *skur-ba*; *rab(-tu) ʔnas(-par) byed-pa* 524.  
 Consequence *m̥jug*; *bras-bu*; in — of *dbañ-gis*.  
 Consider vb. a. *gran-ba*; *dzin-pa*; *b̥am-m̥n̥d̥ byed-pa*; vb. n. *sgom-pa*; *m̥no-ba*.  
 Consideration *dran-pa* 262.  
 Consign *skur-ba*.  
 Consist *dus-pa*, *b̥sadus-pa*.  
 Consistence *ska-sl̥ad*.  
 Consistency *srab-t̥ug*.  
 Console *sems ʔo-ba*; *mya-nan-baṇ-ba*.  
 Consort s. *ʒuñ-ma*; royal — *l̥am-mo*; *b̥tsun-mo*.  
 Conspicuous *m̥ion-pa*; *ʔal-po*.  
 Constable *dge-ʔydg* 86.  
 Constellation *skar-ma*; *ʔza-sk̥dr*.  
 Constipation *b̥añ-dgd̥*.  
 Constitute *gel-ba*; *sko-ba*; *ʔug-pa* II, 2.  
 Constraint *gal*.  
 Construct *b̥co-ba*; v. *ʒa-ba*; *ʒos-pa*; *ʔtoñ-ba*; *goa-pa*; *r̥tsig-pa*.  
 Construction (grammatical) *ʔsig sgrig-pa*.  
 Consult *b̥ka-bgro-ba*.  
 Consultation *gros-gl̥eñ*; *dun-ma*.  
 Consume *ʒud ʔzon-pa*; *zin ʔug-pa*; to be

consumed *ču-ba*; *čad-pa*; *čsar-ba*; *dzad-pa*; *zin-pa*.  
 Consumption *γčon*.  
 Contain v. *don-ba*; to be contained *gro-ba*; v. *dag-pa* no. 2.  
 Contamination *grib*.  
 Contemplate *sgom-pa*.  
 Contemplation *sgom*; *šin-nie-dzin*.  
 Contempt *rian-čen*; *brnyas-pa*; *snad-pa*.  
 Contend (fight) *krug-pa*; *rtsod-pa*; (to strive) *gran-pa*.  
 Content adj. *čog šes-pa*; *tsim-pa*; to be — *ngu-bu*; to heart's — *yid bžin-du*.  
 Contention *gran-sens*; *dzin-mā*.  
 Contentment *myiñ-tsim*.  
 Contest s. *čob-šd*.  
 Continent *gliñ*.  
 Continually *rgyun-du*; *čur, ča-ré*; *γtan-du*.  
 Continuation *γiro*.  
 Continue *γiro-ba*.  
 Contract vb. a. *skum-pa*; vb. n. *kor-ba*.  
 Contract s. *gan-γγyā*; *čad-yig*; *dzin, yig-dzin*.  
 Contradiction, to be in *gal-ba*.  
 Contrary s. *bzlog, go-bzlog, go-ldog, go-lög*.  
 Contrivance *grabs*.  
 Convent s. *čos-sde*; *sde*; *dgon-pu*.  
 Convention *ka-čad*.  
 Conversation *glen-brjod*.  
 Converse vb. *glen-ba*; *glen-mo byed-pa*; *gros-byed bgro-ba*.  
 Convert vb. *čos-su juy-pa*.  
 Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *kur-ba*.  
 Convoy s. *skyel-ma*.  
 Cook vb. *čod-pa*.  
 Cook s. *gyos-mkan*; head *γsol-dpon, ma-čen*.  
 Cool *gran-ba*; *bsil-ba*.  
 Cooly (carrier) *kur-pa*; (workman) *gla-pa*.  
 Coat *skyeys*.  
 Copious *rgyas-pa*.  
 Copper *zans*.  
 Copulation *krig-pa*; *čags-spyod*.  
 Copy vb. *ču-ba*.  
 Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pat-tern) *ma, ma-dpe*.  
 Coral *byi-ru*.  
 Cord s. *γγyud*; *γγrogs*; *tu-gu*; *γireñ-ba*.  
 Cordial s. *bčud*.  
 Core *kog-šin*.  
 Coriander seed *u-su*.  
 Cork *ka-γčod, ka-dig*.  
 Corn (grain) *bru*; boiled — *čan*; slightly roasted *γos*; stack of — *rays, γub-rays*; *hi-ri*; corn on a toe *rkan-mdzub-dzer-pu*.  
 Corner *kug*; *gru*; *grwa*; *zur*.  
 Corporal *bču-dpon*.  
 Corpse ro, resp. *npur*.

Correct adj. *skyon-méd*; *nor-méd*; to be — *γrig-pa*.  
 Correct vb. *γγyur-ba*; *ču-dag byed-pa*.  
 Correction *ču-ddg, čus-däg*.  
 Correspond (to be adequate) *γrig-pa*.  
 Correspondent (in business) *čon-γγrogs*.  
 Corrupt vb. a. *šlad-pa*.  
 Corruptness *kun-dkris*.  
 Costly *gus-po, rin-čan*.  
 Cottage *kau-bu*; *ku-tu*.  
 Cotton *ras-bal, šrin-bal, šin-bal*; — cloth (*ka-ši-kai*) *ras*.  
 Couch s. *kri*; *nyal-kri*; *mal*.  
 Cough s. *glo*; *kogs*; *bro-čad*; vb. *kogs-pa*.  
 Council *gros, gros-glen*; *dun-ma*.  
 Counsel s. *gros*; *bka-γdams*; *dun-ma*.  
 Counselor *bka-γdags*.  
 Count vb. *bgran-ba*; *dren-pa*; *rtsi-ba*; *γdor-ba*; *si kor-čs W*.  
 Countenance *γdon*; *bžin*; *no*; *skye-ego*; *sgo-lo*.  
 Counteract *gal-ba*.  
 Counterfeit adj. *rdzus-ma*.  
 Counterparty *γia-rol*.  
 Counting s. *rtsis*.  
 Country *γul, γul-kör, γul-grü*; *sa-čü*; *γγyal-käg*; love of — *γul-šred*; *γul-la död-pa*.  
 Couple s. *zun*; married — *bza-mi*.  
 Courage *myiñ-stobs, myiñ-ras*; *spobs-pa*.  
 Courageous *ham-pa-čan*; *dpa-ba, dpa-čan*.  
 Courier *rta-zam-pa*.  
 Course s. *čir*.  
 Court s. (residence of a prince) *kab*; — of justice *bka-γdags*; *krim-kai*.  
 Courtyard *kyams*; *tsoms, tsoms-škor*.  
 Cove *kug*.  
 Covenant s. *ka-čad*.  
 Cover vb. *kab-pa*; *gebs-pa*; *klub-pa*; *tum-pa*.  
 Cover, Covering s. *ka-kets, ka-gab, ka-γčod, ka-leb*; *kets, kyebs, kets-ma*; *go-šog*; *tums*; *γγogs*; *šubs*; covering for the head *mgo-γγogs*.  
 Cowry *grom-bu*.  
 Crab *šdig-šrin*.  
 Crack vb. a. *γčog-pa*; vb. n. *gas-pa*.  
 Crack s. *sguñ*.  
 Craft (cunning) *dku-lto*.  
 Crafty *γo-ba*.  
 Gram *γrim-pa*.  
 Crane (bird) *kruñ-kruñ*.  
 Crash s. *sguñ*.  
 Crave *riab-pa*.  
 Crawl *lkog-sog*.  
 Crawfish *šdig-šrin*.  
 Crawl *gog-pa*; *γije-ba*.  
 Cream *spri-ma, špris-ma, šris-ma*; *o-ari*; *šo-ari*.

- Create *grol-pa*.  
 Creator *god-pa-po*; *mdzad-po*.  
 Creature *bkod-pa*; *gro-ba*, *lus-can*.  
 Credible *os-pa*.  
 Creditor *bun-bdag*.  
 Creed *čos-rgyud*, *čos-lugs*.  
 Creek *kug*, *kugs*.  
 Creep *pye-ba*, *gog-pa*.  
 Crescent s. *zla-tses lta-bui ri-mo* or *dbyib*.  
 Crest (of fowl) *čod-pän*.  
 Crevice *yen*, *sen*.  
 Cricket (insect) *čog-čog-pa W*.  
 Crime *nyes-pa*; *noñs-pa*.  
 Cripple *ža-bo*.  
 Crippled *Koñs-Kan W*; *Koñ-ril C*; *grum-pa*.  
 Criticise *biga-pa*.  
 Crocodile *kum-bi-ra*.  
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *koñs*; *kyog-po*; *dgur*; to be — *dgye-ba*.  
 Crop vb. *ytog-pa*.  
 Crop s. *lo-tög*.  
 Cross s. *brkyan-šin*; *sku-ru-ka*.  
 Cross vb. *ycod-pa*; *rgal-ba*.  
 Crouch *čum-pa*.  
 Croup, he has the — *Koi lkog-ma skrañs soñ* (his throat is swollen).  
 Crow s. *ka-ta*; *po-rög*.  
 Crow-bar *gal-ta*; *lčags-bér*.  
 Crowd s. *krod-pa*; *krom*; *yseb*.  
 Crowd vb. a. *bčar-ba C*, *bčer-ba W*.  
 Crown s. *čod-pän*; — of the head *spyi-bo*; *ytug*.  
 Crown vb. a. *čod-pan-gyis brygyun-pa*; v. also *toğ gel-ba*.  
 Crucible *koñ-po W*; *žu-skyögs C*.  
 Cruel *nyan-pa*; *drag-čul-can*.  
 Crumb *čag-düm*; *brul*; *bir-bir W*.  
 Crumble vb. a. *grug-pa*; vb. n. *gog-pa*.  
 Crupper *sgal-pa*; *rmed*.  
 Crush *glen-pa*; *rdei-ba*.  
 Cry vb. n. *grags-pa*, *grags-pa*.  
 Cry s. *ña-ro*; *skad*, *skad-nan*; *ču-čö*; — for help *o-död*.  
 Crystal *man-čel*, *čel*.  
 Cubit *Kru 51*.  
 Cuckoo *ku-byig*; *kug-se W*.  
 Cucumber *ka-ku-rāñ Kun*.  
 Cultivate *bad-pa*; cultivated land *ktuñs*.  
 Cunning s. *dku-lto*.  
 Cup *ko-ré*, *kor*; *koñ-po*; *tiñ*; *por-pa*; — bearer *yaol-dpon*.  
 Cupboard *ča*.  
 Cupping-glass *me-büm*, *me-pün*.  
 Curd *zo*, resp. *yaol-zö*.  
 Cure vb. *ycod-pa*; *bčos-pa*; *tao-ba*; *ya-ba*.  
 Curious (inquisitive) *snob-zog-can*.  
 Curl s. (of hair) *ral-pa*.  
 Curled *taa-ru W*.  
 Currant *nyan-ku Sp*; *rub-šo W*; (raisins) *ba-šo Ld*, *ba-šo-ka C*.  
 Current s. *rgyun*; *ču-rgyün*.  
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.  
 Curse s. *ñan*; *dmod-pa*.  
 Curse vb. a. *ñan*, *debs-pa*; *dmod-pa*, *bor-ba*.  
 Curtain *yol-ba*.  
 Curve s. *gye-gu*.  
 Curve vb. a. *kug-kug byed-pa*; *gum-pa*; curved *kyog-po*; *kyag-kyög W*; to be curving *dgye-ba*.  
 Cushion *ñas*; *stan*; *bol*, *ñye-ból*; *sob-stün*.  
 Custom (use) *Krims*; *čos*; *srol*; (toll) *šogām*.  
 Cut vb. a. *ycod-pa*; *žog-pa*; *dra-ba*; (to mow) *riā-bu*; to — into pieces *sgal-ba*; *tub-pa*; v. *čud-pa*; to — off *grum-pa*; *brej-pa*, *dreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *ycar-ba 143*; to — up *ytubs-pa*; *dmyal-ba*.  
 Cut s. *Kram-ka*; (blow) *lčag*; a short — *\*gyog-lām\**.  
 Cylinder *kor-lo 58*; praying — *čos-kyi kor-lo*.  
 Cylindrical *ril-ba*; to be — *gril-ba*.  
 Cymbal *šbug-zäl*; *šbun-zöl W*; *sil-snyān*.  
 Cypress *spa-mu Sik*.

## D

- Daily adv. *nyin-re-bžin(-du)*; *žag-dan žag*.  
 Dalai Lama *ta-lai bla-ma*.  
 Dam s. *ču-rags*; *ču-lon*.  
 Dam up vb. *skyi-bu*.  
 Damage s. *skyon*; *gud*, *gun*; god: *nyes-pa*; *yno-pa*; vb. a. *yno-pa*.  
 Damp adj. *rlun-can*.  
 Dance vb. *čani-pa*; *bro-brdun-ba* or *Krab-pa*; s. *gar*; *bro*.  
 Dancer *gar-mkan*.  
 Dandelion *Kur-ma*, *Kur-tsod*.  
 Dandy *pyor-dgu*.  
 Danger *nyen*.  
 Dangerous *ma-ruñ-ba*, *ma-ruñs-pa*; *ydug-pa-can*; *btsog-pa W*.  
 Daring adj. *rtul-pod-pa*; *spobs-pa-can*; *dpa-can*, *dpa-bo*.  
 Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *tibs-pa*; *grib-pa*.  
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.



- Darkness *mun-pa*; *emug-rum*.  
 Darling, my — (*nai yid-on*; cf. also *schug-pa*).  
 Darn *tur-ba*; *smol-ba*.  
 Dart s. *mda*; vb. n. *Kyug-pa* 60.  
 Date s. (time) *zag-grāns*; (fruit) *ka-zir*.  
 Daub vb. *skud-pa*.  
 Daughter *bu-mo*, *bo-mo*; *eras-mo*; — in law *mna-ma*.  
 Dawn s. *skya-bā*, *skya-rēns*; *to-rāns*; vb. it dawns *skya-rēns* *dar*.  
 Day *nyi-ma*; *nyin-mo*; *zag*; — and night *nyin-mān*; — by — *zag dan zag*; all the — long *nyin-tse-ré*; every — *zag-dan W.*; from — to — *zag-nas zag-tu*; one —, some — *deu-re*; the other — *de-zag* 471 *W.*; this — five days *dgu*s.  
 Day-break *nam-lāns*; at — *nam-lāns-te* or *nas*.  
 Dazzle vb. n. *tom-par gyur-ba*.  
 Dazzling *krol-po*; *lcam-me-ba*.  
 Dead adj. v. *ti-ba*; a — man *yān-po*; ro.  
 Deaf *on-pa*.  
 Deal with vb. *spyod-pa*.  
 Deal s., a good — *ga-tēn*.  
 Dear *ycig*; *yces-pa*; *dkon-pa*; *gus-po*; *rin-tai-can*, *rin-tan*; to hold — *ycē-ba*.  
 Dearth *zas-dkon C.*  
 Death *ā-ba*; forebodings of — *ā-ltas*; hour of — *da-ga*; to seek — *lāb-pa*.  
 Debate s. *rtod-pa*; vb. *bgro glen byed-pa*.  
 Debt *bu-lon*; the — is cleared *bu-lon kor*.  
 Debtor *bu-lon-pa*.  
 Decapitate *ske yōd-pa*.  
 Decay s. *jig-pa*.  
 Decay vb. *nyil-ba*; *tor-ba*; *nub-pa*.  
 Decayed *kaga-pa*.  
 Deceased *yān-po*.  
 Deceit *mgo-skōr*; *no-lkog*; *rdzud*; *zog*, *zol-zōg*.  
 Deceitful *lāc-yngis-pa*.  
 Deceive *mgo skor-ba*; *rtod-pa*; *blo brid-pa*, *brid-pa*; *slu-ba*.  
 Deceived *krol-pa*.  
 Decency *krel-yōd*.  
 Decent *gab-pa*.  
 Deception *gyu-zōg*.  
 Decide *yōd-pa*; *lag-yōd-pa*.  
 Decided *zad*; v. *dzad-pa*; to be *zad-pa*.  
 Declare *bzad-pa*.  
 Declination (of the sun) v. north — *byān-bgrod*, south —  
 Decline (decay) vb. n. *rgyud-pa*.  
 Declivity *gud*; *ri yzar-po*, *braq yzar-po*.  
 Decoction *tai-gi sman*.  
 Decorate *sgun-pa*; *brgyan-pa*; *spra-ba*.  
 Decoration *rgyan*.  
 Decrease vb. *gyur-ba*; *grib-pa*; *bri-ba*.  
 Decree s. *bka-dog*, *bka-krim*s; *kra-ma*.  
 Decrepit *kaga-pa*.  
 Dedicate *sno-ba*.  
 Deed *las*; *bya-ba*.  
 Deep adj. *yān-rin-ba*; *zab-pa*; — (of sounds) *rom-po W.*  
 Deer *ka-ba Sit*.  
 Deface *dma bebe-pa*.  
 Defeat vb. *pam-par byed-pa*.  
 Defect s. *skyon*.  
 Defective *skyon*.....  
 Defence *skiyabs*.  
 Defend *skyon-ba*; *skiyob-pa*.  
 Defender (of religion) *čos-skyōn*.  
 Defer v. *gyān-ba*.  
 Deficient *sgob-sgōb*.  
 Defile s. *ron*.  
 Defile vb. *bago-ba*; *bag-pa*.  
 Defilement *grib*.  
 Deform vb. *mi schug-par byed-pa*.  
 Degenerate adj. *brgyud-mēd*; *rigs-nyāms*.  
 Degree (rank) *tem-pa*, *tem-rim*; sa no. 2; *go*, *go-pān*; a high — v. *rlabs*; by degrees *kad-kyis*; *mtar-gyis*; *rim-gyis*, *rim-pa* *bzin du*.  
 Dejected *zum-pa*; *mi dga-ba*, v. *dga-ba III*; *dman-pa*.  
 Delay s. *bōl-ba*.  
 Delay vb., to be delayed *gyān-ba*.  
 Delegate vb. a. *māg-pa*.  
 Delegate s. *tsab-po*, resp. *sku-tsab*.  
 Deliberate vb. *bka-bgro-ba*, *bgro-ba*.  
 Deliberation *grabs*, *dun-ma*, *dun-gros*.  
 Delight s. *dga-ba*; *dga-sprā*, *dga-tsōr*, *dga-rāns*, *dga-mgū*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.  
 Delighted *dga-mo*, *dga-ba*, *dga-rāns*; to be *dga-ba*.  
 Delightful *dga-mo*, *dga-tsōr* *čē-ba*.  
 Delineation *bkod-pa*; *ris*, *ri-mo*.  
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *yōd-pa*; *skur-ba*.  
 Deliverance (liberation) *grol-ba*.  
 Deliverer *skiyabs-mgōn*; *srog-skyōb W.*  
 Dell *grog-po*.  
 Delude *mgo skor-ba*.  
 Deluge s. *ču-rūd*.  
 Delusion *snān-krel*.  
 Delusive *kun-rdzōb*; *krel-snān-tan*.  
 Demand vb. *dod-pa*.  
 Demeanour *spyod-lam*.  
 Demon *bgegs*; *gon-po*.  
 Den *tsan*.  
 Denomination *čos-lugs*.  
 Dense *stugs-po*; *šug-po*.  
 Density *ska-slād*.  
 Depart *čas-pa*; *bzud-pa*; (deviate) *gyur-ba*.  
 Depend upon *rtēn-pa*; *blo skyel-ba W.*, *kā-ba C.*  
 Department *spyod-pa*.  
 Depository *mdsod*.

Depression (incision) *lton-ga*.  
 Deprive *phog-pa*; *phral-ba*; to be deprived *bral-ba*.  
 Depth *zab-kyad*; *ytiin*; *zab-pa*; *zabs*.  
 Deleged *krul-ba* no. 8.  
 Derangement *skyon*.  
 Descend *bab-pa*.  
 Descendants *brgyud*.  
 Describe *ston-pa*; *bri-ba*.  
 Description *bśad-pa*; *bstan-pa*; *ynas-tsul*, *ynas-lugs*; *riam-tar*; *byed-tsul*, *yod-tsul*.  
 Desert s. *dgon-pa*; *brog(-ston)*.  
 Deserted *ston-pa*.  
 Deserve v. *os-pa*.  
 Design vb. a. (delineate) *bri-ba*; *god-pa*; (intend for) *śno-ba*.  
 Design s. *ri-mo*.  
 Desirable *mko-ba*.  
 Desire s. *tob-blō*; *dod-pa*.  
 Desire vb. *dod-pa*; *smon-pa*; *zen-pa*; *sred-pa*; *riam-pa*; *riab-pa*; *rkam-pa*.  
 Desolate adj. *no bab-pa*; *zum-pa*.  
 Despair s. *yi(d) yōd-pa*; *yi(d) mug-pa*.  
 Despair vb. *ko-tag yōd-pa*; *yi(d) mug-pa*.  
 Despire *brnyas-pa*; *riān-čen byed-pa*; *kyad-du yōd-pa*; *gyiin-ba*; *śmad-pa*.  
 Despond *spa-sgon-ba*.  
 Despondency *zum-pa*; *yi(d) mug*.  
 Destiny *ska-ba*; *sio-ba*.  
 Destiny *skal-ba*; *ska-ba*; *bśod-bde*; *dbañ-lān*.  
 Destitute *kun-gyis btañ-ba*; *ngon-mēd*; *rien-mēd*.  
 Destroy *gem-pa*; *riam-pa*; *jig-pa*; *joms-pa*; *tsar-yōd-pa* 468; *ma-run-bar byed-pa*; *med-par byed-pa*.  
 Destruction *zig-ral*, v. *ral-ba*.  
 Detail s., in — *rgyas-par* 109.  
 Detain *skyl-ba*; *bśol-ba*.  
 Detect *rnyed-pa*; *tob-pa*.  
 Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tag yōd-pa*.  
 Detest *spon-ba*.  
 Develop vb. n. *ryyas-pa* 109.  
 Deviate *kyar-ba*; *gol-ba*.  
 Devil *bśud*; *bgegs*.  
 Devise *dmigs-pa-nas* (or *sems-kyis*) *yzo-ba*; *dgon-ba*.  
 Devote vb. *śno-ba*.  
 Devotion *gus-pa*, *dañ-ba*.  
 Devour *čur mid-pa*; *hab-hab za-ba*.  
 Devout *skal-dān*; *gus-pa*; *čos-čan*; *dañ-ba*.  
 Dew s. *zil-pa*.  
 Dexterity *sgyu-rtsed*.  
 Dexterous *skyen-pa*; *rtsal-čan*.  
 Diadem *čod-pān*.  
 Diagram *dkyil-kor*.  
 Dialect *skad-lāgs*.  
 Diamond *rdo-rje*, *dor-je-pa-lām*.  
 Diaphragm *mčim-rti*.  
 Diarrhoea *krū-ba*; *dal W.* 567.

Dictionary *miin-gi mdzod*.  
 Die, dice s. *čō-lo*, *čol*; *čō*; to play at — *čō rtsa-ba*; *čō gyed-pa*.  
 Die vb. n. *čī-ba*, *ši-ba*; resp. *djonis-pa*, and *gron-ba*; eleg. *grum-pa*; v. *da-ba*; to — out *čad-pa*.  
 Diet *spyod-lam*; lenten — *dkar-zds*.  
 Difference *kyail*, *kyad-par*; *bys-brag*; to find a — *ymyis-su dzin-pa*.  
 Different *mi-yčig*; *ta-dad-pa*; so-śō: *mi-dra-ba*; not — *yčiy-pa*.  
 Difficult *ilka-ba*, *ilka-bo*; *kag-po*, *kab-le*.  
 Diffuse vb. *gyed-pa*.  
 Dig *rko-ba*; *bru-ba*.  
 Digest *ju-ba*; *zu-bu*.  
 Digestion *ju-ba*.  
 Dignitary *tsan-po*.  
 Dignity *go-grāl*, *go-pān*; *go-sā*; *gras*; *dbu-...*  
 Dike *ču-rags*, *ču-lon*; *rags*.  
 Dilapidated *gog-po*.  
 Diligence *brtson-grus*; *enyin-rūs*; to use — *rtśol-ba skyed-pa*.  
 Diligent *brtson-pa-čan*.  
 Diligently *rtśol-bar*.  
 Dim adj. *dkrigs-pa*; *bkrag-čōr*; *man-mūn* *Ld.*; to grow — *grib-pa*.  
 Diminish vb. a. *pri-ba*; vb. n. *grib-pa*.  
 Dimness *rab-rib*, *hrab-hrib*.  
 Din *du-dzi*.  
 Dip vb. *spag-pa*.  
 Diploma *bka-rgya*, *bka-bog*; — of nobility *dpal-gyi rnan-čog*.  
 Direct vb. a. *yōd-pa*; to be — ed *ston-pa*, *lta-ba*.  
 Direction *no*, *nos*; *pyogs*; *man-ndg*; *zal-ta*; *śed*.  
 Directly *de-ma-lag-tu*.  
 Director \* *go-pān* C.  
 Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *kags-dregs*.  
 Dirty adj. *dri-ma-čan*; *bśog-pa*; *gos-pa*; *mi-ytsan-ba*; *tsi-du W.*  
 Dirty vb. a. *go-ba*.  
 Disadvantage *skyon*.  
 Disagreeable *mi-sdug-pa*; *yid-du-mi on-ba*.  
 Disappear *mi-śnari-bar gyur-ba*; *yāl-ba*; *med-par gyur-ba*; *jig-pa*; *bud-pa*.  
 Disapprove *dor-ba*; *mi rnan-ba*.  
 Disciple *grwa-pa*; *nye-ynas*; *slob-bāis*.  
 Discontented *skyo-mo*; *mi dga-ba*.  
 Discontinue *yōd-pa*.  
 Discord *dbyen-pa*; *śel*.  
 Discouraged *no bab-pa*.  
 Discourse s. *gleñ-brjōd*, *gleñ-mo*; *lā-gu*.  
 Discuss *bgro-ba*.  
 Disdain s. *riān-čen*.  
 Disease s. *nad*; *na-ba*; *myun*; chronic — *yčon*; fatal — *čī-mād*.  
 Disfigured *gya-ba*.

- Disgrace s. *rkañ-drñ*, *žabs-drñ*.  
 Disgrace vb. a. *dma-babs-pa*.  
 Disguise s. *bu*; *rdzu-bu*.  
 Disguise vb. a. *gebs-pa*; v. čas 156.  
 Disgust s. *skyo-ñas*; *krel*; *nam-rtöy*.  
 Dish *ka-to-ra*; *sder-ma*; *spays*; *skyu-rim W*.  
 Disheartened *skyo-mo*.  
 Dishonour vb. *smad-pa*; *dma-babs-pa*.  
 Disk *kyir-kyir*; *dkyil-kör*; *kör-lo*; *sgor-mo*.  
 Dislocated, to be — *křul-ba*.  
 Dismay s. *žum-pa*.  
 Dismiss *bku-grol-bu*; *gyed-pa*; *yton-ba*; *don-pa*.  
 Disorder s. *křuy-pa*; *skyon*; *křal-křul*.  
 Dispatch vb. *rdzoñ-ba*; *zlog-pa*; *yton-ba*, *miag-pa*.  
 Dispel *zlog-pa*.  
 Dispense vb. (deal out) *brim-pa*.  
 Disperse vb. a. *gye-ba*, *gyed-pa*; *ycor-bu*; vb. n. *byer-ba*; *yun ča-če W*.  
 Display vb. *grems-pa*; *ycal-ba*.  
 Disposition s. (character) *rgyud*; *ñan*; *ñan-rgyud*; *ñui-bzin*; *yais*.  
 Disputation *rtsod-pa*.  
 Dispute vb. n. *rgol-ba*; *rtsoil-pa*.  
 Dispute s. *ka-mču*, *rtsod-pa*, *glzin-mo*.  
 Dissatisfaction *mi-dga-bai sens*.  
 Dissatisfied *mi-dga-ba*; also *kön-pa*.  
 Dissect *byed-pa*.  
 Dissension *kön-po*; *ñan-sel*, *sel*; *dbyen-pa*.  
 Dissertation *rgyud*, *mulo*.  
 Dissimilarity *kyad-par*; *mi-dra-ba*.  
 Dissolute *čol-pa*; to be — *mi tsanis-par spyod-pa*.  
 Dissolve vb. a. *jig-pa*; to be dissolved *tim-pa*.  
 Dissuade *sgyur-ba*; *zlog-pa*.  
 Distance *ryyan-ma*; *nye-rin*; *lug*; *ra-tsad*, *ja-zul*.  
 Distant *tag-rin(-mo)*.  
 Distend *rkyyoi-bu*.  
 Distinct *křol-po*; *čut-po*; *wa-lé*, *wal-le-ba*.  
 Distinction *kyad*; *dbye-ba*.  
 Distinguish *nam(-par)* *bžug(-pa)*.  
 Distinguished *pags-pa*; *kyad-par-čan*.  
 Distorted *ča-čus*; to be — *křul-ba*.  
 Distress s. *shug-baial*, *mya-ñan*, *dka-lus*.  
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-pa*.  
 District *yul-käg*; *yul-työns*; *yul-sde*; *kul*; *sle*.  
 Disturb *dkřuy-pa*; *yyenis-par byed-pa*; *bar-du yčut-pa*; to be disturbed *křuy-pa*.  
 Disturb *bstun-šig*.  
 Ditch *ču-šas*; *šas*.  
 Diverse *sna-tšogs*; *sna-so-sd*.  
 Diversity *bye-ba*; *mi-dra-ba*.  
 Divert *sgyur-ba*; *rtse-ba*; *zlog-pa*.  
 Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-pa*; to be divided *gye-ba*.  
 Dividend *lgo-byd*.  
 Divine s. *čos-pa*.  
 Division *dbye-ba*; *bye-bräg*; *Kyad*, *Kyad-par*; *ču-tsän*; *nam-pa*; *kag*.  
 Divisor *bgod-byed*.  
 Dizzy, I am — *ngo-kor*.  
 Do *byed-pa*; *spyod-pa*; eleg. *bggyid-pa*; resp. *mzad-pa*; that will — *\*dig-pa yin C*; *des čög*.  
 Doctrine *čos*; *bsan-pa*.  
 Dog *Kyi*, male — *Kyi-po*, fem. *Kyi-mo*; mad — *Kyi smyon-pa*; — kennel *Kyi-kän*, *Kyi-pul*.  
 Doll *miu*.  
 Domain *kams*; *kul*; *dban-ris*.  
 Domicile *mčia-brün*.  
 Dominion *kams* 39; v. *rgyal-kams* 108; *ñan*; *mia*; *čab-čög*; *dban-ris*; *orid*.  
 Door *ago*; *čab-ago*; large — *sgo-mo*; little — *sgeu*; principal — *rgyal-ago*; — bar *ytan-pa*; — frame *sgo-šrig*; — hinge *sgo-kor*, *go-jin W*; — keeper *sgo-pa*, resp. *čabs-ago-pa*, *ngo-sruñ*.  
 Dose s. *tun*.  
 Dossier *tse-po*, *tse-po*.  
 Dot s. *tsey*.  
 Double adj. *ynyis-lđab*; — tongued *lčenyis-pa*; — barreled gun *nyi-rag W*; (v. *šrag-pa*); *tsan-ya*.  
 Double vb. a. *skum-pa*.  
 Doubt s. *te-tšom*; *tšom-pa*; *tšom-tšom*; *yid-ynyis*.  
 Doubtful *ytol-méd*.  
 Dough *skyo-ma*; *bag-zan*.  
 Dawn adv. *šur*; *teñ-la C*; *yšam-du*; to go — *nub-pa*, *bab-pa*.  
 Downward *mar*, *mas*; *og-tu*, *šod-du*.  
 Downry *rdzoñs*.  
 Doze vb. *nyid tom-pa*.  
 Drag vb. *drud-pa*.  
 Dragon. *brug*.  
 Dram s. (weight) *žo 478*.  
 Draught s. (drawing) *bkod-pa*; *ri-mo*; (drink) *hub*.  
 Draw (pull) *ten-pa*; *dren-pa*; to — in *rinub-pa*; *skum-pa*; to — out *ten-pa*; *byin-pa*; to — up (to compose) *god-pa*.  
 Dreadful *jiga-pa*.  
 Dream s. *rmi-lam*, resp. *mnal-lam*; vb. *rmi-ba*.  
 Dress s. *gos*, *čas*; resp. *na-bza*.  
 Dress vb. a. (to clothe) *skon-pa*; (to cook) *tšod-pa*, *tšed-pa*; to — wounds *šdom-pa*.  
 Dressed up *zab-mo*.  
 Dried *skam-po*; — up *kum-po*.  
 Drink vb. *čün-ba*.  
 Drink s. *skyems*; *žat-kšom*; meat and *žab-bšin*.

Drinkable water *skems-čü*.  
 Drinking-cup *skyogs*; *čaiñ-čan*, *por-pa*, *ko-re W*.  
 Drip vb. *dzag-pa*.  
 Drive vb. *ded-pa*; to — back *gogs-pa*; *zlog-pa*; to — out *skrod-pa*; *bda-bu*.  
 Driver *ded-mi*.  
 Drop s. *tigs-pa*.  
 Drop vb. a. *krul yton-ba*; vb. n. *dzag-pa*; *čor-ba*.  
 Dropsy *pags-ču*; *snyn-ču*; *dnu-ču*.  
 Dross *l'ags-dręs*.  
 Drowned, to be — *tsub-pa*; *čus Kyer-ba*.  
 Drum s. *rña*; — skin *rna-lpięs*; — stick *rña-lęg*.  
 Drummer *rña-pa*.  
 Drunk *ra-ro-ba*; *bzi-čan W*; to get — *bzi-ba*.  
 Drunkard *čan-dad-čan W*.  
 Drunkenness *ra-ro*.  
 Dry adj. *skam-pa*, *skam-po*; *skem-pa*; — weather, drought *tan-pa*.  
 Dry vb. a. *skem-pa*.  
 Dryness *skam-pa*.  
 Duck s. (water-fowl) *niur-ba*.

Due adj. *agos-pa*.  
 Duel s. *krug-pa*.  
 Dulcimer *yan-ljin Ts*.  
 Dull adj. *lugs-pa*; *glen-pa*; *rtul-po*; *blun-pa*.  
 Dullness *rmu-ba*.  
 Dumb *lugs-pa*; *smru-mi-nus-pa*.  
 Duplicating *ču-ta-gir W*.  
 Dung s. *čau Lal*; *čai-ba W*; *brun*.  
 Dungeon *kri-mün*; *bson-doiñ*.  
 Dupe vb. a. *mgo skor byed-pa 26*.  
 During prep. *kons-su*; *nu 298*; *rin-la*.  
 Dusky *nani-mün*.  
 Dust s. *Kyin-su*; *tul-ba*; *rdul*; *pye-ma*; cloud of — *bul*.  
 Duty *Kay*; *Krimis*; *sdom-pa*; moral — *tsul-krimis*; (tax) *dpya*; *šo-gám*.  
 Dwarf *miu*.  
 Dwell *ynas-pa*, *duy-pa*; *sdod-pa*; resp. *bzugs-pa*; *kod-pa*.  
 Dwelling s. *ynas-kaiñ*, *ynas-tšan*; eleg. *mčis-bruiñ*; temporary — *bruiñ-sa*.  
 Dwindle *yab-ba*.  
 Dye s. *čos*; vb. a. *čos rgyyug-pa*.  
 Dynasty *rgyul-brygyul*; *rgyul-rübs*.

## E

Each *kun*; *re*, *re-ré*.  
 Eager *dod-čan*, *dod-ldan*; to be — *dod-pa*; *sred-pa*.  
 Eagle *go-bo*; *glug*.  
 Ear *rna-bu*; resp. *nyan*; — ache *rna-bu na-ba*; — hole *rna-kün*; — shot *rgyan-gręs*; — wax *klog-pa*; *rna-Kyę*; — of corn *snye-ma*.  
 Early adj. and adv. v. *šia 135*; earlier *šia-ma*, *šia-mo*; earlier or later *šia-rtin-du*.  
 Earn *kug-pa*.  
 Earnest s., in good — *don-dám*.  
 Earnestly *snyn-nas*; v. also *yan-čug-pa*, sub. *dag-pa 248*.  
 Earth s.; *sa čen-po*; — quake *sa-yyęs*; *šan-gul W*.  
 East *šar*.  
 Easy *šla-ba*; *lhod-pa*.  
 Eat *za-ba*, *bza-ba*; resp. *yšol-ba*; *mčod-pa*; v. also *čuiñ-ba*; to — up *ma-lus-pur za-ba*.  
 Echo s. *brag-ba*; *šgra-brnyin*.  
 Eclipse of the moon *zla-dzin*, of the sun *nyi-dzin*.  
 Edge *ka*; *ča-ga*; *mfa*; *zur*; — of a knife *dño*.  
 Edict *bka-šog*, *yšuiñ-šog*; *bkar-btags-pa*.  
 Edifice *bkod-pa 96*.  
 Educate *čso-ba*; *yšo-ba*, *yšo-skyon byed-pa*.  
 Effect vb. a. *byed-pa*.

Effect s. *bras-bu*; effects (goods) *ča-lag W*, *lug-ča*, *yo-byud*.  
 Effervesce *kol-ba*.  
 Efficacy *nus-pa*.  
 Egg *sgo-ńa*, *tul W*.  
 Egotism *bday-dzin 268*.  
 Egypt *mi-sér yul*.  
 Eight num. *brygyad*; eighth *brygyad-pa*; eighteen *ču-brygyad*; eighteenth *ču-brygyad-pa*; eighty *brygyad-ču*; eightieth *brygyad-ču-pa*.  
 Either — or *yan-na* — *yan-na*.  
 Eject *skrod-pa*; *dor-ba*.  
 Elapse *du-ba*.  
 Elbow *gru-mo*, *gre-mo*; *dre-bo*.  
 Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*; *ču-bo*.  
 Elder s. *rgad-po*.  
 Election *ydam-ka*.  
 Electuary *lde-gu*.  
 Element *byuiñ-ba*; *kams*.  
 Elephant *glaiñ*, *glaiñ-po-čę*, *glaiñ-čen*.  
 Elevate *sgre-dogs-pa*; *šęs-pa*; *špar-ba*; *šoiñ-ba*.  
 Eleven *bču-yčig*; eleventh *bču-yčig-pa*.  
 Elk *ka-šá za-ba*.  
 Eloquence *ku-sbyañ*.  
 Eloquent *řag-dobaiñ*; *ka-sbyañ-po*; *ka-šęs-čan W*.  
 Elsewhere *yšan-du*.

- Emanate** *pro-ba*.  
**Emanation** *sprul-ba* 386.  
**Emboss** *phur-ba*.  
**Embrace** vb. *kyud-pa*; *krul-ba*; *dzin-pa*; *kyab-pa*.  
**Emerald** *ma-rgad*.  
**Emerge** *byun-ba*.  
**Emetic** *skjug-smān*.  
**Eminent** *kyad-par-dan*; *phun-sum-tsogs-pa*; *rgyal-ba*; *phul-tu byun-ba*.  
**Emit** *byin-pa*.  
**Emmet** *gre-mog-bu W.*; *grog-ma*.  
**Empale** *ysal-shin-la skyon-pa*.  
**Emperor** *rgyal-po chen-po*.  
**Empire** *kams*; *phul-kāms*; *rgyal-kāg*.  
**Employ** *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba*.  
**Empty** *ston-pa*; to make — *ston-pa*.  
**Emulate** *gran-pa*.  
**Emulation** *gran-sems*.  
**Enabled**, to be — *kom-pa* 44.  
**Encampment** *gyar*; *dmag-sgar*.  
**Enchanter** *gon-po*; enchantress *gon-ba-mo*.  
**Encircle** *skor-ba*.  
**Enclose** *skor-ba*.  
**Enclosure** *skor-bu*; *ru-ba*.  
**Encompass** *kyig-pa*; *kyud-pa*; *skor-ba*.  
**End** s. *mjug*; *mta*, *mta-ma*; *jug*; *jzug*; towards or at the — *mta-ru*, *mtar*; to be at an — *rdzong-pa*, *zin-pa*.  
**Endeavour** vb. *rtol-ba*; *lkur len-pa*; *don-du nyer-ba*; s. *grus-pa*.  
**Endless** *mta-yds*; *mta-méd*.  
**Enemy** *dgia*, *dyra-bo*; *pa-rol-po*; *tse-ba*.  
**Energy** *zugs*.  
**Engagement** (promise) *čad*; *edom-pa*; v. also *las*, *brel-ba*.  
**Engrave** *rko-ba*.  
**Enjoin** *skul-ba*.  
**Enjoy** *lonis spyod-pa*; — one's self *rtse-ba*.  
**Enjoyment** *lonis-spyod*; *nyams-myon*.  
**Enlarge** *rgyas-pa*; *pel-ba*; *dar-ba*; — upon *spro-ba*.  
**Enough** *tsad*; *čog-pa*; to be — *kyed-pa*; *grig-pa*.  
**Ensnare** *dkri-ba*.  
**Enter** vb. a. *jug-pa*; *tsugs-pa*; *tsud-pa*; vb. n. *čud-pa*.  
**Entertainment** *mgon*; v. also *mčod-ston*.  
**Entire** *tsan-ma*; *ril-ba*; *son-te W.*  
**Entity** *no-bo-nyid* 129; *čos-nyid* 164.  
**Entrails** *rgyu-mān*, *nan-krol*.  
**Entrance** (vestibule) *ego-kān*.  
**Entrust** *čol-ba*; *ytod-pa*, *nyer-ka ylad-pa*.  
**Enumerate** *agran-ba*, *bagan-ba*; *dren-pa*.  
**Enumeration** *ram-grāis*.  
**Envelope** *yi-gei dubs*.  
**Envious** *prag-dog-dan*; v. also *če-ré*.  
**Envoy** *po-nya*.  
**Envy** s. *prag-dog*; *mig-etr*.  
**Envy** vb. *prag-pa*.  
**Epidemy** *rims(-nad)*; *nan-rims*.  
**Epilepsy** *kyub-jug*; *ya-nād*; *ya-pog-pa*.  
**Epistle** *yi-ge*.  
**Epitaph** *dur-byan*.  
**Equal** *mnyam-pa*; *mnyoms-po* 201; *dra-ba*; *mtaus-pa*.  
**Equality** *mnyam-pa-nyid*; *dra-mi-dra*.  
**Equanimity** *mnyoms-pa*; *tsan-mnyoms*.  
**Equivalent** s. *dod*; *tsab*.  
**Eradicate** *rtad-nas yčod-pa*.  
**Erect** adj. *kye-ré*; *Kron-ne*.  
**Erect** vb. a. *sgren-ba*; *dzugs-pa*; *bzen-ba*.  
**Err** *kyar-ba*; *krul-ba*; *gol-ba*; *nor-ba*.  
**Error** *gal-sa*; *krul-so*, *krul-yzi*.  
**Eruption** *skjug-lād*; *sgreg-pa*.  
**Escape** vb. *čor-ba*; *bud-pa*.  
**Escort** s. *skyel-ma*; *tsel(-ba)*, *lam-bael*.  
**Escort** vb. *rdzon-deba-pa*.  
**Especially** *kyad-par-du*.  
**Essence** *no-bo-nyid* 129; *bīud* (quintessence) 147.  
**Establish** *god-pa*.  
**Estafet** *rtā-zam-pa*.  
**Esteem** s. *pu-dūd*; *rtis*; *ya-ša*.  
**Esteem** vb. a. *čkur-ba*; *yčes-par byed-pa* or *dzin-pa*.  
**Estimation** *rtis*; *tsod* 458.  
**Eternal** *rtag-pa*; *skye-čī-med-pa*.  
**Eternity** *rtag-tu-ba* (?).  
**Ether** *mka*.  
**Etymology** *ta-snydd*.  
**Eunuch** *nyug-rim*.  
**Euphony** *agra-dbyan*.  
**Europe** *rgya-pi-lin*; *phū-glān*, vulgo *pi-lin*.  
**European** s. *pa-rān*, *pe-rān*; *pi-lin-pa*.  
**Evade** *jur-ba*, *dzur-ba*; *čol-ba*; *čor-ba*.  
**Evangelist** *prin-bzan sgrog-pa* (-po).  
**Evaporate** *tim-pa*.  
**Even** adj. *mnyam-pa*.  
**Even** vb. a. (to level) *mnyom-pa*.  
**Even** adv. *ta-na*; *yan*; not — v. *yan* 506.  
**Evening** *nub*; *nub-mo*; *dgon*.  
**Evenness** *nyam-pa-nyid*.  
**Event** *rkyn*; *dios-po*; at all events *his kyan*, *gan yin kyan* 65; *ga-na-méd W.*.  
**Ever** *rtag-tu*; *ytan-du*; *du-rgyun-du*.  
**Every** *kun*; *re*, *re-ré*; v. *gan* 65; — day *dkyus-ma*; *čag dan čag* 248; — thing *čan*; *či*; *kun*.  
**Everywhere** *kun-tu*; v. *čir* 141.  
**Evidence** *rgyu-mān* 111.  
**Evident** *mān-pa*.  
**Evidently** v. *nas-pa* 128.  
**Evil** s. *šan*; *nyes-pa*.  
**Evil** adj. *šan-pa*; *tu-ba*; — spirit *gon-po*.  
**Exact** adj. *čib-pa*.

**Exactly** *ko-na*; *rañ*; — that *de-dé* 266.  
**Exaggerate** *agro-dogs-pa*.  
**Exalt** *agro-dogs-pa*.  
**Exalted** *paga-pa*.  
**Examination** *brtags-dpyad*.  
**Examine** *rtog-pa*; *dpyod-pa*; *gzig-pa*; *sad-pa*.  
**Example** *dpe*; *dpe-brjöd*.  
**Excavate** *yön-ba*; *sbug-pa*.  
**Excavation** *sbug*; *son*.  
**Excellence** *diöc-grub*; *čé-ba*.  
**Excellent** *rgyal ba*; *kyad-par-čan*; *yčes-pa*; *pun-čöds*; *paga-pa*.  
**Except** prep. *ma yčogs-par*; *min*, *min-par*.  
**Exchange** s. (agio) *par*.  
**Excite** *slon-ba*, *dkrog-pa*.  
**Exclaim** *bod-pa*.  
**Exclusively** *ko-na*.  
**Excrement** *rkyag-pa*; *rtug-pa*; *dri-ma*.  
**Excrecence** *lba-ba*; *mdzer-pa*; *dzer-pa*.  
**Excrete** *nian*, *debs-pa*; *mñan-pa*; *dmod-pa*, *bor-ba*.  
**Exercise** s. (hodily) *spyod-lam* 336; — of religion *čos-spyod*.  
**Exercise** vb. a. *sbyön-ba*; *lag-tu len-pa*.  
**Exert one's self** *bad-pa*.  
**Exertion** *bad-pa*; *brtson-pa*; *don-nyér*; *dka-ba*.  
**Exhausted** *nyams-lag-pa*; to be — (consumed) *džad-pa*; *zñ-pa*; (tired) *čad-pa*; *nal*, *čad-pa*, *tui*, *čad-pa*.  
**Exhort** *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btañ-ba*.  
**Exhortation** *bskul-ba*, *bskul-ma*; *myiñ-ytam*; *luñ*, *luñ-bstän*; *bslab-bya*; farewell — *Ka-čems*.  
**Exile** vb. a. *ymas-nas dgar-ba*.  
**Exist** cf. *dag-pa*; *yod-pa*; *skye-ba*.  
**Existence** *skye-ba*; *srid-pa*.  
**Exercise** *dam-la*, *dogs-pa*.

**Expanse** *klon*; *Ka-žén*.  
**Expect** *agug-pa*.  
**Expedient** adj. *pan-dogs-pa*, *pan-čöys-čan*; *rigs-pa* 528; *don-byed-nus-pu*.  
**Expel** *skrod-pa*; *jil-ba*; *don-pa*; *spyug-pa*; *bud-pa*; *zlog-pa*.  
**Expend** *skyug-pa*.  
**Expenditure, Expense** *gro-ego*; *skyug-pa*, *skyag-ego*.  
**Expensive** *gus-po*.  
**Experience** vb. a. *myön-ba*, *nyams-su myön-ba*; v. also *sbyön-ba*.  
**Experience** s. *slöbs*.  
**Experienced (skilled)** *mklus-pa*.  
**Expiation** *adig-bäds*.  
**Expire** *da-ba*.  
**Explain** *gyel-ba*, *grol-ba*; *no sprod-pa*; *čad-pa*; *bäd-pa*.  
**Explanation** *brda-sprod*.  
**Exploit** *Kyo gu*.  
**Expressly** *čed-du*.  
**Exquisite** *mcog-tu bkrab*; *kyad-par*, *paga-pa*.  
**Extend** *rkyön-ba*; *banur-ba*.  
**Extension** *Kyon*; *gu*.  
**Extensive** *rgyas-pa*; *yañs-pa*.  
**Extent** *Kyon*; *rgya*, *ryya-Kyon*, *rgyu-bu*; *ču-žén* 158.  
**Exterior** s. *nam-pa*; *ču-byad* 152.  
**External** *pyiñ*, v. *pyi* III 349; — appearance *ča-byad*, *pyñ-rol*.  
**Extinct, to become** — *čad-pa*; *ši-ba*.  
**Extinguish** *yod-pa*.  
**Extra** *čeb*.  
**Extract** vb. a. *dku-ba*; *byin-pa*; *don-pa*.  
**Extraction (descent)** *rigs*.  
**Extremity (end)** *mā-ma*, *zur*.  
**Eye** s. *mig*, resp. *spyun*; — brow *amin-mu*; — lash *rdzi-ma*; *mig-yčög*, resp. *spyun-yčög*; — lid *mig-päg* C. W.

## F

**Fable** s. *sgyus*.  
**Fabricate** vb. a. *čos-pa*; *bčö-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.  
**Face** s. *ydon*; *no*; *Ka*; *skye-egd*; *ego-lo*; *bžin*; in the — of *Ka-bu*, *Kar*.  
**Face** vb. (to be directed towards) *ston-pa*.  
**Fail** vb. (to miss) *mi Kēs-pa* C.; *mi-čöbs-pa* W.; (to err) *got-ba*; (to dwindle) *yal-ba*.  
**Faint** adj. *nyams-čün*; to get — *yön-ba*.  
**Faint** vb. n. *brgyal-ba*; *kam-pa*.  
**Fair** adj. *mdzes-pa*; *mčur-ba*; *bzan-ba*.  
**Faith** *dad-pa*.  
**Faithful** *dad-pa*; *ydenis-pa*; *slu-méd*; *gyo-sgyu-méd*.

**Falcon** *gri-gug*.  
**Falcon** *Kra*.  
**Fall** vb. *gril-ba*; *gyel-ba*; *ltuiñ-ba*; *bab-pa*; to — in drops *čig-pa*; to — off *byi-ba*; to — to pieces *čig-pa*; *gril-ba* W. to — upon *buiñ-pa*.  
**Fall** s. *ltuiñ-ba*.  
**Fallow** *yan-pa*.  
**False** *mi bden-pa*; *rdzus-ma*; *gyo-čan*; charge *Ka-yog*; *myad*; — conception *bčos-pa*; — sentiment *lta-lög*, *log-lta*.  
**Falsehood** *dkyus*; *Ka-šöb*; *rdzun*.  
**Fame** *grags-pa*.  
**Family** *brgyud*; *yčuiñ*; *bu-smäd*; *yčis-mail*; *rabs*; *rigs-brgyud*; *rus*.

- Famine** *mu-ge*.  
**Famous** *grags-can*.  
**Fan** s. *ria-yab*.  
**Fan** vb. a. *krab-pa*; v. *yub-mo*.  
**Fancy** vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba*.  
**Fancy** s. *dmigs-pa*; *sems-kyi snui-ba*.  
**Fang** *kran*; *mce-ba*, *mce-so*.  
**Far** *rgyan-rin-po*, *rgyans* 107; (*tay*)-*rin-ba*; *mi nye-ba*; as — as *bar-du*, *k'ud-du*; — famed *sgu-čē*; — from *lta čē smos* 215.  
**Farewell** v. *ga-le* 64; to say — v. *pyi-pyag*, sub *pyag*.  
**Farm** s. *groi-bzis*; — steward *nyer-pu* 194.  
**Farmer** *kyim-pu-pu*; *žin-pa* 475.  
**Farsightedness** *my-rydān* 414.  
**Farther** *par*.  
**Fashion** s. *čos*; *tuys*.  
**Fast** adj. *myyos-pa*; *myur-ba*.  
**Fast** vb. n. *smiyui-ba*; *dge-ba sruu-ba*.  
**Fasten** *sdom-pa*; *groys-pa*; *dogs-pa*; *sgril-ba*; *shyor-ba*; *sbrel-ba*.  
**Fasting** s. *bsnyen-ynus*, *smiyui-ynus*.  
**Fat** adj. *rygas-pa*; *tso-ba*; *tsun-po*.  
**Fat** s. *tsil*; melted — *tsil-ku*; *žag*.  
**Fatal** *byur-gyi*; *nyen-can*; *ma-run-ba*; *šrog-len*, *šrog-nyog*.  
**Fate** *skal-ba*, *lus-bškos* v. *sko-ba* 24; *bood-pa*; *dban-tān*; cf. also *lam-čugs* and *las-špro*.  
**Father** *pa*, resp. *yub*; — in law *gyos-po*; *skud-po*.  
**Fathom** s. *doms-pu*.  
**Fatigue** s. *nal*, resp. *o-brygyil*.  
**Fatigue** vb. a. *nal jug-pa*; to be fatigued *nal-bu*, resp. *sku-nal-bu*, *tuys nal-bu*.  
**Fault** *skyon*; *nois-pa*; *tsaā*.  
**Faulty** *skyon-can*.  
**Favour** s. *bka-drin*; v. *ynai-ba* II 303.  
**Favourable** *mtun-pa*; — circumstance *mtun-rkyen*.  
**Favourite** s. *snjin-sdug*; *sdug-pa*.  
**Fear** s. *jigs-pa*, *jigs-skrug*, *jigs-ri*; *bay-tsa* (-*ba*).  
**Fear** vb. *jigs-pa*; *dian-ba*; *dogs pu*.  
**Fearless** *jigs-med*; *bag-med*.  
**Feast** s. *dja-ston*; *mgvon*; *ston-mo*.  
**Feather** *spu*; quill — *sgro*.  
**Fee** s. *gla*; *riian-pa*; *bag-šis*.  
**Feeble** *kyar-kyōr*; *kyōr*; *nya-ra-nyo-ri*.  
**Feed** *stob-pa*; *myod-pa*; *or-ba W.*; *šan-ba*, *yo-ba*.  
**Feel** *reg-pa*, *šor-ba*; to — cold *kyags-pa*.  
**Feeling** s. *reg-bya*.  
**Feign** vb. n. *bšos-pa* 148; v. *lugs byed-pa* (*lugs* no 2, 548); *tsul-du byed-pa* (*tsul* no 1, 450).  
**Fellow** *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *dag-grogs*, *bran-grogs*, resp. *žugs-grogs*; traveller *lam-grogs*.  
**Felt** s. *pyi-pa*.  
**Female** *mo*.  
**Fen** *dam*; *gram-pa*.  
**Fence** s. *ko-ra*; *skyor-ba*; *ta-bēr W.*; *pu-šu*; *ra-ba*.  
**Ferment** vb. *kol-ba*; s. *žo-ri W.* 478; *ru-ma*.  
**Fern** *skyes-ma*.  
**Ferocious** *kran-po*.  
**Ferry** s. *gru*; *rdziis*, *yzis*.  
**Ferry-man** *gru-pa*; *ču-ryag-pa*; *mnyan-pa*.  
**Festival** *dus-čen*.  
**Fetter** vb. a. *sbrel-ba*; *kyig-pa*; *čān-ba*.  
**Fetters** s. *agrog*; *lčags*, *lčags-agrog*; *bčis-pa*.  
**Fever** *tsud-pai nūd C.*; *tsam-zug W.*  
**Few** *nyuā-nu*; a few *ga*, *ga tsam*; *nyuā-nu žig*; *čig* 140; *la-lā C.*  
**Fib** s. *šob*, *yāob*.  
**Fibre** *ryyus-pa*.  
**Fickle** *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skad pyig kyan mi tsugs-pa*.  
**Fickleness** *gyur-ldog*, *ldog-gyur*.  
**Fictitious** *bšos-pa*; *dmigs-pa-nas bšos-pa*.  
**Fidget** vb. *par-ba*.  
**Field** *žin*; *kūns*; — terrace *dai-tse W.*  
**Fife** *gliu-bu*.  
**Fifth** *lha-pa*; fifteen *bšo-lia*; fifteenth *bšo-lia-pa*; fifty *lia-bču*; fiftieth *lia-bču-pa*.  
**Fight** s. *tab-mo*.  
**Fight** vb. a. *gyed-pa*; *rgol-ba*; *tab-pa*; *tab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *rsod-pa*; *dziā-ba*.  
**Figure** s. *dkjil-kor*; *skye-yzugs*; *blod-pa*; *rmam-gyūr*; *dbyibs*; *yzugs*; *bzo*, *zo*; *ri-mo*; *ris*.  
**Figured** (variegated) *či-tru W.*  
**File** s. (tool) *lčags-bčlar*; *sed*.  
**File** vb. (to string) *ryyud-pa*; *stur-ba*.  
**Fill** vb. *kyab-pa*; *geis-pa*.  
**Filter** s. *tsay-ma*; vb. a. *tsay-pa*.  
**Filth** *dri-ma*; *mi-ytsān-ba* 433; *grīb*.  
**Find** *tob-pa*; *ryed-pa*; *Kug-pa*.  
**Fine** adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mtšar-ba*; (not coarse) *žib-pa*; *lag-mo W.*; (thin) *arab-pa*.  
**Fine** s. (penalty) *rgyal*, *ston*.  
**Finger** *ser-mo*, *sor-mo*, resp. *jyag-sir*; *mdzub-mo*, *mdzuj-gu*; — ring *ser-ydāb*, *ser-ydāb*.  
**Finish** vb. *sgrub-pa*; to be finished *grub-pa*; *šar-ba*; *rdzogs-pa*; *džad-pa*; *zin-pa*.  
**Fir** *tsān-šin*; *som*, *ymom*, *som-šin*.  
**Fire** s. *me*; — brand *gal-me*; — fly *od-pro-bu W.*; — place *tab*, *me-tab*; — tongs *me-lēn*.  
**Firm** (solid) *mčrañ*; *mčregs-pa*; *sra-ba*; (trodden) *žag-čax* 167; (tight) *tsān-po*, *dam-po*; (sure) *btsan*; *nea-pa*; (steady) v. *tsugs-pa*.

- Firmness (of mind) *snjiu-ris*.  
 First *dan-po*; *sia-ma*; *mgo-ma*: born *mgo-bu*; *si-on-skyes*; — part *stod* 223; adv. (at first) *mgo-ma W*; *sia-sor*, *sia-gón*; *snar*; *ycig-bu*; *fog-mar*.  
 Firstfruits *phud*.  
 Firstly *dan-por*.  
 Fish s. *nya*; — bone *nya-grá*.  
 Fish vb. *nya ri-on-pa*; *nya ysor ba*.  
 Fishing-hook *mül-pa*.  
 Fishing-net *nya-rgya*, *nya-döl*.  
 Fissure *rgya-ser*; *ser-ku*.  
 Fist *ku-tsür*.  
 Fit vb. a. v. *sgrig-pa* 120; to — out *dom-pa*; to be — *lad-pa*; *ruñ-ba*.  
 Five *lha*.  
 Fix vb. a. *jod-pa*; *shyor-ba*; — a time *dus byed-pa*.  
 Flabby *kyom*.  
 Flag s. *dar*; — staff *dar-po-čé*.  
 Flageolet *glin-bu*.  
 Flame s. *lce*, *me-lce*.  
 Flannel *ter-ma*.  
 Flap s. *gos sgab*.  
 Flash vb. *kyug-pa*.  
 Flat adj. *leb-mo*; *manyam-pa*.  
 Flatten vb. a. *gleb-pa*.  
 Flatter *stod-pa*; *mol-lce btan-ba W*.  
 Flatterer *no stod-kan*.  
 Flattery *ycam-bu*.  
 Flatulence *pyen*; *og-rhün*.  
 Flavour s. *bro-ba*; *ro*.  
 Flaw s. *šo-ré W*.  
 Flea *kyi-sig*; *ji-bu*.  
 Flee *bro-pa*.  
 Fleece s. *bal-rgyab*.  
 Flesh *ša*; — fly *ša-shrān*.  
 Flexible *kyom*; *mnyen-pa*.  
 Fling vb. *rgyab-pa*; *rgyag-pa C*; *dbynug-pa C*; *pen-pa*; *skjur-ba*; *bor-ba*.  
 Flint *lcag-rdo*; *lcags-mag*.  
 Float vb. n. *ldin-ba*.  
 Flock s. *kyu*, *kyu-bo*.  
 Fog *lcag-gis yzu-ba*, v. also *skar-ba*.  
 Flood s. *ču-log*.  
 Floor s. *yzi-ma*; (bottom) *nül* 240; *šen W*; *'an-dar C*; ground — *og-kan*.  
 Flour s. *pye*; *žib*.  
 Flourish vb. *bde-ba*; *tsen-ba*.  
 Flourish s. (in writing) *ri-mo kyag-kyog*.  
 Flow vb. *bab-pa*; s. *rgyun* 112.  
 Flower s. *me-tog*; — bed *rku*; — garden *sdum-ra*.  
 Fluid s. *ku-ba*.  
 Flute *pred-glin*.  
 Flutter s. *krag-krug* 49.  
 Fly vb. *pur-ba*; to — up *par-ba* 356.  
 Fly s. *shrai-ma*.  
 Foal *rtcu*; — of an ass *gu-rug*.  
 Foam s. *lbu-ba*, *dbu-ba*.  
 Fodder s. *čag*.  
 Foe *dgra*, *dgra-bo*; *ja-rol-pa* and *po*.  
 Fog *kug-rma*; *na-bün*; *rmungs-pa*.  
 Fold s. (plait) *ltab-ma*; (pen) *lhas-ma*.  
 Fold vb. a. (to plait) *ltab-pa*; (to pen) *dgar-bu*.  
 Follow *brañ-ba*, *ryes-su gro-ba*; *ycod-pa*.  
 Follower *hstan-dzin*.  
 Following *pyi(s)*, *pyir* I, 2; *gli*.  
 Fond, to be — of . . . *lu čags-pa*, *žen-pa*.  
 Fondness *ri bu*; *žen-kris*, *žen-čags-pa*.  
 Fontanel *klul-sgo*; *mlsogs-mā*; *tsaas-pui bu-ga*.  
 Food *zas*, resp. *zat-zās*, *hzen-pa*; *bios*; *ka-zās*; *za-bu*, *za-mu*; *to*; — of animals *čzan*.  
 Fool s. *glen-pa*; *blun-pa*, *blun-po*.  
 Foolish *glen-pa*; *blun-pa*; *blo-méd*.  
 Foot *rkañ pa*, resp. *žabs*; — bridge *dem-tsi Lh*; — path *rkañ-lam*; *pran*, *lam-pran*; — race *bui*; — ring *rkañ-yitub*; — soldier *rkañ-tañ-pa*; — stool *rkañ-stegs*; — of a hill *rtsa-ba*; on foot *rkañ-tañ-du* or *la*.  
 Footprint, Footstep *rkañ-ryés*.  
 For *don-du*; v. *pyop* 352; — forty days *žag bži-bñu bar-du*, *žag bži-bñu tug W*.  
 Forbear vb. a. *gyod-mi rmo-bu* 98.  
 Forbid *gegs-pa*; *mi ynan-ba*.  
 Force s. *mtu*; *dbañ*; *nar-ba*; *sel-dbañ W*.  
 Force vb. *dbañ-med-du čol-ba*; v. also *nan-gyis*; *sed-kyer-nug-pos W*.  
 Ford vb. *rgal-ba*.  
 Fore, — arm *lag-nar*; — finger *mlzab-mo*; — part, — side *nar*, *ka*, *mdun nos*.  
 Foregoing *si-on-gro*; *sia-ma*.  
 Forehead *tot-pa*; *dprul-ba*.  
 Foreign *yan-pa*; *yžan-mu*; *pyii*; — country *byes*.  
 Forenoon *sia-tig*; *sia-dro*.  
 Foreskin *sgo-pur*; *mdun-lpags*, *dom-lpags*.  
 Forest *nags(-ma)*, *nags-yseb*; *nags-tsal*, *nags-krod*; *tsal*.  
 Forget *ryed-pa*; *yi-ycod-pa*, resp. *tuis pyel-ba W*.  
 Forgive vb. a. (not resenting) *bzol-pa* 419; (to leave unpunished) *gyod-mi rmo-bu*; (to efface) *sel-ba*; (to wash away) *dag-pa*.  
 Fork *ka-brüg*; *šu-dzin*.  
 Form s. (mould) *par*; (figure) *dbyibs*; *yzugs*; *čas*; grammatical — *tsig*.  
 Form vb. a. *skyed-pa*.  
 Former adj. *gon*, *gon-ma*; *si-on-gro*; *dan-po*; — part *stod*; — time *si-on-rol*.  
 Formerly *sna-čad*, *sna-gon*, *sia-bar*; *si-an*, *šaur*; *si-on*.  
 Fornicate *čal-ba*; v. *pyem-pa*.  
 Fornicator *čal-pa*.  
 Forsake *skjur-ba*; *bor-ba*; *ytoñ-ba*.  
 Fort *mkar*.



Forte (in music) *rtsub-po*.  
 Forth *sogs*; *piar*; *yas*.  
 Fortress *rdzon(s)*.  
 Fortune (lot) *piya*; (wealth) *ku-rjé C.*;  
 good - *bkra-ñis*; -teller *piya-mkan*; *ñan-siags-mkan*.  
 Forward vb. *kal-ba*.  
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*;  
*dzugs-pa*.  
 Foundation *rman*; - of a house *ñfil*; *kan-rtad*.  
 Fountain *ču-nüg*.  
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*;  
 fourteenth *ču-bzi-pa*; forty *bzi-bču*; for-  
 tieth *bzi-bču-pa*.  
 Fourfooted *rkan-bzi-pa*.  
 Fowl *bya*; domestic *kyim-bya*.  
 Fowler *bya-pa*.  
 Fox *ra*; - coloured *kum-pa*.  
 Fragile *krol-mo W*.  
 Fragment *čag-křm*, *čag-düm*; (*y*)ail-*bu*.  
 Fragrance *ñad*.  
 Frail, to get - *rgud-pa*.  
 Frame s. *kři*; vb. a. *god-pa 96*.  
 Frankincense *buğ-pa*, *gu-gul*.  
 Fraud *ño-lkog*; *zoy*, *zol-zóg*.  
 Free adj. *yim-pa*; *tar-pa*; to become -  
*grol-ba*; *tar-ba*; to set - *tar-du jug-pa*;  
*buł-pa*.  
 Freeze *kyags-pa*; *piyid-pa*.  
 Freight s. *kul*.  
 Frenzy *křul-pa*.  
 Fresh *ñar-ba*, *ñar-po*; *so-ma W.*; - but-  
 ter *skya-már W*.  
 Friday *yzu-pa(-wa)-sañs*.

Friend *grogs*, *rog*; *ño-ñes*, *mdza-bñes*, *bñes-nyñen*; *mdza-bo*; *zla-bo*.  
 Friendly *ñiyin-nyé*; resp. *sol-po*.  
 Fright s. *jugs-pa*.  
 Frighten *skrag-pa*.  
 Frightened *skrag-pa*; to be - *rtab-pa*.  
 Fringes *ka-tsar*.  
 Frog *šbal-pa*.  
 From *nas 304*; *man-čad 411*; *las 546*; -  
 within *koñ-nas 43*.  
 Frontier *sa-mśams*.  
 Front-side *ka*; *ñar*.  
 Frost *kyags-pa*; *ñad*.  
 Froth *ibu-ba*, *dbu-ba*.  
 Frozen *kyags-pa*.  
 Fruit *ñin-tóg*; *bras-bu*; - tree *bza-ñin*;  
*rtsi-ñin*.  
 Fry vb. *sreg-pa*, *slam-pa*, *rhód-pa*.  
 Fuel *buł-ñin*.  
 Fulfil *skoñ-ba*; *sgrub-pa*; *gens-pa*.  
 Full *gañ-ba*; *item-pa*; *mñon-po*; to be  
*ñams-pa*; *ñens-pa*; to make - *kyab-pa*.  
 Fully *rgyas-par*.  
 Fumigate *buğ-pa*.  
 Fun *pra-čal*; *šags*.  
 Functionary *blon-po*.  
 Fundament *rtsa-ba*; *rkub*.  
 Fur-coat *slag-pa*, *slog-pa*; *tul-pa*.  
 Furious *ytum-pa*.  
 Furnish (supply) *sgrub-pa*.  
 Furniture *yo-byád*.  
 Furrow s. *rka*.  
 Further *yžan-yañ*, *yañ*.  
 Furtherance *mñun-rkyen*.  
 Futurity *ma ons-pañ dus*; *jugs*.

## G

Gain vb. a. *rgyal-ba*, *nyed-pa*, *sgrub-pa*.  
 Gain s. *skyed*; *ke*, *kye*; *ka-rgyál*, *rgyál-ka*;  
*nyed-pa*; *nyogs*, *bogs*.  
 Gait *byrad*.  
 Galaxy *lgu-šags*.  
 Gale *rtuñ-dmair*, *rtuñ nug-po*.  
 Gall s. *mkris-pu*.  
 Gallop vb. n. *rtu rgyug-pa*.  
 Gallows *čar-ñin*.  
 Game s. (animals of chase) *ri-dwags*.  
 Gander *ñan-pa*.  
 Ganges *pañ-gd*.  
 Gap *rygu-ñev*; *ser-ku*, *ser-ga*.  
 Gape vb. *nyñin-ba*; *ydañ-ba*.  
 Garden *čul*; *čas W.*; *ladum-ra*; *šdum-ra*;  
 - flower *ka-ló*.  
 Garlic *ugag-pa*.  
 Garment *gos*; *čas*, resp. *na-bza*; under -

*'añ-tün*; upper - *bla-gáb*, *bla-gós*, *yžan-gos*.  
 Garret *steñ-kan*.  
 Gate *rgyal-go*; *ego-mo*.  
 Gather vb. a. *sgrug-pa*; *tu-ba*; *sog-pa*;  
 vb. n. *křor-ba*; *guys-pa*; *šibs-pa*.  
 Gatherer *tun*, *tun*.  
 Gear s. *gu-ča*.  
 Gelding s. *po-rtá*.  
 General adj. *špyi 333*; *tun-moñ*.  
 General s. *dmag-dpón*.  
 Generate *skyed-pa*.  
 Generation *rgyal-brgyud*; *yduñ-raus*,  
*rabs*.  
 Genesis *čags-rábs*.  
 Genitals *mśan(-ma)*.  
 Genitive case *brel-pa*.  
 Gentian *tiğ-ta*; *kyi-té*.

- Gentle *jam-po*, *bol-po*; *mtun-can*; *sgye-mo*.
- Gentleman *ytso-bo*; *sa-heb*; old —, old squire, *ga-gá I.d.*, *'a-jo-lag C.*
- Gently *nan-gis*; *ga-le C.*, *gu-le W.*
- Gentry *drag-rigs*.
- Genuine *dños*; *no-rtóg*; *lhad-méd*.
- Geography *ynas-bád*, *yul-bád*.
- Germinate vb. n. *skye-ba*; to cause to — *skyed-pa*.
- Gesture s. *brda*; *rnam-gyir*; v. also *tsul*.
- Get vb. a. *kug-pa*; *nyed-pa*; *tob-pa*; *dzin-pa*; *yod-par gyur-ba*; vb. n. *gro-ba*; *ča-ba W.*; to — into *čud-pa*; *bab-pa*; to — through *tar-ba*, *bgröd-pa*; to — up *ldan-ba*, *lan-ba*, resp. *bzeis-pa*.
- Ghost *mi-na-yin(-pa)*; *sems-nyid*.
- Ghostlike *jzugs-méd 494*; *lus-méd*.
- Gift s. *kyos-pa*; *ynan-ba*; *bya-dgá*; *bul-ba*; *shyin-pa*; *yon*.
- Gild *čus yton-ba*, *yser-čus byug-pa*.
- Gills *nyu-skyogs*.
- Gimlet sor.
- Ginger *sga*, *sgu*; *lča-sga*.
- Girdle s. *ska-rigs*.
- Girl *bu-mo*; *yžon-nu-ma*; *na-čui*.
- Give *skur-ba*; *ster-ba*; *ynan-ba*; *bul-ba 394*; *bogs-pa*; *shyin-pa*; *stsol-ba*; to — an entertainment *gyed-pa*; to — up *sgyur-ba*; *yčod-pa*; *spoñ-ba*; *blos yton-ba*; to be given to *skyon-ba*; *rten-pa*.
- Glacier *ganis*, *ganis-čün*.
- Glad adj. *dga-ba*; — tidings *ytam-snyan*; to be — *dga-ba*; *mgu-ba*; to make — *\*sem tad čug-čé\* W.*
- Glass *šel*, *man-šel*; — beads *ga-šel*; bottle *šel-büm*.
- Gleaner *snye-tun*.
- Glide *dred-pa*; *byid-pa*.
- Glistening *krom-mé*, *krol-po*; *čam*.
- Glitter vb. *tsar-ba*.
- Globe *ril W.*
- Globular *złum-pa*, *ril-ba*; a — stone *rdoril*.
- Glorious *grags-čan*; *pag-pa*.
- Glory s. *grags-pa*; *dpal*, *dpal-byin*.
- Glory vb. *rlom-pa*, *po-tsoč čud-pa*; v. *po-so*.
- Gloss *blrag*; *od-yšál*.
- Glossy *bkra-ba*.
- Glove *lag-tšubs*.
- Glue s. *spyin*.
- Gnash so *krič-krič byed-pa*, so *bdar-ba*; so *šdom-pa*.
- Gnaw *yzan-pa*; *ča-ba*, *mur-ba*.
- Go *gro-ba*; *don-ba*; *ča-ba W.*; *rgyu-ba*; *bgröd-pa*; *pyin-pa*, *eleg mči-ba*, resp. *peb-pa*; to — about *grim-pa*; to — abroad *grom-du gro-ba*, *byes-su gro-ba*; to — astray *kyar-ba*; to away *gye-ba*, resp. *bšud-pa*, *yčegs-pa*; to — in or into *čud-pa*, *jug-pa*; to — out *ton-pa*; *sporo-ba*; to — round *kor-ba*, *skor-ba*.
- Goat *tsad*.
- Goat *ra-ma*; wild — *ra-rgód*, *ra-po-čé*; *skypin*.
- Goat's hair *ral*.
- Goblet *skyogs*.
- Goblin *dre*, *lha-dre*.
- God *dkon-mčog*; a god *lha*, a goddess *lhamo*; a tutelar god *yi-dam-lha*, *lha-srññ*; *myon-po*.
- Going s. (the act of) *gros*.
- Goutre *lba-ba*.
- Gold *yer*.
- Gong *k'ar-rind*.
- Good adj. *bzan-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *grul-ba*.
- Good s. (advantage) *don*.
- Good-bye *da ču yin W. 152*; *\*ta-ši-šig\* W.*; v. *ga-le C. 64*.
- Goods *dños-po*; *ka-ča*; *ka-rje C.*; *spus*; *zoi*.
- Goose *nan-pa*, *nan-ma*.
- Gorge s. (ravine) *ron*.
- Gossip s. (idle talk) *ka-bšád*; *rgya-láb*.
- Gourd *ka-béd*, *ku-ba*, *gon W.*, *čün C.*
- Gout *dran-béd W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nad*, *tsigs-nad*, *tsigs-zug*.
- Govern *sgyur-ba*; *rgyal-srid skyon-ba*; *dbañ sgyur-ba*.
- Government *rgyal-po*, *rgyal-srid*.
- Governor *sde-pa*; *bka-blón*.
- Grace s. *bka-drin*, *fugs-rje*.
- Gracious *fugs-rje-čan*.
- Gradually *nan-gis*; *gu-le gu-le W.*
- Graft s. *pe-bán*.
- Grain s. *čag-tse*, *rdog-po*, *bru*.
- Grammar *bya-ka-ra-na 372*.
- Grandchild *tsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo*, *pyi-mo*; — son *tsa-bo*, resp. *dbon-po*.
- Grant vb. (*bka*) *ynan-ba*; *grub-pa*; *stsol-ba*; *yzys-pa*.
- Granulose *čag-tse-čan W.*
- Grape *rgun*, *rgun-brám*; *čag-mo*.
- Grasp vb. *ju-ba*, *dzin-pa*; cf. *yčags-pa*.
- Grass *rtswa*.
- Grasshopper *čog-čog-pa*, *ča-ga-bu*.
- Grate s. *dra-pa*, *lčags-dra*.
- Grateful *drin-yzo-čan*; to be — *drin yzo-ba*.
- Grater *lag-dar*, *lab-dar*.
- Gratitude *drin dran-pa*.
- Grave s. *dur-kün*.
- Gravel s. *gyo-mo*; *šag-ma*.
- Gravy *spags*; *ša-rüg*, resp. *skyu-rim*.
- Gray *se-bo*; light — *skya-bo*.
- Grease s. *snun-pa*; vb. *snun-gyis skud-pa*.
- Greasy *snun-čan*; *tsa-ba*.
- Great *če-ba*, *žen-po*, *rgyas-pa*.

Greatness *čə-ba, čə-kyäd.*Greedy *ḍod-sred-čan; blo-ḍod; ham-pa-čan.*Green *sno-ba, snon-po; ljan-ku.*Greens s. *sno-tsöd, lum, tsod-ma.*Greensward *na-ka; ne-län.*Grieve vb. n. *skyo-ba, ggyod-pa.*Grind *tag-pa; bdar-ba; to — the teeth so bdar-ba.*Gripes *glan, glän-tabe.*Gristle *čag-krim.*Grit (gravel) *gyo-mo.*Groan s. *kog-čugs W., žugs-när, žugs-rin.*Groan vb. *kun-pa.*Groom *ria-rdzi.*Grope *snom-pa.*Groat *gyam, žug-pa.*Ground s. *žin; žzi(-ma) 480; sa-yzi 570.*Grouse *ri-skyéjs; goin-mo.*Grove *skyed-mos-tsäl.*Grow vb. n. *čər skyə-ba; krun-ba; ggyur-ba; rgyas-pa; čə-ba; to — dark žibs-pa;**to — old bgrə-ba; to cause to grow skyed-pa.*Growth *skyed, skye.*Grudge s. *kön-pa; to bear a — kön-pa.*Grumbling s. *\*fo-tä\* W.*Grunt vb. *niug-pa, nur-ba, kun-pa.*Guard vb. *kyon-ba, skyob-pa, srui-ba.*Guardian *pa-tsäd; — of the world jig-rten-skyon.*Guess s. v. *tsod 458.*Guide s. *lam-mkan, lam-ḍren-pa, lam-yig.*Guitar *sgra-snyan; ko-jois W.*Gulf *kug, ču-kug; (abwas) btson-don.*Gullet *lkog-ma.*Gulp s. *hub; skyu-gän, čor-gän.*Gum s. *tan-ču.*Gun *sgyogs; tu-pag W.; me-mula C.*Gunpowder *tu-pag-man W.; me-rdzäs C.*Gunstock *gu-mäl; sgum-da.*Gut, great — or colon *ynye-ma.*Gutter *wa.*Guttural s. *lčə-rtsa-čan 150.*

## H

Habitation *ron; ynas-tsän, ynas-kani, žzi-ma.*Haft *yu-ba.*Hail s. (frozen rain) *ser-ba; (salutation) v. rgyal-ba I 108.*Hair *skra; spu, a little — ba-spu.*Hair *ba-spu-čan; skra-čan.*Half (one half) s. *ču 151.*Half adj. *pyed; — boot krad-pa.*Hall *bkad-sa; — of judgment tsugs-kani.*Halo *Kym.*Halter *tur-mgo; srab-mtir.*Halting-place *sti-bai ynas; (night quarters) bran-sa, resp. yzim-brän.*Hammer s. *to-čün; large — to-ba.*Hand s. *lag(-pa), resp. pyag.*Hand vb. a. *srin-ba; to — over skur-ba.*Handicraft *bzo.*Handful *kyä-le; kyor; čanis-pa; spar-ba; pul.*Handkerchief *sna-pyis; — of salutation ka-btogs 37.*Handle s. *kab-za, lčibs, yu-ba.*Handsome *mčor-po, mdzes-pa.*Handspike *gal-ta.*Hang vb. a. (a man) *\*čar-la tan-čə\* W.; to — up skar-ba, dgar-ba, gel-ba; pyar-ba; vb. n. to — down žol-ba, pyan-ba.*Hangman *žed-ma.*Hank *gru-gu.*Happen *gyur-ba, byun-ba, on-ba.*Happiness *dge-ba, skyid-pa, yyan; bkra-ma.*Happy *bkra-šis-pa; skal-ldän, skyül-po; legs-pa; to be — bde-ba, skyül-pa; may you be — bkra-šis-sig W.*Hard *kyon, mkran, mkregs-pa; sra-ba; — to bear kag-po; — water ču kyon-po.*Hardened *šran-čan.*Hardness *nar-ba.*Hardship *dka-ba, nyon-mois-pa 191.*Hardware *lčags-čas.*Hare *ri-bön.*Harm s. *skyon; to do — tsugs-pa, ynod-pa byed-pa or skyel-ba; vb. to — snad-pa.*Harmony (musical concord) *sgra-dbyans; (agreement) mtun-pa; concord amongst kinsmen rnyen-dün.*Harness s. *čibs-čus.*Harrow s. *šal-ba; vb. to — šal-ba drud-pa.*Harsh *gyon-po; rtsub-po.*Hartshorn *ša-ru.*Harvest s. *btas-ma; lo-tög 552.*Haste s. *tsa-drag; to make — rgyug-pa; make haste! \*tsa-rag ton\* W.; \*rin-pa ton\* W.*Hasten vb. n. *snyegs-pa; rin-pa.*Hasty *spro tuñ-ba; yid tuñ-ba.*Hate vb. *kön-pa, gras-pa, sdan-ba.*Hatred *sdan-sems, že-sdän.*Haughtiness *čə-täbs, po-so.*Haughty *ka-drög, kens-pa; čə-tabs-čan, po-so-čan.*Hautboy *dge-glin; sur-na.*Have (possess) *bdog-pa; having v. čan 138,*

- v. *bčas-pa* 146; I have *ña-la yod* 516; I have to v. *rygu* no. 8, 110.
- Hawk s. *Kra*.
- Hay *rta-skám*; — fork *sbrag-ma*.
- Haze *kug-rnd*.
- He *ko*, *Kon*, de 256; — who *gañ* no. 2 65.
- Head s. *mgo*, resp. *dbu*; (chief) *kju-mčog* 47; *ytao-bo* 434; (of an argument) *yan-lag*; — master *go-dpón*.
- Head vb. a. *krid-pa*, *sna dren-pa*.
- Headache *mgo-nád*; *klad-yzér*.
- Headman *go-pa*, *rgad-po*.
- Heal vb. a. *tsao-ba* 460, *ryo-ba*; *bčos-pa*.
- Health *kams*; *nad-med-pa*.
- Healthy *nad-méd*.
- Heap s. *puñ-po*.
- Heap vb. a. *sgril-ba*, *bčer-ba*, *spun-ba*; to — up *sog-pa*.
- Heaped *byur-po*, *byur-byúr* 377; *gañ-ba* W. 66.
- Hear vb. a. *tos-pa*, *tsor-ba* W., *nyan-po*; hear! *ka-yé*.
- Hearer *nyan-pa* or *-po*.
- Heart *snyin*, resp. *tugs*; *nai*; *rygyud* 112; *že* 477; to know by — *ka-ton-du šes-pa* 35.
- Heart-grief *sams-nád*.
- Heath *me-táb*; *sgyid-bu* 118; — stone *sgyed-po*.
- Heartily *snyin tag-pa-nas*.
- Hearty *že-tag-pa*; a — request *že-tug-pai zu-ba*.
- Heat *tsa-ba*, *tsad-pa*; *tan-pa*.
- Heated *dros-pa* 264.
- Heaven *mka*, *nam-mka*; *ynam*, *mto-ris* 242.
- Heavens *mka*, *dbyin* 390.
- Heavy *lci-ba*.
- Hedgehog *rgan*, *gañ-yzer-ma*.
- Heed s., to give — *bya-ra byed-pa*.
- Heedless *zon-méd*.
- Heel s. *rtin-pa*.
- Heifer *zal-mo*.
- Height *mto - kyad*; *kyon*; *riams*; *dpanis*; *pañ* 365.
- Heir s. *nor-bdag*; joint — *go-kan W*.
- Hellebore *spru-ma*.
- Helm s. *ka-lo*.
- Helmet *rmog*.
- Help s. *skyabs*, *skyabs*, *ra-mda*.
- Help vb. a. *skyabs byed-pa*, *grogs byed-pa*.
- Helper *skyabs-mgon*, *skyabs-ynas*; *nyen-po*, *dpun-nyén*, *dpun-grogs*.
- Hem s. *sne-mo*, *ča-ya*.
- Hemorrhoids *yžan-nád*, *yžan-brim*.
- Hemp *so-ma*, *ytao-ma*, *btso-ma*; *bhan-ge W*.
- Hen *bya-mo*; *kyim-bya*.
- Henceforth *da-ste*, *da pyis* 247, *da pyin-čad* 350.
- Herb *ño*, *ño-tsod*, *rtsoa*.
- Herd *kju*, *Kyu-bo*.
- Herdsmen *rdzi-bo*, *pyugs-rdzi*.
- Here *di-ru* 275.
- Hereafter *pyugs-na*, *da-ste*, *da-pyis*, *da pyin-čad*.
- Heresy *čos-lóg*.
- Heritage *nor-skal*.
- Hermit *dgon-pa-pa*; *bdag-berin*.
- Hermitage *dgon-pa*, *ynas*.
- Hero *Kyo-ga*.
- Heron *kan-ka*; *skyar-mo*.
- Hesitation *tsam-tsum*.
- Hew *jog-pa*, *tsog-pa*; v. also cleave.
- Hiccough s. *skyig-bu*; 'i-kug, 'ig W.; vb. to — *skyig-pa*.
- Hide vb. a. *skuñ-ba*, *šed-pa*; to — one's self *gab-pa*, *yib-pa*, *ysañ-ba*.
- Hiding-place *bskuñ-sa*.
- High *mto-ba*, *mton-po*; — and low *dragžan* 261; — road, — way *ryga-lim*; *mulam W*.
- Hill *ri*; v. *sgañ*.
- Hilt *kab-za*, *lci-ba*, *yu-ba*.
- Hinder vb. a. *gegs-pa*, *kęgs-pa*; to be — ed *togs-pa*.
- Hind-foot *rkañ-pa*.
- Hind-part *mjug*.
- Hindrance *gegs*, *bgegs*, *bar-čod*.
- Hinge s. *sgo-kör*.
- Hip s. (joint) *sta-zúr*, *dpyn*; (fruit) *šib-šil-lu-lu* Id.
- Hire s. *rian-pa*, vb. to — *pyar-ba*.
- History *lo-rgyis*, *byun-tsul*.
- Hit vb. a. *les-pa*, *rgyab-pa*, *tug-pa*, *šog-pa*, *šeb-pa W*.
- Hit s. *lčag* 148.
- Hither *tsur*; — to *sna-čad*.
- Hive s. *tsañ*.
- Hoangho *rma-ču*.
- Hoariness *ba-mo*.
- Hoarse *nar-nar-po*, *dzer-po*; to be — *dzer-ba*; *ras-pa* Id.
- Hoarseness *skad-gęgs*.
- Hoe vb. a. *rko-ba*.
- Hog s. *pag*.
- Hoist vb. a. *pyar-ba*.
- Hold vb. a. *čan-ba*, *snom-pa*, *dzin-pa*; to — forth *dzed-pa*; to — out (suffice) *kyed-pa*; vb. n. *rtan-pa* 213.
- Hold s. *rtan*; to take — of *ju-ba*. [413.]
- Hole s. *kun*, *bi-gán*, *bi-gán W.*, *bu-gu*; *mię*
- Hollo interj. *ka-yé*; *kye*, *kye-hó*; *W. wa!*
- Hollow adj. *Kon-stón*.
- Hollow s. *kun*, *slug(s)*; the — of the hand *skyor*.
- Holly *sgom-bróg*.
- Holy *skal-lđan*, *dam-pa*; a — man, saint, *skyes-bu dam-pa*.
- Homage s. *čkur-ba*, *čkur-sti*; *rim-gro*, resp. *sku-rim*.
- Home s. *Kyim*; to be at — *Kyim-du šlod-pa*.

Homeless *nie-méd*.  
 Hone s. *dzeñ*.  
 Honest *drañ-po*, *čos drañ-po*.  
 Honey *sbrañ-rñi*, *rañ-si W*.  
 Honour s. *bkur-ba*, *bkur-sti*; *sti-stañ*; *ya-  
 ša*; *rim-gro*, resp. *sku-rim*; *grags pa*, *pu-  
 düd*.  
 Honour vb. a. *bkur-ba*, *mčod-pa*, *rje-ba*.  
 Honourable *btun-pa*.  
 Hood s. *tod-kéba*.  
 Hoof *rmig-pa*.  
 Hook s. *kug*.  
 Hookah (Turkish pipe) *ñi-lim*; resp. *žé-  
 Hoop* s. *šan*. [*hór C*]  
 Hoopoe *pu-šüd*.  
 Hopes s. *re-ba*; *blo-ydñi*, *blo-ytád*; vb. to —  
*re-ba*.  
 Horizon *mñon-ñor*.  
 Horn *rwa*, *ru*.  
 Hornet *lin-gol-ma*.  
 Hornless *ku-yü*.  
 Horse s. *rta*, resp. *čibe*; black — *ol-ba*;  
 — dung *rta-sbañs*; — tail *rta-rña*; — whip  
*rta-lčag*.  
 Horseman *rtu-pa*.  
 Horseshoe *rmig-lčags*.  
 Hospital *nad-kari*, *tsugs-kari*.  
 Host (number of men) *dpun*, *pal-po-čre*;  
 (army) *dmag*.  
 Hot *tsa-ba*, *tsan*; to be — *tsa-ba*; the —  
 time of the day *dro 264*.  
 Hour *ču-tsod 158*; double — *Kyim 47*.  
 House s. *kari-pa*; *Kyim*; *groñ*; *mkar*; *sdum-  
 pa C*; *nañ*; — owner *Kyim-bdag*, *Kyim-  
 pa-pa*; — rent *kari-gld*.  
 Household *yzis-mad*; *bza-mi 497*.  
 Housekeeping *so-tsia*, *so-tsigs*.

Housewife *Kyim-tab-mo*, *Kyim-bdag-mo*.  
 How *či 189*, *či-ltar*, *či-tsug*, *ga-zug*, *či-nę*  
*Bal*; — much *ga-tšód*; (*či*)-*tsam*.  
 However *on-kyan*.  
 Howl vb. *ñu-ba*; (of animals) *ñur-ba*.  
 Howling s. (of a tempest) *ur-sgra 500*.  
 Hug vb. a. *Kyud-pa*.  
 Hum s. *di-ri-ri 252*; *ur-sgra 500*.  
 Hum vb. *Krog-pa*.  
 Human *mi*; — being *skye-bo*.  
 Humble adj. *gus-pa*.  
 Humbleness *yzam-bu*.  
 Humidity *bad*.  
 Humours (of the body) v. *nyes-pa 191*.  
 Humming (noise) *ur-ur*; — of bees *di-  
 ri-ri*, *zi-ri-ri*.  
 Hump, Hunch s. *ñiog*; *gye-gu*.  
 Hundred *brya*.  
 Hunger s. *ltogs-pa*; *bkres-pa*.  
 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pu*.  
 Hunt, Hunting s. *kyi-ra*.  
 Hunt vb. a. *ñion-pa*, *čor-ba*, *ğor-ba*.  
 Hunter *ñion-pa*, *kyi-ra-ba*, *lñis-pa*.  
 Hurricane *rtuñ-tsüb*.  
 Hurry vb. *grim-pa*; *rgyug-pa*.  
 Hurry s. *tsab-tsüb*.  
 Hurt vb. a. *ynod-pu skyel-ba*, *ynod-pa*,  
*kari-ba*, *tsugs-pa*, *tsa-ba*.  
 Husband s. *Kyo*, *Kyim-tabs*, *Kyim-bdag*;  
*skyes-pa*; *dga-grogs*; *bdag-po*; — and wife  
 (couple) *Kyo-šug*.  
 Husbandry *so-tsia*, *so-tsigs*.  
 Husk s. *lgan-bu*, *spun-pa*, *sbur-ma*.  
 Hut s. *ku-tu*, *pu-lu*, *spyl-po*.  
 Hydrophobia *Kyi-smýdn*.  
 Hypocrisy *Ku-čos*; *agyu-zóg*; *tsul-čos*.  
 Hypocrite *Ku-že mi mtsuñs-pa*.

## I

I pron. *ña*, *ned*, *ned-rañ 128*, *ños 180*, *bdag-  
 nyid 268*; I myself *ña-rañ*, *ned-rañ*.  
 Ice *dar*, *čab-brom*, *gañs*, *Kyugs-pa*.  
 Icicle *Kyags-sdón*.  
 Idea *du-šes*; *dmigs-pa*.  
 Identical *mi-nyis-pa 192*.  
 Idiocracy *nañ 125*.  
 Idle adj. *le-to-čan*; *kyan-kyón W*.  
 If *na 299*, *gal-te 68*; but if *či-šte 140*.  
 Ignoble *skye-ba dma-ba*.  
 Ignorance *yti-mug*, *ma-rig-pa*.  
 Ill adj. and adv. (sick) *nad-pa*; — fed *dños-  
 nán*; *bza-méd*; — humoured *skyo-ba*; —  
 looking *spus-méd*; — luck *rkyen*; to be —  
*na-ba*.  
 Illness *nad*, *na-ba*, *zug W*.  
 Illusion *Krul-sdñi*, *agyu-ma*.

Illustrate *grel-ba*; to — by parables *dpes  
 mñon-pa*.  
 Image *sku*; molten — *blugs-sku*.  
 Imagine vb. a. *go-ba*, *gom-pa*, *dmigs-pa*,  
*sema-pa*; vb. a. *myam-pa*.  
 Imbecile *glen-pa*, *han-lđan W*.  
 Imbibe *žibe-pa*; to be imbibed *sim-pa*.  
 Imitate *lad-mo byed-pa*.  
 Imitation *lad-mo*; *bag*.  
 Immaterial (not existing) *dños-med*,  
*yzugs-méd*.  
 Immeasurable *tsad-méd*, *yzal-du-med-pa*.  
 Immediate *pral*, *pral*.  
 Immediately *mod-la*, *de ma-tag-tu 227*.  
 Immoderate *tsod-méd*.  
 Immoral *čol-pa*, *mi tsan-pa 445*.  
 Impaired *nyams-pa*.

- Impart *bogs-pa*.  
 Impartial *pyogs-méd*.  
 Impartiality *mnyam-pa-nyid*.  
 Impeded, to be — *k'ad-pa*.  
 Impediment *ge, gal-rkyén, bar-č'od*.  
 Imperative mood *'dams-nag doms-pai tsig 265*.  
 Imperishable *mi-jig-pa, rtag-pa*.  
 Impetuous *nar-ma*.  
 Impious *skal-méd; sdig-byéd*.  
 Implements *ča-byad, ča-lag, go-ča, yo-byád*.  
 Impolite *gyon-po*; very — *ka-gyon-č'č*.  
 Imponderable *ʔal-du-med-pa*.  
 Importance *kag, k'os, gal, do-gál, rtsigs*.  
 Important *lzi-ba, kag-čan, k'os-čan*.  
 Impose vb. a. (lay on) *gel-ba, skul-ba*; (to deceive) *brid-pa, mgo skor-ba*.  
 Imposture *mgo-skór; agyu, no-lkog; rdzud*.  
 Imprecation *nan; byad, byad-stems*.  
 Impress vb. (on the mind) *kon-du čud-pa; ʔcage-pa*.  
 Improper *mi-rui-ba*.  
 Improve vb. n. *ʔel-ba, tsen-ba*.  
 Improvement *skyed*.  
 Impure *skyug-bro, ma-dag-pa*.  
 In prep. *na, nan-na*.  
 Inattention *ʔyei-ba, ʔyeis-pa*.  
 Inattentive *mi tsugs-pa*.  
 Incantation *snags, ʔsan-snags, ʔzuns*.  
 Incense s. *kun-du-ru, gu-gul, bdug-pa*.  
 Incessantly *kor-yug-tu. rgyun-čud-med-par, rgyun-du*.  
 Inch *sor-mo*.  
 Inclination *ʔzusi-ba, bag-č'ags*.  
 Incline vb. n. (to lean) *k'ra-ba*.  
 Inclined, to be — (disposed) *dod-pa*.  
 Income *sleb*.  
 Incongruous *ya-ma-zün*.  
 Inconsiderate *ʔzu-lum-čan, blo-gros-med*.  
 Inconstant *čol, mi tsugs-pa, gyur-lđóg*.  
 Incorporeal *lus-méd*.  
 Incorrect *skyon-čan*.  
 Increase vb. a. *agro-dogs-pa, snon-pa, ʔpal-ba*; vb. n. *rgyas-pa, ʔel-ba*.  
 Increase s. *skyed, non-ka*.  
 Incredible *mi srid-pa, os-méd W*; *yid*.  
 Indecorous *no-ta. [čes-su mi rui-ba*.  
 Indeed *de-ka yod 265, mod-pa*.  
 Indefatigably *skyo-mi-šes-par*.  
 Indented *don-č'ón*.  
 Independence *ran-dbán*.  
 Index *dkar-č'ag, glen-ʔzi; to*.  
 India *rgya-gár, British — rgya-ʔi-lin*.  
 Indian s. *rgya-gar-pa*.  
 India rubber *gyig*.  
 Indicate *ston-pa*.  
 Indication *mtsán-nyid*.  
 Indifferent *ston-pa*; to be — to ... *la mi lta-ba*.  
 Indigence *gyon, dbul-bá, ʔionis-pa*.  
 Indigent *dbul-po, dbul-ʔionis*.  
 Indigestion *zas ma zu-ba*.  
 Indigo *rams*; — colour *mtin*.  
 Indirectly *zur-du, zur-na W*.  
 Indivisible *mi-ʔyed-pa*.  
 Indolent *kyai-kyón W, rgod-bag-čan*.  
 Indubitable *gur-mu-čuy-pa, ydon-mi-za*.  
 Induce *skul-ba*.  
 Indulge in vb. n. *čags-pa*; v. also *bag-med-pa 363*.  
 Industrious *le-lam-kan W; brtson-pa-čan*.  
 Inexplicable *ʔya-nyés*; it is — to me *rgyus-mtsán mi šes or bšad mi nus*.  
 Infallible *mi-nor-ba*.  
 Infant *ču-ma-lón Ld.*; *ʔru-gu čui-ba*; — boy *Kyeu*.  
 Infect *go-ba, bogo-ba*.  
 Inflammation *tsig-pa*; — of the eyes *mig-tsig (č'e) W*.  
 Inflate *bud-pa; ʔru debs-pa*.  
 Inflection *dgu-ba*.  
 Inflict *skyel-ba*.  
 Influence s. *dban*; vb. a. *skul-ba*.  
 Inform vb. a. *sprii-ba, lon zer-ba (', hun tan-č'e W*.  
 Information *man-nag; hun W*.  
 Infringe *gal-ba*.  
 Infuse *jug-pa*.  
 Infusion *tan-gi sman*.  
 Ingenious *dmigs-čan*.  
 Inheritance *skal-nór, nor-skul*.  
 Inject *jug-pa*.  
 Injure *še-ba, nyod-pa*.  
 Injured *nyams-pa*.  
 Injury *nyod-pa*.  
 Ink *snag-tsa*; — powder *snag-ʔyč*.  
 Inkstand *snag-kon; \*nag-bhum\* C*.  
 Inlet *šo-lđg C*.  
 Inmate *nan-gi mi*.  
 Inn *gron-kán*.  
 Inner *nan-gi 801*.  
 Innumerable *grans-méd-pa; tsad-méd*.  
 Inquire *dri-ba*; to — closely *žib-tu dri-ba*; to — rigorously *\*skar-tag tan-č'e\* W*.  
 Inquiry *brtags-pa*.  
 Inquisitive *rtogs-dod-čan*.  
 Insane *smyon-pa*; to be — *Krul-ba, smyo-*  
 Insanity *smyo-bóg*.  
 Inscription *byan-bu, byan-ma; čul-byán*.  
 Insect *rkan-drug-lđan-pa; bu*.  
 Insensible *Kal-kól*; to get — *kól-ba*.  
 Inseparable *mi-ʔyed-pa, bral-méd*.  
 Insert *dzud-pa*.  
 Inside s. *kon-pa, nan-rol*.  
 Inspect *lta-ba, mgo byed-pa 91, žal-ta byed-pa 473*.  
 Inspection *žal-ta*.  
 Instance *dpe*; for — *di-lta-ste, dper-na*.  
 Instant s. *dar, škad, yud*

Instantly *mod-la*.  
 Instantaneous *dar yëig-gi; j'ral-gyi; yud-tam-pa*.  
 Instantaneously *glo-bur*.  
 Intend *dod-lu; tsab-tu, ðul-du*.  
 Instigate *nar ðom-pa*.  
 Instinct v. *ran-bzin*, v. *hugs*; sexual — *ro-tsa*.  
 Institute vb. a. *dzugs-pa*.  
 Instruction *bka-ydams, bka-nan; Krid; žal-ta*; instructions *spyal-mtsams* 456.  
 Instructive *Krid-debs-su ruñ-ba*.  
 Instructor *mkan-po*; instructress *mkan-mo*.  
 Instrument *ča-byäd, ča-lag*.  
 Insult vb. *ku-ba; kan-ba; tsig rtsub* (or *nan*) *zer-ba*.  
 Insurrection *ade-kruys, Kruy-pa*.  
 Intellect *blo-grös*.  
 Intelligence (knowledge) *rgyus*; (news) *ča*.  
 Intelligent *sems-mkan, blo-rno-ba*.  
 Intelligible *krol-po; go-sla-ba*.  
 Intemperate *tsod-méd*.  
 Intend *dgois-pa, dga-ba, ča-ba W., dod-pa; sems-pa; sno-ba* 137.  
 Intent s. *don, bsam-pa*.  
 Inter vb. a. *skuñ-ba*.  
 Intercalary month *zla(-ba)-ðol, \*da-ful\** *W.* 491.  
 Intercessor *no-čen* 129.  
 Intercourse *brel-ba* 402; to have -- *dre-ba, ka-bsre-ba, sdeb-pa*.  
 Interest s. (money) *skyed, par, bed*; (concern) *yzuñ-ba*.  
 Interfere *ka jug-pa*.  
 Interior s. *kog, kon-pa, nan* I 301.  
 Intermediate *bar 266*.  
 Interpret *grol-ba*.  
 Interpreter *skad-pa*.  
 Interstice *bar, dbray*.  
 Interval *ðar-skabs, bar-tšams*.  
 Intestines *rgyu-ma, loñ-ka, loñ-ga*.

Into *nan-du*.  
 Intolerable *mi-bzad-pa*.  
 Intoxicated *čan-čem-čan* 164, *ra-ro-ba* 521, *zi-čan W.*  
 Intoxication *bzi, ra-ro*.  
 Intrenchment *rags, piag-rags*.  
 Intrigue s. *gya-gyü*.  
 Introduce *dzugs-pa*.  
 Introduction (preface) *ñion-gro*.  
 Inundate *yyen-ba, lud pa*.  
 Inundation *ču kyam-pa, ču-nug, ču-rid*.  
 Inured v. *sran-pa* 580.  
 Inveective *smad-pai tsig*.  
 Inveigh *yše-ba, ka kye-če W.*  
 Invent *dmigs-pa-nas bzo-ba; bsam-blo or -mo byas-te sgrub-pa; blo-tabs tsol-ba*.  
 Investigate *lta-ba, lta-rlog byed-pa*.  
 Invincible *yžan-gyis mi tub-pa* 234.  
 Invisible *mi-snan-ba*.  
 Invite *dren-pa, ydan-dren-pa, spyan-dren-pa; ðog zer-ba*.  
 Involuntarily *ga-čäd, (ran) dban-med-du*.  
 Inward *nan-gi* II 301.  
 Iron s. *lāgs*; — ore *lāgs-sa*; — slag *lāgs-dręs*.  
 Iron adj. *lāgs-kyi*.  
 Irreligious *skal-méd, čos-méd*.  
 Irresistible *rgol mi nus-pa*.  
 Irritable *rtse-ryg-če* 440.  
 Irritate *\*gob-non-čö-če\** *W., tsan bru-ba*.  
 Isabel (horse) *ñan-pa*.  
 Ischury *ču-gags* 167.  
 Isinglass *nya-spyin*.  
 Island *glin-pran*.  
 Issue vb. n. *gye-ba, jro-ba*.  
 Issue s. *bu-rgyud*.  
 Isthmus *ču-bar, glin-lag-brel* 541.  
 It pron. *ko* 42, *de* 265.  
 Itch s. (disease) *rkoñ-pu*.  
 Itching s. *bun-pa*.  
 Itself pron. v. *ño* 129; *dios-yži* 131.  
 Ivory *ba-so*.

## J

Jackal *če-spyan, dur-spyan, wa-spyan*.  
 Jackdaw *skyuñ-ka, leuñ-ka*.  
 Jacket *keu-rtse, ke-rtse*.  
 Jagged *čon-čon*.  
 Jar s. *rdza-bum*.  
 Jaundice *mig-sér*; black — *kša-ya nuy-po*.  
 Jawbone *mgal, gram-rüs*.  
 Jealous *če-ré, mig-ser-čan*.  
 Jealousy *gran-sems, čags-sdan, mig-sér*.  
 Jehovah *ya-ho-wä*.  
 Jeune *lto-ston*.  
 Jelly (gelatine) *grig-grig C.*

Jessamine *kun-da*.  
 Jesus *ye-ñu*.  
 Jest s. *ku-ré, kyal-ka, ka-šāgs, ga-ža*.  
 Jest vb. *ku-ré byed-pa; rtse-ba*.  
 Jet of water *ču-mda*.  
 Jewel *rdo-rje, nor-bu; jra, opra; rin-po-če*.  
 Join vb. a. *srig-pa, dogs-pa, sdul-pa, shyor-ba, sbrel-ba, zuñ sdeb-pa*; vb. n. *sdeb-pa*; to — (in singing) *ram-bu degs*.  
 Joined *shyor-la, žor-la*. [pa.  
 Joint s. *brel-mtsams* 402; *tsigs* 448.  
 Jointly *skys* 28.

Joke s. *ku-ré, kyal-ka, ka-śāgs, ga-za*.  
 Joke vb. *rtse-ba*.  
 Journey s. *lam* 544; a day's — *dgoñs, dgoñs-  
 źđg*.  
 Journeyman *las-grogs*.  
 Joy s. *dga-bu* II 83, *dga-bdē, dya-tsōr*; *no-  
 sō, spro-bu* II 337, *brod-pa*.  
 Joyful, to be — *mgu-ba*.  
 Joyous *dga-mo*.  
 Judah *ya-hu-dū*.  
 Judge s. *Krims-dpon*; district — *gul-dpon*.  
 Judgment-hall *bka-yāgs*.  
 Jug *ču-smod, ben*.  
 Juggler *sgyu-ma-mkan*.

Jugglery *prul, čo-prul*.  
 Juice *bcud, rtsi*.  
 Jump vb. *krab-pa*.  
 Juniper *sma-ma*.  
 Jupiter (*ya*) *pur-bu*.  
 Just adj. *drañ-po, tsul-can* 450.  
 Just adv. v. *rañ* no. 3 522; — before *ka-  
 drañ* 35; — by *gram-du* 98; — he, the  
 very, *ko-na* 43; — now *ma-tāg* 227; — so  
*de-ka-ltar* 255.  
 Justice v. *Krims* 50; *yāgs* 564; chief — *dag-  
 dpon W*.  
 Justification *rnam-lag rtsi-ba* 314.

## K

Kulpa s. v. *bakal-pa* 33.  
 Keep vb. a. *čai-ba, sruñ-bu, skyon-bu* 31;  
 to — back *gegs-pa, skyil-ba*; to — in mind  
*čai-ba*; vb. n. *rtēn-pa* 213.  
 Keeper *rdzi-bo* 468; *sruñ-mkan* 583.  
 Kernel *rkañ; rtsi-gu, tsī-gu*.  
 Kettle *zans, zans-bu*; — drum *ria*.  
 Key *lde-mig; (je-) ku-tig W*.  
 Kham s. *Kams* 39.  
 Khatmandu v. *ko-bóm* 43.  
 Kick s. *rdog-pa, pra-śāgs*.  
 Kick vb. a. *pra-ba*, v. also *rdog-pa*.  
 Kid *ra-gu, ri-gu W*.  
 Kidney *mkal-mu*.  
 Kill *ysod-pa, sroy yčod-pa, resp. gum-pa,  
 gem-pa*.  
 Kind s. *Kyal-pur, rigs, sna* 316; *rnam-pa*  
 313; *bye-brag*; of every — *sna-tsad*.  
 Kind adj. *drin-can, byams-pa*; to be —  
*mtun-po lhyel-pa*.  
 Kindle *duys-pa, sbor-bu*.  
 Kindness *drin, bka - drin, bdag - rkyen,  
 brtse-ba*.  
 King *rgyal-po, rje-bo*.  
 Kingdom *rgyal-Krims, rgyal-kāy*.

Kiss s. *o, ju*.  
 Kiss vb. *o byed-pa, ka ytugs-pa, \*ka lan-  
 če\* W*.  
 Kitchen *bkad-sa, ygos-kañ; tab-tsañ W,  
 sol-kañ C*; — garden *luhm-ra W*.  
 Knag *mdzer-pa*.  
 Knapsack *kab-ta-ka, kom; čī-ka W*.  
 Knead *rdzi-ba*.  
 Knee *pus-mo*; — joint *sgyul-pa*; — pan *tha-  
 nā*.  
 Knife *gri*.  
 Knit *slē-ba*.  
 Knock s. (the sound of knocking) *tag-tig*;  
 there is a — *tag-tig zer W*.  
 Knocker *ytun*.  
 Knot s. *mdul-pa* 273; *mdzer-pa* 463.  
 Know *des-pa, no-des-pa, rig-pa, resp.  
 mkhyen-pa, nes-pa C*; to — by heart *ka-  
 ton-tu des-pa*.  
 Knowledge *nyus, rig-pa, des-pa*.  
 Known adj. *nyus-yod-pa, ča-yod-pa*; not  
*ytol-mēd, rygyus-mēd-pa, ča-mēd-pa*.  
 Knuckle s. *sor-tsigs*; knuckles used as dice  
*bloñ-mu*.  
 Kunawar v. *ka-nu* 40.

## L

Label s. *hgañ-bu, byañ-ma*.  
 Labour s. *las, resp. prin-las, bzo*.  
 Labour vb. a. *las byed-pa*.  
 Labourer *las-pa*.  
 Laconic *ka-nyūñ, tsig-nyūñ*.  
 Lad *byis-pa*.  
 Ladder *skud, skus-ka*.  
 Lade (water) *ču-ba*.  
 Ladle s. *tum-bu, yzar-bu, ču-azar, skyogs*.  
 Lady *jo-mo, btsun-mo*; — of rank *rje-ma,  
 col. de-ma*; young — *sem-čün W*.  
 Lahul *gar-žu G*.

Lair *tsañ*.  
 Lake *mlso*.  
 Lama *blu-ma*; Grand — *bla(-ma) čen-po*.  
 Lamb *lu-gu, lug-gu*.  
 Lame adj. *ža-bu, ža-bo, rkañ-rdim*.  
 Lamed *grum-pa*.  
 Lament vb. n. *smre-ba, mya-nan byed-pa,  
 čo-ne dehs-pa*.  
 Lamentation *čō-āe, o-dōd*.  
 Lamp *mar-mē, sgron-ma, \*on-gu, \*žum-  
 mar-pa\* C, rkyon-tse W*.  
 Lampblack *sgron-dregs*.



- Lampoon s. *ego-yig*.  
 Land s. (cultivated) *ktuñs*; (dry land) *skam-sa*; — owner *zin-bdag*.  
 Landlord (of a house) *bran-dpon*; — (of the ground) *sa-buay*.  
 Landscape *sa-yndas*.  
 Landslip *sa-rüd*.  
 Lane *lam-wañ*.  
 Language *skad, sgra*; — master *skail-pa*.  
 Languid *nyams-ñuñ, nyams-tay-pa, yñon-ba C.*, *ñed-méd W.*; to get — *rgod-pa*.  
 Lantern *sgron-ma, paper — gon-ñu*.  
 Lap s. (coat-tail) *grwa*; (bosom) *pañ, resp. sku-pañ*.  
 Lard s. *grol-tsil*.  
 Large *rgyas-pa, ñen-po, rgya-ñen-po, yañs-pa*.  
 Lark *do-gu, lio-ga; ña-ñir Lal*.  
 Larynx *kol-mñud, 'ol-mñud*.  
 Last adj. *rjes 181, ta-ma 226, pyi-ma, rñim-ma W.*; — night *mlañ*; — will *ka-ñems, bka-ñems*; — year *ka-niñ, sia-lo, na-niñ*.  
 Last vb. n. *tao-ba*.  
 Lasting adj. *rtag-pa*.  
 Lastly *mñar 240*.  
 Latch s. *kor-gyag, kor-yya*.  
 Late *pyi-mo*; later (subsequent) *pyi-ma*; to be late *pyi-ba*.  
 Lately *da-ñi, \*de-zug-la\* 275*.  
 Lath *ldam, pyam*.  
 Lathic *skor-spyad*.  
 Latter *pyi-ma*.  
 Lattice *dra-ba*.  
 Laudable *stad-os*.  
 Laugh vb. n. *dgod-pa, rgod-pa, hñad-pa*.  
 Laughter *gad-mo, rgod*.  
 Laurel, — leaf *\*ñiñ-ñe lo-ma\* W.*  
 Law *kñims, bka-kñims*; to go to — *\*ñim zu-ñe\* W.*  
 Lawsuit *kñims, kñim-ñdys*.  
 Lawyer *kñims-pa*.  
 Lax adj. *kyom*.  
 Luxative s. *ñal-smañ*.  
 Lay vb. a. *ñnyol-ba, sgyel-ba, bsnyal-te bzag-pa; gñems-pa*; to — aside *skyun-ba, pñud-pa*; to — on *gel-ba, stad-pa*; to — out (to expend) *skya-pa, dzugs-pa*; (to plan) *god-pa*; (to display) *yñal-ba*; to — over (to spread over) *sgron-pa*; to — up *bktñi-ba, ñdog-pa*.  
 Layman *kyim-pa, gañ-zag; mi-nag skye-bo 29*.  
 Laziness *le-lo, le-lo-nyid*.  
 Lazy *le-lo-ñan, kyañ-kyon W.*  
 Lead s. *ña-nye, ña-ne, ra-nye; rin-di W.*; — pencil *yya-ñig, bri-smýug*.  
 Lead vb. a. *ññad-pa, tog ñdren-pa, sna ñdren-pa*.  
 Leaf *lo-ma*.  
 Leak vb. n. *rdol-ba*.  
 Lean adj. *skam-ñi, skem-po, ñag-méd*.  
 Lean vb. (against) *ñnye-ba*.  
 Leap vb. *mñon-bu, par-ba*.  
 Learn *ñlob-pa*.  
 Learned adj. *mñas-pa*.  
 Learning s. *rig-pa, ñes-pa*.  
 Lease s., to take a — *nyo-ba*.  
 Leather s. *ko-ba, ko-lpags, bee*; — shoe *ko-kñad*; — sieve *ko-ñag*.  
 Leave s. *yñañ-ba*; — of absence *bka-bkñol, dgonis-pa*; to take — v. *ñiyag 347*.  
 Leave vb. *ñog-pa, yñon-ba, bor-ba*.  
 Leaven s. *ño-rñ W.*; v. *ru-ma 581*.  
 Lecture s. *gleñ-brñod, gleñ-mo*.  
 Lecturer *sgrog-pa-po*; 's chair *ños-kñi*.  
 Leech s. *kñag-ñui-bu W.*; *ññin-bu pad-ma*.  
 Leek *sgog-pa*.  
 Left adj. *yyon-pa*; — hand *yyon-ma*; handed *yyon-lag-byed-pa; gyog-po*.  
 Leg *kñañ-pa*.  
 Legalize *bka-ñogs-pa*.  
 Legend *sgñuñs*.  
 Legendary tales *ñnam-tar*.  
 Leisure *loñ, ñog-ka*; to have — *ñog-pa*.  
 Lemon *gam-bu-ra, spyod-pad*.  
 Lend *yyar-ba*.  
 Length *dkyus, riñ-kyad, srñd*.  
 Leopard *yñig; snow — ysa*.  
 Leprosy *ñño, mñze*.  
 Lessen vb. n. *gñib-pa; je-nyuñ je-nyuñ-bar gyur-ba*.  
 Lesson s. *ka-ta, resp. ñal-ta; rgyñys W.*  
 Lest conj. v. *ñogs-pa 258*.  
 Let vb. (to — in, to — loose etc.) *yton-ba; ñug-pa II, no. 2 178*.  
 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge, resp. bka-ñog*; — case *yi-gei ñubs*.  
 Lettuce *ldum*.  
 Level vb. a. *ñnyoms-pa*.  
 Lever *yño-mo*.  
 Liar *kñam-pa, zog-ñan*.  
 Libation *mñod-pa, mñod-ston 166*.  
 Libel s. *ego-yig*.  
 Liberal *mig-yañs*.  
 Liberate *grol-ba*.  
 Liberty *tar-pa, rañ-dñan*; to be at — *ñog-pa*.  
 Libidinous *ñags-ñred-ñan, ñol-pa*.  
 Librarian *deb-ñer-pa*.  
 Library *kun-dga-ra-ba; yig-kañ*.  
 Lick vb. *ldag-pa*.  
 Lid *ka-kñe, ka-gab, ka-yñod, ka-leb; ñab-ma*.  
 Lie s. *rdzun, ñob, ñab-ñob W.*  
 Lie vb. (to tell a lie) *rdzun smra-ba orbyed-pa*.  
 Lie vb. (down) *nyal-ba*; to — with *\*ñig-pa ño-ñe\* W., ñao-ba*.  
 Life *srog, ñao-ba, yñon-pa, ñe 450*; — long *nam, ññoi bar-ñu*.

- Lift vb. *ker-ba*, *kyog-pa*, *degs-pa*, *spor-ba*,  
*sen-ba*.  
 Light s. *od*, *snan-ba*.  
 Light adj. (not heavy) *yan-po*; (not dark)  
*skya-bo*; — blue *sno-skya*; — gray *dkar-*  
*skya*; — green *yan-skya*; — red *dkar-*  
*dmay*; — yellow *ser-skya*.  
 Light vb. a. *agron-pa*, *abor-ba*.  
 Lightning s. *glog*, *glog-ka*, *log*.  
 Like adj. (similar) *mnyam-pa*, *mtsuis-pa*,  
*tsogs-se W.*; adv. (in the same manner)  
*lta*, *lta*. *nan-tar W. C.*  
 Like vb. a. . . . *la dgu-ba*.  
 Likelihood *no*.  
 Likeness *bo*, *zo*.  
 Likewise *yan*.  
 Limb *yan-lag*.  
 Lime *rdo-zö*.  
 Limit s. *mfa*, *mu*.  
 Line s. *tig*; *yig-pren*.  
 Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*,  
*rus-pa*.  
 Linger *gor-ba*.  
 Lining s. *nan-da*.  
 Lion *sen-ge*; lioness *sen-ge-mo*.  
 Lip *ka-lpags*, *mču*, *ka-mču*.  
 Liquid s. *ku-ba*, *rlan-rlön*.  
 List s. *to*; — of goods *nyed-byän*.  
 Listen *nyan-pa*.  
 Literature *cos*, *rig-pa*.  
 Litter s. (palanquin) *kad*, *kyogs*, *kyogs*;  
 (bier) *dgu-kri C.*  
 Little adj. *čün-ba*, *nyuñ-ba*, *pra-ba*, *pran*,  
*pran-bu*, *dman-pa*.  
 Little s. (a little) *čig*, *čün*, *čün-čig*, *tig-*  
*tsim*, *tsa-big*, *a-tsig W.*, *a-li C.*; adj. *čün-*  
*ba*.  
 Live vb. n. (to be alive) *yon-pa* 591; (to  
 dwell) *ynas-pa* 310, *dug-pa* 377, *kod-pa*  
 56; (to behave) *grul-ba* 100; to — by or  
 on *za-ba* 485, *tsu-ba* 460.  
 Lively *ycan-po*, *kram-pa*.  
 Liver *mčün-pa* 165.  
 Lizard *skyin-gör*, *da-byid*, *rgag-čig Ld.* 103,  
*ma-la-la-tse Ld.* 409.  
 Load s. *kal*, *kur*, *rgyab*, *rgyab-kal* 107, *sgal*  
 114, *dos* 260.  
 Load vb. a. *gek-ba*, *kel-ba*.  
 Loadstone *kab-lön*.  
 Loaf *kor-kör*, *dog W.* 257.  
 Loan s. *skyin-pa*, resp. *kar-skyin*.  
 Locality *ynas*, *skye-ynas* 28.  
 Lock s. (of hair) *ral-pa*.  
 Lock s. (of a door) *lcags*, \**go-čag* C., *ku-*  
*lig W.*  
 Lock vb. a. *ytod-pa*; to — up *gegs-pa*;  
*gar-te* or *gyan-du bor-čö W.*, v. *gyon-ba* 119.  
 Locust *tsa-ga-bu*, *ča-ga-bu*.  
 Lodgings *ynas-tsan*, *bran-sa*.  
 Log *dog W.*  
 Logic *tsad-ma*, *riys-pa*.  
 Loins *rked-pa*.  
 Loiter *gor-ba*.  
 Lonely *dben-pa*.  
 Long adj. *rin-ba*, *dkyus-rin*; as — as v. *bar*  
 366.  
 Long vb. n. *rkam-pa*, *skam-pa*, *ythui-ba*,  
*žen-pa*.  
 Look vb. (to view) *lta-bu*, resp. *yzys-pa*;  
 (to appear) *snan-ba*; to — at or on *ltas-*  
*pa*; to — down upon *gyin-ba*; to — upon  
 as *sgom-pa*.  
 Look s. *lta-stsuis*, *no*; — out so, *tsuo*.  
 Loose adj. *kyom*, *thod-pa*.  
 Loose, Loosen vb. a. *glod-pa*, *grot-ba*.  
 Looseness *kyu-ba*.  
 Lop vb. a. *grum-pa*.  
 Lord s. *ngon-po*, *jo-bo*, *rje-bo*, *dpon-po*,  
*dban-po*, *ytso-bo*; — of the manor *yi-*  
*bdäy*.  
 Lose *rlog-pa*, *bul-pu W.*; to — colour  
*dkyug-pa*; to be lost *stor-ba*.  
 Loss *gud*, *gun*, *god*, *god-pa*, *god-ma*.  
 Lot s. (fortune) *skal-ba*, resp. *sku-skül*; *las-*  
*bakos* (v. *sko-ba*); *gya*; to cast lots *mo*  
*dele-pa*, *rgyan* *rgyab-pa* 107, *rtugs-ril*  
*btan-ba W.* 212.  
 Lotus *ku-mu-da*, *pud-mu* 323.  
 Loud *mton-po*, *skad čen-po*.  
 Louse s. *šig*.  
 Love vb. a. *čags-pa*, \**čags-zen čö-čö* W.,  
*ythui-ba*, *piren-ba*, *brise-ba*, *mdz-n-ba* 461,  
 \**čen-dzin čö-čö* W., *yses-par byed-pa* or  
*dzin-pa*.  
 Love s. *čags-pa*, *myin-brtse-ba*, resp. *tugs-*  
*brtse-ba*, *duñs-pa*, *dran-sams*, *byams-pa*,  
*byams-sams*.  
 Lover *dod-grogs*, *mdza-grogs*, *bzani-grogs*;  
*dod-mkan*.  
 Low *dma-mo*, *dman-pa*; *myan-pa*.  
 Lower adj., — part of a thing *smad*, *šam*,  
*yam*, *šod*; — of the body *ro-smäd*.  
 Lowland *smad*, *man-čäd*.  
 Luck s., good — *šis*, bad — *rkyen*.  
 Lucky *bkra-šis-pa*.  
 Luggage *ča-lag*.  
 Lukewarm *mal-la-mul-le*.  
 Luminous *od-čan*.  
 Lump *gon-po*, *gon-bu*, *gog*, *dog*.  
 Lunar *zla-bai*; — mansions *rgyu-skar* 111.  
 Lunch, Luncheon s. *dzo* 264.  
 Lungs *glo-ba*.  
 Lurk *sgug-pa*, *jab-ste sdod-pa*, *lkog-jab*  
*byas-te lta-ba*.  
 Lurking-place *bskuns-sa*.  
 Lust s. *dod-pa*, *dod-čags*, *čags-pa*, *ro-tsa*.  
 Lustful *čags-sred-čan*, *čol-pa*.  
 Lustre *bkrag*, *čær-ba*.  
 Lynx *dbyi*, *yyi*.

## M

- Mace** (club) *ga-da*.  
**Machine** *prul-kor*.  
**Mad** *smyon-pa*; to be — *smyo-ba*.  
**Madam**, dear — *bzin-bzan-ma*.  
**Madder** *btsod*.  
**Madness** *krul pa*, *smyo-bog*.  
**Magazine** *tsön-kañ*, *mdzod*.  
**Maggot** *äa-bu*.  
**Magic** s. *pirul*; adj. *pirul-gyi*; — sentence *yzuis*; — tricks *co-prul*; — wheel *pirul-kor*.  
**Magician** *ba-po*.  
**Magistrate** *go-pa*, *go-yod Ld.*; village — *gul-dpon*.  
**Magnificence** *riam-pu*, *dpal*, *dpal-byör*, *byin*.  
**Magnolia** *tsam-pa-ka*.  
**Magpie** *skya-ga*, *ka-ta kra-bo*.  
**Maid**, **Maiden** *bu-mo*; lady's — *äl-ta-ma*; — servant *kol-mo*, *ryog-mo*.  
**Mail** (armour) *krab*, *ya-läd*.  
**Maim** vb.a. *pran yöd-pa*, *sug-pa*, *dreg-pa*.  
**Main** adj. *mög*, v. also *yzui*; — dogma *ysun-mög*; — point *don 259*, *ynad*; — substance *no-bo-nyid*.  
**Maintain** *smra-ba*, *dad-pa*, resp. *bžed-pa*; *smras-pa-la brian-par ynas-pa*. [*tsöb 376*].  
**Maitreya** *byams-pa mgon-po 109*; *rgyal*.  
**Majestic** *riom-bag-can*, *yi-brjid-can*.  
**Majesty** *riam-pa*, *riom-brjid*.  
**Make** vb. a. *byed-pa*, eleg. *bggid-pa*, resp. *mdzad-pa*, *sgrub-pa*, *äa-ba*, *bzo-ba*, *jug-pa*, *bco-ba*; to be made *sgrub-pa*.  
**Maker** *mdzad-po*.  
**Malabar** *ma-la-ya*.  
**Male** adj. *pio*; — child *kieu*; *bu*; — person *skyes-pa*.  
**Malediction** *byad*, *byad-stem(s)*.  
**Malice** *ynod-sens*.  
**Malicious** *blo-nyés*.  
**Mallow** *cam-pa ta-lo*.  
**Man** s. (human being) *mi*, *rkañ-ynyis-pa*; *lanis-yro*, *skye-bo*, *skyes-bu*, *gan-zag*; (male) *pio*, *skyes-pa*; — servant *kol-po*, *bran-köl*; waiting — *äl-ta-pa*.  
**Mane** *riog*, *llag-spu*.  
**Manger** *k'yi-yzön*; *brea*.  
**Manifest** adj. *mñon-pa*.  
**Manifestly** *nos-su*.  
**Manifold** *sna-tsogs*, *sna-mañ-ba*; *päl čer*.  
**Mankind** *skye-bo*, *skye-dgu*, *skye-rgü*; *mirabs*, *mi-rigs*.  
**Manly** *k'yo-gai*; — age *dar-ma*.  
**Manner** *tsul*, *lugs*, *rnam-pa* no. 4, 313; *stabs*, *stans*, *sgros*, *čos* no. 6, 168.  
**Mansion**, lunar — *rgyu-skar 111*.  
**Manufacture** s. *bzo*.  
**Manufacture** vb.a. *god-pa*, *sgrub-pa*, *bco-ba*, *bzo-ba*.  
**Manure** s. *lud*; vb. a. *lud ytoñ-ba*.  
**Many** *man-po*, *du-ma*, *dgu*, a good — *ga-čen*; how — ? *du*; so — *de-snyéd*.  
**Map** s. *bkod-pa*, *žiti-bkod W.*; \**sa-fa C*.  
**Maple** *yya-li Sik*.  
**March** vb.n. *grod-pa*, *grul-ba*; to — about *grim-pa*.  
**March** s. *rkañ-grös*.  
**Mare** *rgod-ma*, *mo-rita*.  
**Margin** *nos*, *zur*, *mła*.  
**Marigold** *gur-küm*. [*bkur-sti*].  
**Mark** s. *rtags*, *mtsän(-ma)*; — of honour  
**Market** *tsön-dus*; — place *krom*.  
**Marmot** *pyi-ba*, *pyi-ba*.  
**Married** adj., a — man or woman *k'rim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *k'yo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čui-mar byed-pa 159*.  
**Marrow** *rkañ*; *no-bo-nyid*; spinal — *klad-žtun*.  
**Marry** vb. a. (to take a wife) *čui-ma len-pa*; (to unite in matrimony) *k'yo-šug-tu sdud-pa*.  
**Mars** *mig-dmár*.  
**Marsh** *gram-pa*; *dam*.  
**Marvelous** (*no*) *mtsar-ba 456*; v. also *ya-mtsan-po 506*.  
**Mask** s. *bag*.  
**Mason** *rtisg-bzo-pa*.  
**Masquerade** *bag-čam*.  
**Mass** (lump) *gon-po*, (heap) *puñ-po*, (bulk) *lhun*, (multitude) *krod-pa*.  
**Mast** (flag-staff) *dar-po-čč*.  
**Master** *mgon-po*, *mña-bdag*, *bdag-po*, *dpon*.  
**Mat** s. *stan*. [*po*].  
**Match** s. (equal) *ka-ya*, *do*; v. *čar 156*; v. *ya 504*; (lunt) *pa-til*, *pa-til*.  
**Matchless** *gran-zla-med-pa*, *gran-ya-méd*, *do-mél*, *mtsuis-méd*.  
**Mate** s. (companion) *do-zla*; *ya-do W*.  
**Material** s. *rggu*.  
**Material** adj. *dios-čan*, *yzugs-čan*.  
**Mathematician** *rtisg-pa*.  
**Matter** s. (substance) *rgyu*, *dios-po*, *rdzas*, *zan-žit*; (in physics) *čem-po*, *yzugs*; (pus) *ču-ser*, *ču-rnag*, *rñog*.  
**Matter** vb. n.; it does not — *čan mi sto*; what does it — ? *či sto*.  
**Mattock** *čor*, *tog-tse*.  
**Mattress** *sob-stän*.  
**Maw** *lkog-sög*, *ze-büg*.  
**Maxim** *bka-rtags*.  
**Meadow** *spari*, *spari-po*, *ne-tän*, *ne-ma*.  
**Meagre** *skem-pa*, *rid-pa*.

Meal (flour) *pye*.

Mean adj. *gyi-na*, *nian-pa*, *btsoq-pa*.

Mean vb. *go-bu*, *snym-pa*, *du-śes-pa*; *yin-pa* 510.

Meaning s. *bsam-pa*, resp. *dgois-pa*; *don*.

Means s. *grabs*, *tabe*; by all — *nes-par*, *gan-gis kyan*, *śis kyan*; by no — *re-skān*; by what — ? *śis*; by — of *sgo-nas* 115

Measure s. *skar-tsād*, *bre*, *tsād*, *tsod*; to take — *skad-śe*, *tsod dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa*.

Measure vb.a. *jal-ba*, *dpog-pa*, *tsol dzin-pa*, *nyams-len-pa*, *rdor-ba*.

Meat s. *śa*, resp. *skrum*; *za-ba*, resp. *bzes-pa*; dried — *skam-saś*; — and drink *bzu-btūn*; — jelly *śa-spyin*; — pie *mog-mog W*.

Mecca *ma-kā*.

Mechanic s. *bzo-pa*; mechanics' institution *bzo-grā*.

Meddle *kā jug-pa*, *te-ba*.

Mediator *bar-mi*.

Medicine *śman*.

Meditate *śems-pa*, resp. *dgois-pa*, *lta-ba*, *sgom-pa*, *bsam-mno byed-pa*, resp. *tugs-bsam yton-ba*.

Meditation *sgom*, *sgom-pa*, *rnal-byōr*.

Medley *śag-ga-śog-gē*.

Meet vb. a. *tug-pa*, *prad-pa*, *mjal-ba*; vb. n. *dzom-pa*; to go to — *rdan-dren-pa*.

Meeting s. *du-ba*, *śus-pa*; — house *dun-kāi*, *śtogs-kāi*; — place *śus-sa*.

Melody *mgur*, *dbyaś*.

Melon *ga-gōn*.

Melt vb. a. *ju-ba*, *śu-ba*; melted, molten *śun-pa*, *śun-mo*; melting-spoon *śu-kyōg*.

Member *yan-lag*, *śśigs* 448.

Memorandum-book *rjed-to*.

Memorial stone *rjed-rdō*.

Memory *dran-pa*.

Menace vb. *gam-pa*.

Mend vb. a. *glan-pa*.

Mendacious *kram-śems-śan*.

Mendicant adj. *sprai-po*; — friar *sprai-bān*.

Menses, Menstruation *krag dzay-pa*, *śla-mśūn*.

Mention vb. a. *god-pa*; to be mentioned (in a book etc.) *byun-ba*.

Merciful *śnyin-rje-śan*, resp. *tugs-rje-śan*.

Mercury (planet) *llug-pa*; (metal) *dñul-śu*.

Mercy *śnyin-rje*, *tugs-rje*.

Mere *ba-śig*.

Merely *śa-stag*, *śa-dag*.

Merit s. *śood-pa*.

Merry *kñul-po*, *śems-spro-ba*, *spro-śems-śan*; *dga-ba*, *dga-mo*.

Mesh *gug(s) W*.

Mess (dish) *śkyu-rim*, *śpags*.

Message *prin*, *śirin*, *lon*, resp. *bka-pirin*.

Messenger *po-nya*, *mi-śnd*.

Metal *śu-ba kams*; cast — *blugs-ma*.

Metaphor *nag-snyin*, *dra-dpe*.

Meteor *ke-tu*.

Method *śo-ga*, *tabe*, *tsul*, *lugs*.

Metropolis *rgyal-sa*, *mñil*.

Mewing s. (of a cat) *meu-o*.

Mid-day *nyin-guñ*, *dguñ*, *rdugs*.

Middle s. *dkyil*, *rked-pa*, *kois*, *guñ*, *dguñ dbus*, *rdzui*.

Middie adj. *bar-pa*, *bar-ma*, *brin*; — finger *kam-ma*, *guñ-mo*, *bar-mulzub*.

Midnight *nam-rjyēl*, *mśam-alkyil*, *mśam-guñ*, *mśam-pyēd*, *dguñ*, v. *guñ* (S).

Midriff *mñin-dri*.

Midst s. *kois*, *dbus*.

Might *mñā*, *mñā-tūn*, *dbañ*, *dbañ-tūn*.

Mighty *kā-drāg*, *rgyus-pa*, *dbañ-śan*, *bsan-po*.

Migrate *po-ba*.

Milch cow *bzon-ma*.

Mild *dul-ba*, *śrun-pa*, *śerun-pa*.

Mile *dpog-tsād*.

Milk s. *śo*, *o-ma*; sour — *śo-ri W*, *ru-ma* C.; — pail *o-zō*.

Milk vb. a. *jo-ba*, *o-ma jo-bu*, *o-ma tsir-ba*.

Milky-way *dgu-śśigs*.

Mill s. *rañ-tay*.

Millet *kñe*, *śi-tse*.

Million *sa-yu*; ten — *bye-bu*.

Millstone *kod*.

Milt *mñer-pa*.

Mind s. *śems*, *blo*, *yid*, *nyams*, *śnyin*, *śnyam-pa*, *śe*, resp. *tugs*; to have a — *dga-bu*, *dod-pa*; to keep in — *dram-pu*, *rdzo-bu*.

Mind vb. a. *lta-bu*, *nyner-kā byed-pu* 194; never — ! v. *śis kyan* 141.

Mine s. *kuis*, *pter-kā*.

Mine pron. *nai* 124.

Minister s. *blon-po*; prime — *bka-blōn*.

Mint (plant) *dag-śi lh*.

Minute s. *śu-srañ*.

Minute adj. *pra-ba*, *śib-pa*.

Miracle *ltas*, *ya-mśan*.

Mirage *dri-zai groñ*, *mig-sgyu*.

Mischief *śkug*, *ñan*; — maker *bsan-śig*.

Miserable *gyi-na*, *nian-pa*, *tu-bu*, *śnyu-bśial-śan*.

Miserly *okren-pa*.

Misery *nyon-mois-pa*, *śag-pa*.

Misfortune *bkra-mi-śis*, *rkyn*, *śkyon*, *ñan*, *byur*, *byus*.

Mishap *gal-rkyēn*.

Miss s. (young lady) *śem-śūn W*.

Miss vb. *tul-ba*, *mi kē-pa*.

Missive s. *bka-rgya*, *śe-dōn* 160

- Mist *na-bin*, *rmugs-pa*.  
 Mistake s. *krul-pa*, *krul-yi*, *gol-sa*, *nor-ba*, *dzol-pa*.  
 Mistake vb. *nor-ba*, *krul-ba*.  
 Mistaken adj. *krul-ba*, *krul-pa*.  
 Mistress (instructress) *mkun-mo*; (head of a household) *jo-mo*, *dpön-mo*; (lady) *btsun-mo* 435.  
 Mix *sdeb-pa*, *spel-ba* 331, *sre-bu*; to be mixed with *dre-ba*.  
 Mixture *spel-ma*, *shyor-ba* II no. 2, 406.  
 Mock vb. *fo-fsam-pa*.  
 Mode (manner) *skabs*, *stabs*, *lugs*.  
 Model s. *dpe* 327.  
 Moderate adj. *brin*, *tsod-can*.  
 Moderately *brin-gis*; *ram-par*.  
 Modest *kun-mun*, *kram-pa*, *dzem-bag can*.  
 Modesty *krel*, *krel-yod*, *krel-dzän*.  
 Mohammedan, Mohammedanism *klu-klo*.  
 Moisture *bäud*, *bad*.  
 Moment *skud*, *bgyan*, *yud*.  
 Monastery *dpön-pa*, *čos-salé*, *grwa-sa*.  
 Monday *γ'a-zla-ba*.  
 Money *dhul*, *nor*; ready — *rmugs*; *smur-ba*, *smur-kyän*; — changer *nor-bdag*.  
 Mongol *soy-po*.  
 Monk *grwa-pa*, *ngo-rig*, *čos-pa*.  
 Monkey *spra* 335, *spre*, *spreu* 337.  
 Month *zla-ba*; intercalary — *da-fül* W. 51.  
 Moon *zla-bu*, *zlu*; full — *nya-rjyas zla-ba*; half — i.e. first and last quarter *da-pöd* W.; new — *zla-näg* 491; waxing and waning — *no*, *nos* v. *no* no. 5, 129.  
 Moral adj. *tsul-can*, *tsul dan mfun-pa*; *msul-krims-kyi*; *dge-bat*; *čos-kyi*; also *sems-kyi*, *yid-kyi*; — doctrine *čos* no. 2, 163.  
 More *lhag* 600.  
 Moreover *dei steu-tu* 222.  
 Morning *šiu-dro*, *šiu-mo* W., *nan-mo*; the next — *fo-räns*, *nan-par*; this — *da-nän*; yesterday — *ku-nän*; — twilight *skya-räns*, *skya-däl* W.  
 Morrow, to — *šan*, *fo-re* W.  
 Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai*; *mi riag-pa*; (deadly) *srog-len*.  
 Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *jim-pa*, *ka-lag* W.  
 Most *kun-las lhag* or *man-po*; v. also *jül-čär* 342.  
 Moth *mug-pa*.  
 Mother *ma*, resp. *yum*; 'a-ma; — in law *sgyay-mo*; *gyos-mo*.  
 Motherless *mas iben-pa*.  
 Mother-of-pearl *nya-phyis*.  
 Motion *gul-ba*, *yyo-ba*.  
 Motionless adv. *ma yyo-bar*, *ma gul-bar*, *ma pyens-par*.  
 Motive *rgyu*.  
 Mould s. (form) *par* 323; (fungus) *ham-pa*.  
 Mould vb. s. *god-pa*, *čos-pa*, *dag-pa* 274.  
 Mouldy *ham-por čags-mkan* W.  
 Mound *dur-puñ* 254.  
 Mount vb. *žon-pa*, resp. *čib-pa*.  
 Mountain *ri*; — pass *la*; — pasture *brog*.  
 Mourn *mya-nan byed-pa*.  
 Mournful *mya-nan-gyi*; — song *skyo-glu*.  
 Mouse s. *byi-ba*, *tsi-tsi*; *sa-ti-lig* W.  
 Mouth *ka*, resp. *žal*.  
 Mouthful s. *čor-gän*, *čor-ig*.  
 Move vb. a. *skyod-pa*, *sgul-ba*, *yyo-ba*; to — to and fro *yyen-bu* 518; \**šrul-ia*\* W. (v. *šrul-ba* 583); vb. n. *rgyu-ba*, *gul-ba*, resp. *čags-pa* 167; to — a little *nur-bu* 305; to — on *gro-ba*; to — quickly to and fro *gyu-ba* 96; to — round *škor-ba*.  
 Mow *riä-ba*, *riab-pa*.  
 Much *drags*, *man-po*, *rab*; as — as *ga-tšim* W., *tsam* 430; so — *di-snyed*, *de-snyed*; very — *man-drags*, *šin-tu man-po*.  
 Mucus *snabs*, *lud-pa*.  
 Mud *ka-lag*, *jim-pa*, *dam*, *mer-ba*, *rdzab*, *dam-rdzab*; — floor *skya-nül*.  
 Muddy *man-mün*.  
 Mulberry *o-se*.  
 Mule *dre*, *dre-po*, *dre-mo*.  
 Multiply vb. a. *gyur-ba*, *agril-ba*, *sgre-ba*, *spel-ba*, *jel-ba*.  
 Multitude *krol-pa*, *krom*, *dmug*, *yseb*.  
 Murder vb. a. *ysod-pa*; s. *ysod-yödd*.  
 Murderer *ysod-byed*.  
 Muscle (anatomy) *ša*, *nya*.  
 Muse vb. n. *rtog-pa*.  
 Mushroom *ša-mo*, *mog-ša* W.  
 Music *rol-mo*.  
 Musk *glu-rtsi*; — bag *gla-bai lte-ba*; — deer *glu-ba*.  
 Musket *me-dä* C.; — ball *rdeu*, *rde*.  
 Mustard *še-tse*, *skye-tse*, *yuns* 512.  
 Mute adj. *lhugs-pa*, *han-län* W.  
 Mutter vb. a. *sam(-ma)* *sum(-me)* *zei-ba* W.; to — prayers *ma-ři tan-če* W., *zla-ba*, *zlo-ba* 491.  
 Muzzle s. *ka-mtsül*, *mtsül-pa*.  
 My pron. *nai*, eleg. *bdag-gi*, *ned-kyi*.  
 Myriad (čig-) *kri*.  
 Mystic s. *rgyud-pa*.

## N

- Nail s. *yer*, *zer*, *jur-pa*; a little — *yi-ru*, *yer-bu*; — of a finger or toe *sen-mo*, resp. *piag-sen*, *zabs-sen*.
- Naked *agren-mo*, *yer-bu*, *rjen-pa*.
- Name s. *min*, resp. *mtsan*.
- Name vb. *min* *rtogs-pa*, *skad-pa*, *grag-pa*, *zer-ba*.
- Namely *de-yan*, *de an*; *di-lta-ste*.
- Nape *ltag-pa*.
- Napkin *ku-pyis*, *lag-pyis*, *pañ-kel*.
- Narcotic adj. *smyo-byed*.
- Narrative s. *lo-rgyis*.
- Narrow adj. *pal-méd*, *zen-méd*, *dog-pa*.
- Nasty *btsog-pa*, (*h*)*rtso*(s)-*pu*.
- Nation *mi-brgyud* 124, *ale* 246, *rigs* 527.
- Native s. *yul-pa*.
- Native-place *yzis-ka*.
- Natural *dhos-ma*, *ma btsos-pa*.
- Naturally *rai-bzin-gyis*, *yzis-kyis* 565.
- Nature *niai*, *chos-nyid*, *no-bo-nyid* 129.
- Naught (cipher) *mka*.
- Naughty *na-rgyal-ran*.
- Nausea *skyug-bro-ba*, *kam-lög*, *kams-rmyä*.
- Navel *lte-ba*.
- Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-tu*; *rgyan tun-ba*; *ltan-la*, *ldan-du* 289; to be — *nye-ba*, *rten-pa* 214.
- Neat adj. *sdug-pa*, *sdug-gu*.
- Necessaries s. *yo-byä*.
- Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
- Necessity *dgos-pa*.
- Neck *ske*, *mgur*, *mgul*, *mgrin-pa*, *jini-pa*; *nyia-ba*; — cloth *ka-dkri*, *ka-ras*.
- Neckerchief *dkri-ma*, *mgul-čins*.
- Necklace *ske-čü*.
- Need s. *gyoi*.
- Needful *dgos-pa*.
- Needle *kab*, *tsam-k'ab*.
- Negative s. *dgag-pa* 94, *yag-pai sgra*.
- Neglect vb. *gyin-ba*, ... *la mi lta-ba*.
- Neigh *tsar-ba*.
- Neighbour *Kyim-mtses*, *pa-rol-po*.
- Neighbourhood *sa-pyögs*, *yul-jnyögs*.
- Nepal *bal-po*, *bal-yin*.
- Nephew *tsa-bo*, resp. *dbon-po*, *dbon-srás*.
- Nerve *ču-rtad*.
- Nest *tsan*.
- Net *rgya*, *rgya-mo*, *do*; — work *dra-ba*.
- Nettle *zwa*.
- Neutralize *čin-bä*.
- Never v. *nam-yan* 303.
- Nevertheless *yin-kyan*, *yin-na yan W*.
- New *so-ma*, *yar-ba*, *yar-po*.
- News *ča*, *skad*, *irin*, *irin*, *lon*, *hun W*; good — *lon-bzan*.
- Nice *sdug-pa*.
- Night *nam*, *mtsan-mo*; — quarters *brani-sa*, eleg. *mčis-brani*, resp. *yzim-brani*; — watch *tun*.
- Nimble *skyen-pa*; — footed *rkan-mgyogs-pa*.
- Nine num. *dgu*; ninth *dgu-pa*; nineteen *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa*.
- Nip vb. a. *grum-pa*.
- Nipple *nu-ma* 306, *pi-pi*.
- Nitre *do-ra*.
- No, none v. *gan* 65.
- Nobility *dpal* no. 4, 326.
- Noble adj. *drag-pa*, *btsun-pa*, *skye-mfü*.
- Nobleman *rje-bo*, *mi-drag-pa*, *no-nö* 306.
- Noblewoman *btsun-mo*, *še-ma W*.
- Nod vb. a. (beckon) *lug-brda byed-pa*; \*go *kug tan-čē W*.
- Node, ascending — *sgra-yčan*; descending — *ke-tu*.
- Noise *ktag-čör*, *grag-pa*, *sgra*, *wu*, *ku*, *ku-sgra*; — made by thunder etc. *čems-čems* 161; to make a — *krol-ba*.
- Noisome *nam-pa*.
- Nominate *ska-ba*, *čot-ba*.
- Nonsense *čab-čob*, *čal-čöl*; to talk — *čal-čöl smra-ba*.
- Nook *Kug*, *Kugs*.
- Noon *dguñ*.
- North *byan*.
- Nose *sna*, \**nam-tsul W*.
- Nostril *sna-kün*.
- Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
- Notch s. *kram-ka*, *nya-ga*, *ltoi-gu*.
- Note s. *mčan-bu*, *yi-ge* no. 2, 508.
- Nothing *čan mi* 138, *či mi* 140; — but *ša-stag*, col. *ka-rkyan* (v. *rkyan-pa*); *ba-žig* 391.
- Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprin-ba*.
- Notion *du-še*.
- Notwithstanding *on-kyan* 502.
- Noun substantive *dhos-min* 131.
- Nourish *tsa-ba*, *yo-ba*.
- Nourishing adj. *nyams-brtus byed-pa*.
- Nourishment *zas*.
- Novice *dge-bnyén* 85.
- Now *da*, *da-lta*, *yzod*, *o-na* 500; — and then *bar-bar-du* or *la*; just — *ma-täg* 227; not until — *da-yzod* 247.
- Nowhere v. *čir* 141.
- Noxious *mi-dgos-pa*, *nyes-pa*, *ydu-pa*.
- Null adj. *sob*, *sog*, *řob*, *řog*.
- Number s. *grāṇa*.
- Number vb. a. *bgrāṇ-bo*, *rtai-ba*.

Numberless *bgrani-yās*.

Numerous *rgyas-pa*.

Nun *čos-ma*, *btsun-mo*, *mo-btsin* 485; *jo-mo* 173.

Nurse s. (children's) *mā-ma*.

Nurse up vb. a. *ȳos skyed-pa*, *skyed srin-ba* 80.

Nutriment *bñud*.

Nutritious *bñud-can*, *lci-ba*.

## O

Oak *ča-ra*, *be-šin*; — forest *be-k'ról*.

Oar *skya*, *gru-kyém*.

Oath *yi-dám*, resp. *tuḡs-dám*, *mna*, *bro*.

Oats *ka-rtsam*, *yug-po*.

Obedient *bka nyan-pa*.

Obey *ka-la* (or resp. *žal-la*) *nyan-pa*.

Object s. *ȳnas*, *rdzus*, *zui-zin*, *dños-po* 131; — of perception *yul* 513; mental — *dmigs-ȳtúl*.

Oblation *mčod-pa*, *shyin-pa* 405.

Oblige (compel) v. *nun-gȳis* 303.

Obliged, to feel — *drin-dran-pa*.

Oblique *kyom-kyim*, *yo-ba*, *šan-ku*.

Oblong *nar-mo*, *kyon*.

Obscuration *sgrib-pa* 120.

Obscure adj. *mun-pa*, *go-dka-ba* 71.

Obscure vb. a. *sgrib-pa*; obscured *dkriȳs-pa*, *rmon-ba*, *rmonis-pa*.

Obscurity *mun-pa*.

Observe *srui-ba*. . . *la lta-ba* I no. 8, 216.

Obstinate *kyon-po*, *go-fay-can W.* (lit. *ngom-kregs-can*).

Obstruct *geȳs-pa*, *bñur-ba*.

Obstruction *bȳegs*, *gag*.

Obtain *sgrub-pa*, *rnyrd-pa*, *tob-pa*, *len-pa*.

Obviate *ȳod-pa*, *člog-pa*.

Occasion s. *rkyen*, *glags*, *skabs*; on — of *skabs-su*.

Occupy *dzin-pa* no. 3, 465.

Occur *gyur-ba*, *ton-pa*, *on-ba*.

Occurrence *rkyen*, *dños-po*.

Ocean *rgya-mtso*.

Odour *čri*, *čri-ma*.

Oesophagus *lkog-ma*.

Of prep. *kyi* 6, *nas* 304, *las* 546.

Off adv. *ȳar* 341, *ȳus* 508.

Offence *adig-pa*; to commit an — *nyes-pu*, *adig-pa byed-pa*.

Offend *kān-ba*, *ku-ba*.

Offensive *šin-tu tu-ba*, *mi žim-pa*; *ȳid-ču mi on-ba*.

Offer *shyin-pa*.

Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-slon*; — table *mčod-k'ri*, *mčod-stęs*; house or place of — *mčod-k'ui*.

Office *gñu-po*.

Officer *ȳo-pu*, *blon-po*.

Official s. *bka-blon*, *bku-ȳags*.

Official adj. *blon-poi*, *bku-blon-gȳi*; — paper *bku-šoy*.

Offspring *brȳyud*, *ba-rgȳud*.

Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! o *lags-so*.

Oil *nar*, *mar-nag W.*; — cake *mar-gȳi tsigs-ma*; — lamp *'un-gu*.

Ointment *skud*; *byug-pu*.

Old *rgad-pa*, *čen-mo W.*, *rnyin-pa*, *bčad-po*; — age *rgas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-gu* 63; to be — *rgu-ba*; to grow — *bgre-ba*.

Oleander *ka-ra-bi-ra*.

Olive *skȳu-ru*, *kā-skȳur-po Sik.*; — uree *skȳu-ru šin*, *kā-skȳur-poi šin Sik*.

Omen *ša-ltas*, *ltas*, *rtags*.

Omit *bšol-ba*.

Omniscient *kun-mkyen*.

On prep. *ka-ru*, *kur* 34, *kā-fog-la*, *ka-tod-la* 85, *dgañ-la*, *dgeñ-la*, *sgen-la* 114, *tog-tu* 287, *na* 298.

Once (one time) *lan-ȳčig*; — more *čed-du*, *da-run*, *ȳȳir*, *ȳan*, *šlar*; at — v. *čar* 139; (at the same time) *ȳȳogs ȳčig-la* 352.

One num. *ȳčig*, — at a time *ȳčig-čig* 144; — eyed *mig-zár*; — footed *rkañ-ȳčig-pa*; the one — the other *ȳčig . . . ȳčig*, *ȳčig-po*.

One pron. (French 'on') *skȳes-bu* 81; — another *ȳčig-gis ȳčig* 143; by one's self *ȳčig-Union* *bšon*. [*ȳčig* 144.]

Only adj. *ȳčig-ka*, *ȳčig-pu* 144; *zad* (v. *dzad-pa* 464).

Only adv. *ku-rkyan* (v. *rkyan-pa* 17), *ša-stag* 565; *kō-na* 43, *ȳčig-tu* 144; *ba-žig* 891, *man-na mi* 411, *tsam* 430; not — *mu zad-de* 445.

Open adj. *ȳȳes-pa*, *ȳȳes-te*, vulgo *ȳȳe-te*; *bkag-pa ma ȳin-pa*.

Open vb. a. *ku byed-pa*, *bgrad-pa*; vb. n. *bye-ba*, *kā bye-ba*.

Opening s. *kā*, *bu-ȳa*.

Openly *nos-su* 130, *mñon-sum-du* 183; *'a-ȳal-la W.* 605.

Opinion *grub-mtd*, *lta-ba*, *snan-ba*; in my — *nas bltas-pas* 216.

Opportunity *skabs*, *glags*, *rgȳu*, *stabs*, *taba*, *sa*.

Opposite *kā-drañ*, *go-ldog*; — side *ȳcr-kā*, *ȳa-rol*, *ȳar-nos*.

Opposition, to be or act in — *gal-bu c. las* or *dan*.

Oppress *nón-pa*.

Optical deception *mig-k'ruł*.  
 Or *yan-na* 506.  
 Oracle *groo-dri-sa*.  
 Orally *ka-nas*, col. *ka-na*.  
 Orange *tša-lum-pa*.  
 Orb *kor-lo*; — of transmigration *kor-ba* 58.  
 Orchard *bza-ñi-ra-ba*, *ldum-ra*.  
 Ordain *benyen-par rdzogs-pa*, *benyen-rdzogs mdzad-pa* 469.  
 Order s. (succession) *go-rim* 71; to put in — *dom-pa*, *ylan-la bebs-pa*; (command) *bka*, *bka btags-pa*, *bka-tañ*, *bka-ynai-ba*; *ñal-ydams*; *ku-kum W.*; (purpose) in — to *don-du* 259, *pyir-du* 351.  
 Order vb. a. (command) *bka ynai-bu* 13, *sgo-ba* 116.  
 Orderly adj. *tsul-mtün*.  
 Ordinarily *'gyun*, *pai-čér*.  
 Organ (of sense) *dbai-po*.  
 Orifice *ka*, *bu-ga*.  
 Origin *kuis*, *byai-kuis*, *go-ma*, *tog-ma*, *čags-tsul*, *ritsa-ba*.  
 Originate vb. n. *kruñ-ba*, *čags-pa*.  
 Ornament s. *rgyan*, *čun-po*.  
 Orphan *da-prug*.  
 Orthography *dag-yig*, *yi-gei sdeb-sbyór*, *brda-sprod*.  
 Other *žan*, *žan-pa*, *žan-ma*, *šos*, *yičig-šos*.  
 Otter *sram*.  
 Ought v. *rgyu* 110.

Ounce *srai*.  
 Our, ours *nai* 124, *ñed-kyi* 127.  
 Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *k'ruł-ba*; out of prep. *nas*, *koi-nas*.  
 Outcast s. *ydol-pa*.  
 Outcry *grags-pa*.  
 Outlet *sgo*.  
 Outside s. *ka*, *pyi-rol*.  
 Outside adv. *pyi* III 349.  
 Outward adj. *pyi*; — appearance *ču-byad*.  
 Over prep. *goñ-du*, *bar-snai* or *la*; *bka*; — against *ka-drañ*, *ñad(-ka)*; adv. to be — (past) *ñal-ba* II no. 5, 231.  
 Overcome vb. a. *tub-pa*, *non-pa*; vb. n. *sran-pa*.  
 Overflow vb. a. *pyen-ba*; vb. n. *lud-pa*.  
 Overhasty *ha-čai riñs-pa*, *ha-čai nyur-čes-pa*.  
 Oversee *skul-kan*, *do-dum-pa*, *mgo byed-pai mi*.  
 Overshadow *keb-pa*.  
 Overtake *snjegs-pa*, *ytug-pa*.  
 Overthrow vb. *snjel-ba*, *rlog-pa*.  
 Overturn vb. *sgyel-ba*, *rtib-pa*.  
 Owl *ug-pa*.  
 Own adj. *rañ-gi*, *nyid-kyi*.  
 Own vb. (possess) *bdog-pa*, *dbai-ba*; own-ing *mia-ba*.  
 Owner *mia-bdag*.  
 Ox *glañ*, *ba-glañ*.

## P

Pace s. *gom-pa*; *čag-pa*, *gom-čag-pa*.  
 Pace vb. *gom-pa bor-ba*.  
 Pack vb. a. to — on *kel-ba*; to — up *teg-pa*.  
 Paddle-wheel *sku-ru*.  
 Padlock *doi-pa*.  
 Page s. (waiting-boy) *go-re-lón*; *sku-drui-pa*, *sku-mdun-pa*; — of a book *šog-logs*.  
 Pail *zo-ba*.  
 Pain s. (bodily) *zug*, *yzug*; *žzer*; (mental) *mya-nán* 420, *šdug-bñal* 234; to take pains *gru-ba*, *bad-pa*; *brtson-grus byed-pa*.  
 Pain vb. a. *tse-ba*; to be pained *ydun-ba*.  
 Paint s. *tsón*; vb. a. *skud-pa*.  
 Painter *ri-mo-mñan*.  
 Painting s. *ri-mo*, *tañ-ku*.  
 Pair s. *zuñ*, *dor*.  
 Pairing s. (copulation) *k'rig-pa*.  
 Palace *po-brañ*.  
 Palanquin *k'yogs*; *\*kyog-čañ W.*, *\*peb-čañ C.* (v. *dpyañ-ba* 328).  
 Palate *dkan*, *rkan*.  
 Pale adj. *\*kya-ko-ré*, *kya-le-ré* 25.  
 Palm s. (of the hand) *lag-mñil*, *ñal-mo*.

Pan (large) *sla(n)-ñia*; (small) *dra-zu*; (flat) *ta-ba*.  
 Pancake *\*tul-ta-gir W.* 234.  
 Pankah (fan) *bañ-yab*.  
 Pannier *yzed-ma*.  
 Pant vb. n. *ñam-pa*, *ñiai-ba*.  
 Pap (porridge) *skyo-ma*, *ko-lag*.  
 Paper s. *šog-bu* 563; a sheet of — *gre-ga*; official — *bka-šog*.  
 Parable *dpe* 327, *dru-dpe*.  
 Paradigm *dpe-brjód*.  
 Paradise *mto-ris*.  
 Paragraph *mam-bcad-pa*.  
 Paralyze *čai-ba*; *nyams-par byed-pa*.  
 Parasol *ydugs*.  
 Parcel s. (package) *tums* 234.  
 Parch *ñiód-pa*, *slam-pa*.  
 Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *gyod mi* *rmo-ba*, *čai-pus mi yčod-pa*.  
 Pure *kog-pa šu-ba*.  
 Parenthesis *yi-gei mčun-bu*.  
 Parents *pa-mi*.  
 Park *skyed-mos-ñal*.



- Parrot *ne-tso*.  
 Parsimonious *äri-äes-kan W*.  
 Parsley *yä-ra C*, *äa-mi-lig W*.  
 Part s. *ču*, *ču-äs*, *äs*, *rnam-pa*, *ka*, *kag*, *ga-äs*, *lu*; in — (partly) *ču dra tsam*;  
 at equal parts *ču-snyoms*.  
 Part vb. a. *j'ral-ba*; vb. n. *gye-ba*, *bral-ba*.  
 Partake *ča tob-pa*, *tob-ča dzin-pa*, *bgo-skul tob-pa*.  
 Partaker *\*go-kun\* W*.  
 Partial (biased) *nye-rin*.  
 Particle (grammatical) *tsüj-j'rad*.  
 Particularly *kyal-pur-du*, *mčog-tu*.  
 Partition *abye-ba*; — wall *čod*, *bar-skya*.  
 Partizan *pyogs-pa*.  
 Party *ča tsam*, *ga-äs*; v. also *'a-lä 541*;  
*ka-čig 84*.  
 Partner *ka-ya*, *ya*, *ya-do W*, *grogs*, *zla-bo*.  
 Partridge *sreg-pa*.  
 Party (part) *pyogs 852*.  
 Pas (in dancing) *gom-pa*.  
 Pass vb. n. *skyod-pa*, *grul-ba*, *rgyug-pa*,  
*rygul-pa*, *čor-ba*, *tal-ba*; to — away  
*kur-ba*, *da-ba*, *bud-pa W*; vb. a. (to  
 cross) *ryal-ba*, *zla-ba*; to — over a certain  
 space *da-ba*.  
 Passage (entrance or exit) *sgo*, *lam*.  
 Passion *čags-pa*, *čod-čags*, *bag-čags*.  
 Passport *bka-čog*, *lam-yig*.  
 Past adj. *das-pa*; — ages *äna-rol*; to be —  
*yol-ba*.  
 Paste s. *skyo-ma*; vb. a. *shyor-ba*.  
 Pastry *kur-ba*.  
 Pasturage *čan*.  
 Pasture s. *neu-yšin*; — land *ol-tän*, *brog-ynas*.  
 Pat vb. a. *byug-pa*.  
 Patch s. *lhan-pa*; vb. a. *lhan-pas*, *debs-pa*,  
*glan-pa*.  
 Patience *bzod-pa*.  
 Patient adj. *bzod-pa-čan*.  
 Patron *ngo-skyön*, *ngo-štrén*, *ngon-po*.  
 Pattern *lpe*, *na*, *ri-mo*.  
 Pauper *dlul-phos*; *med-po*, *med-mo*.  
 Pavement *skyan-nül*.  
 Paw s. *spar-ba*.  
 Pay vb. a. *sprod-pa*, *jal-ba*.  
 Pay s. *gla*, *pyogs*.  
 Pea, pease *srän-ma*, *srad-ma*.  
 Peace *čod*, *dus-bde*, *ži-bde*.  
 Peach *ka-la ra*, *kam-bu*, *bun-ču li*.  
 Peacock *rma-bya*.  
 Peak *rtse(-mo)*.  
 Pear *nyu-ti*, *nyo-ti*.  
 Pearl *nu-tig*.  
 Peasant *grön-pa*, *grön-mi*; *kyim-pa-pa*,  
*žin-pa*.  
 Pebble *rdeu*, *rde*; *ču-rdö*; *šag-ma*.  
 Pedestrian *rkan-tan-pa*.  
 Peel s. *kog-pa*, *šun-pa*.  
 Peel vb. a. *kog-pa šu-ba*, *šu-ba*.  
 Peep-hole *so-kui 578*.  
 Peg *rtod-pa*, *ydan-bu*, *piur-pa*.  
 Pen s. *smug-gu*; — knife *smug-gri*.  
 Pen vb. a. (sheep etc.) *skyil-ba*, *gegs-pa*.  
 Penalty *ryyal*, *ston*.  
 Penance *dka-tüb*, *dka-spyöd*; *brtul-zügs*.  
 Pencil *yya-tig*, *brī-smüg*; *piir*.  
 Pencil-cedar *šug-pa*.  
 Penetrate *kyab-pa*, *dzugs-pa*.  
 Penis *mje*, *sgro-ba C*.  
 Penitent adj. *dka-tüb*, *brtul-zügs*.  
 Pent-roof *čar-skyib*.  
 People s. *skyes-bu*; common — *dmañs*,  
*smad-rigs*.  
 Pepper s. *po-ba-ri*; Guinea — *yyer-ma C*,  
*\*nyer-ma\** or *\*tsan-te\** or *su-ru-pan-tsa W*.  
 Peppermint *po-lo-liñ W*.  
 Perambulate *grim-pa*.  
 Perceive *rtogs-pa*, *tsor-ba*, *yid-la byed-pa*,  
*rag-pa W*, *rig-pa*.  
 Perception *go-ba*, *rtogs-pa*; object of  
*yul 513*.  
 Perfect adj. *grub-pa*, *pun-tšogs*, *jul-byün*,  
*tsan-ma*, *rdzogs-pa*.  
 Perfection *dños-grüb*; state of — *grub-pa*.  
 Perfectly *tsan*, *rdzogs-par*.  
 Perform *byed-pa*, *agrub-pa*, *bio-ba W*,  
*spyod-pa*.  
 Perfume s. *spos*.  
 Perhaps *gal-te-na*, *grai*; *su äes*, *či äes W*.  
 Peril s. *nyen*, *bar-čod*, *k'ul-so*.  
 Perimeter *mša-skön*.  
 Period *dus-tšigs*, *dus-mtsams*; *ynas-skabs*:  
 former — *šion-rol*.  
 Perish *žig-pa*, *med-par gyur-ba*.  
 Permission *dgyons-pa*, *bka ynan-ba*; with  
 your — *žu W 476*.  
 Permit *bka ynan-ba*; to be permitted *čog-pa*, *ruñ-ba*.  
 Pernicious *ñan-pa*; *ma-ruñ-ba*.  
 Perpendicular *gyen-la drañ-po W*.  
 Perpetual *rtag-pa*.  
 Perpetually *rgyun-du*.  
 Persecute *snjeg-pa*, *čed-pa*, *tsa-ba*.  
 Perseverance *yul yons-su mi skyo-ba* or  
*mi gyur-ba*.  
 Persia *ta-zig*.  
 Person *gan-zäg*.  
 Personal *dños*.  
 Personally *mñon-sum-du*, *dños-su*.  
 Perspiration *rñul*.  
 Pertinacious *ngo-mkregs-čan*.  
 Perverse *go-lög*.  
 Perversity *pyin-či-lög*.  
 Pervert *rlog-pa*.  
 Pestle *ytun*, *dgog-tiñ C*.  
 Petting adj. *mnyo-mnyo-čan W*.

- Petroleum *rdo-snüm*.  
 Petticoat *mo-gds, dam-gds*.  
 Pewter *dkar-ryä*.  
 Philology *sgra-rig-pa*.  
 Philosophy *nan-don-rig-pa* 527.  
 Phlegm *bad-kan, lud-pa*.  
 Phlegmatic *nan-brgyud rin-ba*; — disposition \**de-gyu'-dhal-wa*\* C. (lit. *des-rgyud dul-ba*).  
 Physician *smän-pa*; \**em-či, 'am-či*; *yo-ba-po* 590.  
 Piccolo-flute *pred-glin*.  
 Pick vb. a. *byed-pa*; to — up *sgrug-pa*.  
 Pickle s. *skyu-rim*.  
 Picture s. *bzo, zo, ri-mo*; *tai-ka*, resp. *äl-tai*; — of a saint *bris-sku, sku-bris*.  
 Piebald *kra-bo*.  
 Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zuü* 488; a small — *kol-bu*; to fall to pieces *räib-pa*.  
 Pierce *big(s)-pa*.  
 Piety *krel*; *čos-la dga-bai sems*.  
 Pig *pag*.  
 Pigeon *pu-rön, yug-rön*.  
 Pigtail *ču-ti W., lään-lo C.*  
 Pilaw *ju-la, po-la*.  
 Pile vb. a. *agril-ba, bicar-ba, rtseg-pa*.  
 Pilfer *by. byed-pa*.  
 Pilgrimage, to go on a — *mjal-ba*.  
 Pill s. *ril-bu*.  
 Pillar *ka-ba*.  
 Pillow *śnas, snye-stän, snye-böl*.  
 Pin s. *nu-pa, dzin-yya C., zum-kab W.*  
 Pincers *skam-čün*.  
 Pinch vb., the shoe pinches \**kab-ša dam dug*\* W. 297.  
 Pious *skal-ldan*; *krel-čan, čos-čan, čos-sem-čan W.*; *čos-la dga-ba*.  
 Pisé *gyan, gyeñ* 74.  
 Pistol \**me-da*\* C., \**rai-bär*\* W.  
 Pit s. *kuñ, kuñs, doñ*.  
 Pitcher *ču-smöl, ču-rdzä, ben, rdza-bim*.  
 Pitchfork *zar*.  
 Pith *ynad*.  
 Pitiabie *dman-pa*.  
 Pity s. *snyini-brtse-ba*.  
 Place s. *kag, sa, sa-khyad, go, yul-gru, yul, ynas, sa-ča, grom*; to take — *gyur-ba, byuñ-ba*.  
 Place vb. a. *jog-pa, bor-ba, dzugs-pa*; to be placed *kod-pa*.  
 Plague s. *nyan, go-bai nad, go-bai rims; nam-rims, rims-näd*.  
 Plaid *yzan-gös*.  
 Plain s. *tan; nos*.  
 Plain adj. (without ornament) *jam-sai, rgyan-méd*.  
 Plaintiff \**äm zu-kan*\* W.  
 Plait s. *lan-bu*; vb. a. *lan-bu sle-ba; yčud-pa*.  
 Plan s. *bkob-len, bkod-pa*; vb. a. *god-pa*.  
 Plane s. *pag-ste W.*; vb. a. \**pag-sté ärul-če*\* W.  
 Planet *pa 492*.  
 Plank *xpañ, xpañ-léb*.  
 Plant s. *śiv, rtauca*; vb. n. *dzugs-pa*.  
 Plantain *skyes-odön; ta-la*.  
 Plaster s. (in surgery) *hyor-smän*.  
 Plaster vb. a. (to pave) *skyan-nul byed-pa*.  
 Plastering s. *äl-bu* 474.  
 Plate s. *glegs, gra-ti Ld., ta-bag W.*; tin — *ta-li W.*; iron — *läags-fäl*.  
 Plate vb. a. *čus ytoñ-ba* 160.  
 Play vb. (to sport) *rtse-ba, rtse-d-pa*; to — on an instrument *krol-ba, skrog-pa*; to — a trick *ynod-pa skyel-ba*.  
 Play-fellow *rtse-grögs, grogs-kyeu*.  
 Play-ground *rtse-sa*.  
 Pleasant *adug-pa, yid-du on-ba*; to be — *fad-pa*.  
 Pleasantness *kjer-so*.  
 Please vb. a. *dga-bar byed-pa*; vb. n. v. *mkhyen-pa* 55; if you please *zu* 476; to be pleased *dgyes-pa, bsod-pa*.  
 Pleasing adj. *dga-mo, bsod-pa*.  
 Pleasure *dgu-ba, rtse-d-mo, yyen-rtse-d, rtse-d-jo*; *snyin dga-ba* or *bde-ba*; at — *rai-dgür, yid bzin-du*.  
 Plebeian *ma-rabs, jal-pa*.  
 Pledge s. *rgyan, yta-ma, yte-pa*.  
 Pleiades *smän-drug*.  
 Plentiful *krijs, rgyas-pa, mod-po*; to be — *dzom-pa*.  
 Plenty s. *lois-spyöd*.  
 Pliable, Pliant *mnyen-pa, mnyen-lüg, lüg-pa*.  
 Plough s. *yöl*; vb. a. *yöl-mda, dzin-pa; rmo-ba*.  
 Pluck s. (of an animal) *snyin-luñ*.  
 Pluck vb. *sgrug-pa*.  
 Plummet *ža-nyei ytin-rdo*.  
 Plump *lkob; rom-po W.*.  
 Plunder vb. *jog-pa, kog-te kjer-če W.* 95.  
 Pock s. *brum-pa*; — marked *mazar-rämdzer-ré Ld.*  
 Pocket s. *čan-da, dku-mda, kud-pa*; — book *yi-gei šubs; sam-ta, sab-dra*; — fire *me-lčags*; — handkerchief *na-či C., napji W.*  
 Pocket vb. a. *kur-ba*.  
 Pod *gai-bu, lgan-bu*.  
 Poem *nag-snyän; snyan-dings*.  
 Poetry *sdeb-sbyör*.  
 Point s. *tseg, nag-tseg*; main — *don, mayzi*; to be on the — *ča-ba*; v. also *las* II extr. 546.  
 Poison *dug*.  
 Poker *yog-po*.  
 Polecat *šul-byi*.  
 Polish vb. *bčar-ba*.

- Polished adj. *od-čan*  
 Politeness *že-sa*.  
 Pollute *bag-pa*.  
 Pollution *grib*.  
 Pomatum *dra-sküd*.  
 Pomegranate *se-öbru, seu*.  
 Pond *rdziñ*.  
 Ponder *sams-pa*, resp. *djoñs-pa*; *bsam-blo yton-ba*.  
 Pool *ču-kyil, lten-ka*.  
 Poor *dbul-ba, poñs-pa, ñan-pa, gyi-na, kas - dman, kas - ždn*; the poor people! *snyn-re-rje*.  
 Poplar *dbyar-pa*; *ma-gäl W.*; *yöl-po*.  
 Popular *mon-ža-čan W.*  
 Popularity *mon-ža W.*  
 Porcelain *kar-yöl, dkar-yöl*; — clay *kam-pa*.  
 Porch *sgo-kän*.  
 Porcupine *rgai, byi-tur, yzig-mo*.  
 Pore *spui küñ-bu, ba-spui bu-ga*.  
 Porridge *zan 486*.  
 Portal *sgo-kän*.  
 Portion s. *skal-ba, ža 160, ča-žas; tsod, lhu 601*; — of meat *ryga-ri, sder-gän*.  
 Position *go 70*.  
 Positive adj. *dños*.  
 Possess, to be possessed of *bdog-pa*.  
 Possessing adj. *bčas-pa 146*.  
 Possession, to hold in — *dzin-pa 465*.  
 Possibility *glags, go-skäbe, rgyu, sa*.  
 Possible, to be — *srid-pa*.  
 Post s. (pillar) *ka-ba*.  
 Posteriors *rkub, mjug, jum-jum, žul-pa*.  
 Postillion *rtä-zam-pa*.  
 Postpone *bšol-ba, sriñ-ba*.  
 Postscript *yai-kyär*.  
 Post-service *u-läy 490*.  
 Post-station *rtä-zdm*.  
 Pot s. *kog-ma, rdza-ma, pan-däl W.*; — cloth *tsa-läbe*; — house *čai-kän*.  
 Potato *skyi-ba, \*kyi-u\* C., \*dho-ma, gya-dho\* C. 78; \*a-lu W.*  
 Potency *dbaiñ*.  
 Potsherd *gyo-mo, žag-po*.  
 Pouch s. *kyal-bu, kug-ma, kab-ta-ka Ld*.  
 Poultry *kyim-bya*.  
 Pound vb. a. *rdun-ba, krum-krum byed-pa*.  
 Pour *ldugs-pa, byo-ba, bo-ba*.  
 Poverty *poñs-pa, dbul-ba*.  
 Powder s. *pye-ma*.  
 Power *mia, mia-tän, mfu, nus-pa*.  
 Powerful *rgyags-pa, nar-ma, bšan-po*  
 Powerless *dbaiñ-méd*; to render — *dbaiñ-méd-du žol-ba*.  
 Practice s. *lag-lén*, resp. *řiyag-lén*; *lob-kyäd W.*  
 Practise vb. a. *sbyon-ba*.  
 Praise s. *ñag-yöl*; vb a. *ñag-pa, stod-pa*.  
 Prattle s. *čol-čün*.  
 Pray vb. n. *yöl-ba, žu-ba*.  
 Prayer *yöl-ba*; — mill *žos-kor, ma-ni-žos-kor*.  
 Preach *žos sgrog-pa*, resp. *žos-kyi sgrog-gleñ mdzad-pa*.  
 Precede *ñion-du gro-ba*.  
 Preceding *ñia-ma, ñion-gro*.  
 Precept *bka-bagos, bka-rtags, křims, žos, ydams-pa, belab-bya*.  
 Precious *dkon-pa, yčes-pa, rin-žen, rin-po-že*; the most — thing *dkon-mčog 10*.  
 Precipitous *yžar-ba*.  
 Precisely *raiñ, ko-na*.  
 Preface s. *ñion-gro*.  
 Prefect *yul-dpon, mi-dpon*.  
 Preferable *bla*.  
 Prefix s. *ñion-jug, řul(-yig)*.  
 Pregnant *sbrum-pa*; *sams-čan dan ldan-pa 290*.  
 Preparation *grabs, rgyu, sta-gón*.  
 Prepare *dom-pa, sbyor-ba I, no. 2, 406; bčob-ba W., dger-ba C., ča-ba 168*; to — victuals for the table *gyo-ba, gyos-su byed-pa*.  
 Prepucce *mdun-paga, dom-paga*.  
 Prerogative *don*.  
 Presage s. *ñia-ltäis*.  
 Presence, in — of *mdun-du*, resp. *spyan-snar*.  
 Present s. (gift) *skyes, rten, žu-rten*, resp. *yzigs-rtén, křyos-pa, bya-dgä, sbyin-pa*.  
 Preserve vb. *skyon-ba, skyob-pa, sruñ-ba*.  
 Press vb. *bkan-pa, bčar-ba, glem-pa C., non-pa, tsir-ba*, to — hard (in an inquest) *tsir tag jhe'-pa C.*  
 Pressingly *nan-gyis 308*.  
 Presume (arrogate) *kas-len-pa 34*.  
 Pretty adj. *mčor-po, sdug-pa, dga-mo*.  
 Prevail on *jug-pa*.  
 Prevent *gogs-pa, yčod-pa, zlog-pa*.  
 Preventive s. *sriñ-ba*.  
 Previous adj. *ñion-gro*.  
 Previously *ñia-na, ñia-goñ, ñian, snar, ñion*.  
 Price *goñ, taiñ, rin*.  
 Prick vb. a. *mun-pa, dzugs-pa 465*.  
 Pricking (pungent) *řtsub-po*.  
 Pricks fastened to the feet for climbing mountains *rkaiñ-mdzer*.  
 Pride s. *ña-rgyal, dregs-pa, po-so, řlom-pa, řlom-sams*.  
 Priest *bla-ma*.  
 Priestcraft *žos-zog*.  
 Priesthood *dge-dun*.  
 Primary adj. v. *rtä-ba*.  
 Prime minister *bka-blön*.  
 Prince *rgyal-bu, rgyal-sräs*.  
 Principal adj. *mčog, yčao-bo*; — part *mgo*.  
 Principal s. *mgon-po, go-dpon*.  
 Principally *yčao-bor*.  
 Print vb. *par-du, dabs-pa, par rgyab-pa W.*

- Printer *par-pa*.  
 Printing-office *par-kai*.  
 Prison *btsan-kai*, *Kri-mun*.  
 Prisoner *btsan*.  
 Private, Privately *sgos*.  
 Privilege s. *ynan-ba*.  
 Privities *doms, sba-ba*.  
 Privy s. *čab-kui, ynan-spyöd*.  
 Prize s. (reward) *dgu-mtsün*.  
 Probationer *dge-benjen*.  
 Proboscis *glan-mü*.  
 Proceed *gye-ba, spro-ba*; to let — *gyed-pa* 97.  
 Proclaim *bka bkod-pa, bka dogs-pa, sgrog-pa, sgyur-ba W*.  
 Proclamation *bka bkod-pa, bka btags-pa, bka dogs-pa*.  
 Procreate *skyed-pa, bso-ba*.  
 Procure *sgrub-pa, ynyer-ba, shyor-ba, tsol-ba*.  
 Produce s. *tog*.  
 Produce vb. *skyed-pa*; to be produced *čags-pa*.  
 Product s. (sum total) *brtsis-zin*.  
 Professor *mkan-po*.  
 Profit s. *skyed, ke, kye, don, sgogs; pian-pa, pian-fogs, bed*.  
 Profitable *drug, pian dogs-pa*.  
 Profound *zab-pa*.  
 Prognostic s. *śna-ltas*.  
 Progress s. *skyed*.  
 Prohibit *kęgs-pa, gęgs-pa*.  
 Project vb. a. *god-pa*; vb. n. *tal-ba*.  
 Prolong *bšol-ba, sriü-ba*.  
 Prolongation *stud-ma*.  
 Prominent, to be — *tal-ba*.  
 Promise s. *čad*; vb. *čad-pa, čę-ba, kus-len-pa, dam ča-ba*.  
 Promulgate *sgrog-pa, rjod-pa*.  
 Pronounce *don-pa, rjod-pa*.  
 Pronunciation *lčogs, zer-lčogs, zer-tsul W, klog-tsul, rjod-dbyans C*.  
 Proof s. *mñon-rtags, rtags, rgyu-mtsan*.  
 Prop s. *rgyab-rtęn*; vb. a. *skyor-ba*.  
 Propagation *sa-bon; dar-ba*.  
 Propensity *bag-čęgs*.  
 Proper *dios* 181; — place *go*; — time *begai*.  
 Property *yon-tan, lonis-spyöd*; — left *šul* 561.  
 Prophecy vb. *luñ ston-pa*.  
 Prophet *luñ ston-pa*.  
 Prophetic sight *mñon-čes, od-yal, resp. tugs-mkyęn*.  
 Propitious *bkra-šis-pa, dge-ba*.  
 Proportion *fig-tšad, byad*.  
 Propound *rjod-pa, ston-pa, čad-pa*.  
 Proprietor *bdag-po*.  
 Prospect (likelihood) *no* 129, *ču* 161.  
 Prosperity *bkra-šis*.  
 Prosperous *yyan-čan*.  
 Prostitute s. *pyon-ma, smad-tšon-ma*.  
 Protect *skyob-pa, gebs-pa, sruñ-ba, skyabs byal-pa*.  
 Protection *skyabs*.  
 Protector *skyabs-mgön; ngo-skyon, ngo-dren, mgon-po*; — of religion *čos-skyon* 31.  
 Proud *kenis-pa, grags-čan, rgyags-pa, dregs-pa*; to be — *snyems-pa*.  
 Proverb *ka-dpe*.  
 Provide *shyor-ba, yod-par byal-pa*.  
 Provided with (having, possessing) *čan* 188, *ldan-pa* 290.  
 Province *kag, kul, sde, sde-sritil; yul-gyi kyad-par*.  
 Provincialism *groñ-tšig*.  
 Provisions *rgyugs; nrog-rčzäs, resp. bäs; store of — ytal-so*.  
 Provoke *nyams brü-bu, tsan brü-bu*.  
 Provost *dge-bakos*.  
 Prudent *mčas-pa, grui-ba, rgod-pa, sgrin-po*.  
 Prune vb. *grum-pa*.  
 Ptarmigan *goni-mo*.  
 Public s. *yul-pa-rnams* 513.  
 Publication *bkur-btags-pa, bka bkod-pa, gram-yig*.  
 Publicly *mñon-sum-du*.  
 Publish *bkar dogs-pa, sgyur-bu, sgrog-pa*.  
 Puddle s. *ču-kyl*.  
 Puff s. (ostentation) *yus* 513.  
 Puff-ball *lgo, pa-ba-dgo-dgo*.  
 Pall vb. a. *dren-pa, čen-pa*; to — along *drud-pa*; to — down *snyl-ba, rtib-pa, dral-ba*; to — off *šu-bu*; to — out *byin-pa, gog-pa*.  
 Pulpit *čos-kri*.  
 Pumpkin *gon, čui*.  
 Pungency *ber*.  
 Pungent *ber-čan, rtsub-po, tsu-ba, tsan-te*.  
 Punish *jun-pa, čad-pas yčod-pa* 155.  
 Punishment *čad-pa, kruk, ga-sir l.d., god, dgra, lan* 548.  
 Pupil (scholar) *mkar-bu; slob-ma, slob-prug, slob-bašs, bu-slob*.  
 Puppy *Kyi-gu*.  
 Purchase vb. *nyo-ba*.  
 Pure *duñ-ba, ytsan-ba, tsan-pa; lag-mo W; yal-ba, dga-mo, lhad-mäd*.  
 Purgative s. *bšal-eman*.  
 Purge vb. *bšal-bu*.  
 Purity *ytsan-ba*.  
 Purpose s. *dgos-pa, don*; on — *brtsan-par*.  
 Purpose vb. *dgoñs-pa, sem-pa*.  
 Purposely *čed-du*.  
 Purr vb. n. *nug-pa, v. nu-ni*.  
 Purse s. *sgyü, sgyig-gu, sgye-mo*.  
 Pursue *mñon-pa, snyęgs-pa, ded-pa*.  
 Pus (matter) *ču-rnag, rnag, ču-ser*.  
 Push vb. a. *rčęgs-pa, pul-ba, sug-pa*.  
 Pustule *brum-pa*.

Put vb. a. *bkan-pa*, *god-pa*, *jug-pa*, *jog-pa*, *bor-ba W.*; to — astride (e.g. in em-paling) *skyon-pa*; to — down *grems-pa*, *grol-bu*, *sgyil-bu*, *jog-pa*; to — in or into *sgyon-bu*, *čul-pa*, *jug-pa*, *teg-pa*, *čzul-*

*pa*; to — in order *agrig-pa*; to — off *bud-pa*, *čdol-ba*; to — on *gebs-pa*, *gon-pa*, resp. *ynol-ba*; to — together *snol-ba*.

Putrid *rul-ba*.

Putty s. *bag-sbyin* 364.

## Q

Quadrangle *dkyil-kor gru-bzi-pa*.  
 Quadrangle s. *ka-gün*; adj. *ka-yün-bu*.  
 Quadrate s. *ka-gün*; adj. *ka-yün-bu*.  
 Quadraped *rkan-bzi-pa*.  
 Quail s. *big-bi-lig W.*  
 Quality *čos-nyid*; good — *yon-tun* 516.  
 Quarrel s. *ka-mču*, *dziin-mo*, *hab-ša*, *rtsod-pa*.  
 Quarrel vb. *frug-pa*, *rgol-bu*, *gran-pu*; quarreling words *gran-tsiy*.  
 Quarrelsome, — temper *gran-sens*.  
 Quarter of the heavens *pyogs* 352.  
 Quarters *ynus*, *ynus-tsun C.*, *brui-sa W.*  
 Quartz *čag-dkar*.  
 Queen *rygal-mo*; — consort *btsun-mo* (*rgyul-poi*).  
 Question s. *dri-ba*, *žu-ba*.  
 Queue (pigtail) *lčaii-lo C.*, *ču-ti Ld.*

Quick adj. *mggyogs-pa*, *myur-ba*, *skyen-pa*, *kram-pa*; be —! *\*rin-pa ton\* W.*  
 Quickly *mggyogs-par*; *myur-du*.  
 Quicksand *\*be-rul\* W.*  
 Quicksilver *diul-ču*.  
 Quiet adj. *dul-ba*, *gya-ma-gyü*, *srin-po*; to become — *zi-ba*.  
 Quill *rkan*.  
 Quilt s. *ša-yčig-ma C.*  
 Quintessence *no-bo-nyid*, *bud*, *snysin-po*.  
 Quit vb. a. *bor-ba* 316, *jog-pa* 179, *skyr-ba* 28; *gye-bu*, *ytai-ba*.  
 Quite *ye*, *ye-nas*, *yons-su*; *lčii-se Ld.*  
 Quittance *črod-dzin*.  
 Quiver s. *mda-dön*.  
 Quiver vb. n. *dar-ba*.  
 Quotient *tob-nór*.

## R

Race s. (generation) *mi-snd*, *rabs*.  
 Race s. (contest in running) *bañ* 364; to run a — *dkyu-ba*.  
 Radish *la-pug*, *güi-la-pug*.  
 Rafter *lčam*, *gral-ma*.  
 Rag *hrul-ba*.  
 Rage vb. n. *riam-pa*.  
 Ragged adj. *čad-po*, *hrul-po*.  
 Rail s. *lag-rgyügs* 541.  
 Rain s. *čar*, *čar-pa*; — cloak *čar-kębs*; — water *čar-ču*.  
 Rain vb. n. *čar bab-pa*, it rains *čar bab W.*  
 Rainbow *ja*, *ja-tson*.  
 Rainy *čar-čan*; — season *čar-dus*.  
 Raise *sgren-ba*, *don-pa*, *ker-ba*, *pyar-ba*, *dzugs-pa*, *bzen-ba*, *sen-ba*, *slon-ba*.  
 Raisin *rgun-rgod*, *rgun-brüm*.  
 Rake s. (gardening) *ka-yž W.*, *rgya-yžeb C.*  
 Ram s. *lug-tüg*.  
 Ramble vb. *kyam-pa*, *kor-ba W.*  
 Rampart *kor-yüg*.  
 Range s. (row) *gral*, *rim-pa*; — of vision *mton-kor*, *mton-mta*.  
 Range vb. n. *rgyu-ba*, *grim-pa*.  
 Rank s. *go*, *go-pañ*, *go-sa*, *go-gral*, *go-gras*, *rga*.  
 Ransom s. *glud*, *blud*, *glud-tsab*, *blud-pa*; vb. a. *blu-ba*.

Rare *dkon-pa*.  
 Rash adj. *yid-tün* 570.  
 Rashness *bab-čol*, *yzu-lüm*.  
 Rasp s. *sa-bdar*, *sag-ydar C.*; *šin-zog W.*, *šin-sel W.*  
 Rasp vb. a. *bdar-ba*, *sag-ydar*, *gyag-pa C.*  
 Raspberry *tser-lum Sık*, *la-ma-sro Kun*.  
 Rat s. *byi-ba*, *sa-bi-lig W.*  
 Rather *ča-lam*; v. *bla* 382.  
 Ration *zas-skäl*.  
 Raven *ka-ta*, *bya-rög*, *po-rög*, *bya-näg*.  
 Ravine *grog-po*, *ron*, *sul*.  
 Raw *rjen-pa*.  
 Ray s. *yzer*, *od-yžer*.  
 Razor *spu-gri*.  
 Reach vb. a. *ytug-pu*, *tug-pa*, *sriñ ba*; to — down *smad-pa*.  
 Reach of hearing *rgyan-gräys*.  
 Read vb. *klog-pa*, *sgrog-pa*, *\*sil-čę W.*  
 Reading-desk *čos-kvi*.  
 Ready *pral-gryg* 359; to be made — *grub-pa*, *grub-pa*; — money *rnags*, *smar-ba*, *smar-rkyän*.  
 Real *nes-pa-čan*, *dños*, *dños-čan*; *no-rtög W.*  
 Reality *dños*; *yan-dag-pa-nyid* 248; *ynas-tsul* 449.  
 Really *nes-pa-čan-du*; (bodily) *dños-su* 131.  
 Realm *kams*; *rgyal-kams* 108.

- Reap *ria-ba*.  
 Reaper *zin-mkan*.  
 Reaping-hook *zor-ba*, *rgya-zór*.  
 Rear vb. (bring up) *srel-ba*, *ryo-ba*.  
 Reason s. (intellect) *blo*, *blo-grós*; (cause) *rgyu*.  
 Reasonable *tsul-mfun* 450.  
 Rebel vb. *no-log byed-pa* 653, \**gyab-log jhe-pa*\* C.  
 Rebel s. *no-log-mkan*.  
 Re-born, to be — *skye-ba* 28.  
 Rebound vb. n. *par-ba*.  
 Rebuke s. *bka-bkyin*, *brgyad-küg*; vb. n. *brgyud-kag byed-pa*.  
 Receipt *prod-dzin*, *zin-bri*s.  
 Receive *len-pa*, resp. *bzes-pa*; *tob-pa*; *rjes-su dzin-pa*.  
 Receptacle *rten* no. 2, 213.  
 Recite *skyor-ba*, *sgrog-pa*.  
 Reckon (count) *rtsi-ba*.  
 Recline *bkyed-pa*, *snye-ba*.  
 Recommend *shag-pa*; *stod-pa*.  
 Recommendation, letter of — *mtun-gyur-gyi yi-gc*.  
 Recompense s. *rian-pa*, *ynaii-sbyin*, *bya-dga*.  
 Recompense vb. a. *brian-pa*.  
 Reconcile vb. a. *sdum-pa*; to — one's self *ko-tág yöd-pa*.  
 Record vb. *god-pa* no. 5, 95.  
 Records s. *deb-tér*, *yig-ča*.  
 Recover vb. n. *tso-ba*, *gyir lai-ba*.  
 Recreation *skyo-saïs*; *ryeïs-pu* W.; to take — *rtse-ba*; *skyo-saïs-la gro-ba*, resp. *byon-pa*.  
 Rector *go-dpön* C.  
 Red *dmay-po*, *dmay-ba*; light — *dkur-dmar*.  
 Redeem *grol-ba*, *blu-ba*.  
 Redeemer *skyabs-mgön*.  
 Redemption *blud-pa*.  
 Reduce (the wages) *yöd-pa*.  
 Reed *dam-bu*; — pen *snug-gu*, *smyi-gu*, \**di-myig*\* W.  
 Reel vb. n. *kyom-pa*, *kyor-ba*.  
 Reflection (consideration) *sgom*, *rtog-pa*.  
 Refuge *skyabs-ynas*.  
 Refuse s. *gal-ró*.  
 Refuse vb. *dor-ba*, *mi ynaii-ba*.  
 Regard vb. a. *yzigs-pa*; to — as *dgois-pa*; as regards *dan-du byas-na*, *lu* 540.  
 Regard s., to have — *tu lta-ba* I, no. 3, 216.  
 Regardful *ytaii-po*.  
 Regent *rgyal tsüb* 100; *sde-srid*, *srid*.  
 Region *kams*, *glin*, *ljons*, *su-pyögs*, *yul-pyögs*.  
 Register s. *dkar-čág*; to.  
 Regular *tsul-can*.  
 Reign s. *rgyal-srid*.  
 Reinforcements *dmag-tsögs snom-ma*.  
 Reins (of a bridle) *srab-skyögs*, *srab-mda*.  
 Reins (kidneys) *mkal-ma*.  
 Reject *spoi-ba*.  
 Rejoice vb. n. *dga-ba*, resp. *dgyes-pa*; *mgub-a*, *rjes-su yi-ran-ba* 182.  
 Relate vb. a. *skad-pa*, *čad-pa*, *snjad-pa*.  
 Relation (kindred) *brgyud*; *nye-du*, *nye-bröl*; (reference) *rgyud*.  
 Relative s. (kinsman) *nyen*, *nyen*, *nyen-bäis*.  
 Relax vb. a. *glod-pa*.  
 Release vb. a. *grol-ba*; to be released *grol-ba*.  
 Release s. *blud-pa*, *tar-du jug-pa*.  
 Relic *rin-baröl* 529.  
 Religion *čos*, *čos-lugs*.  
 Religious *čos-kyi*; *čos-lu dga-ba*; *krel-can* W.  
 Religiously, to live — *čos byed-pa*.  
 Reluctantly *num-sigs* Sch.  
 Rely *rten-pa*.  
 Remain *jug-pa*, *bžugs-pa*, *lus-pa*.  
 Remainder *lus-ma*, *lhag-mu*.  
 Remains (dead body) *ro*.  
 Remedy s. *nyen*, *rilzas*, *ryo-byöl*.  
 Remember *dgois-pa*, *dzan-pa*, *rjes-su dzan-pa*; *yid-la byed-pa*; *nes-pa* 128.  
 Remind *yid skul-ba*.  
 Remove vb. *grol-ba*, *sgrol-ba*; *byin-pa*, *shyon-ba*.  
 Rend *yöd-pa*, *dral-ba*, *yæg-pa*, *lral-ba*.  
 Renounce *spoi-ba*.  
 Renown *grags-pa*, *nyan-pa*.  
 Renowned *grags-pa-can*, *grags-can*, *sgra-čč*.  
 Rent adj. *čad-po*; to be — *gas-pa*.  
 Rent s. (fissure) *ral*; (house-rent) *kani-gla*.  
 Repair vb. a. *ryo-ba*.  
 Repay *jal-ba*, *ysob-pa*.  
 Repeat *skyor-ba*, *sgre-ba*, *stud-pa*, *ldab-pa*.  
 Repent *gyod-pa*.  
 Repentance *gyod-pa*.  
 Repertory *tob-yig*.  
 Reply s. *ka-lan*, *lan*; vb. *lan* *debs-pa*, *glon-pa*.  
 Report s. (of a gun) *sguni*; (rumour) \**(s)lob-lo*\* W.  
 Representative s. *tsab-po*.  
 Reprimand s. *bka-bkyön*.  
 Reproach vb. a. *čö dri-ba*, *smad-pa*, *smad-ru ywön-bu*.  
 Reproach s. *brgyad-käg*; *smad-pa*.  
 Reproduce *skyed-pa*.  
 Reproof *smad-pa*.  
 Repulse vb. *zlog-pa*.  
 Reputation *grags-pa*.  
 Request s. *žu-bu*, *ysol-ba*; vb. *žu-ba*.  
 Require *bžed-pa* 484.  
 Requisite s. *čus* 156; requisites *rilzas* 468.

Requital *kā-lán*; *bras-bu*.

Rescue vb. a. *sgrol-ba*, *skyob-pa*, *skyabs byed-pa*, *tar-bar byed-pa*.

Resentment *kon-pa*.

Reserved adj. *gya-ma-gyu* 73.

Reside *bzugs-pa*.

Residence *kab*, *rgyal-sa*; *ṛzi-mu*.

Residue *ro*.

Residuum *tsigs-ma*.

Resign *ko-tág ṛcöd-pa*.

Resin *tañ-ču*.

Resist *rgol-ba*.

Resolve *lo-na tui-se W*.

Resolve vb. n. (decide) *byro-ba*, *tag-ṛcöd-pa*.

Resound *krol-ba*.

Respect s. *bkur-ba*, *bkur-sti*; *sku-rim*, *gus-pa*; *ṛu-dúd*, *sri-ṛu*; to pay one's respects *rje-sa* or *ṛe-sa byed-pa*; best respects! *ṛu W* 476; in every — *ṛnam-pa kun-tu*; with — *to la* 540.

Respect vb. a. *rtsis byed-pa*.

Respectable *btsun-pu*.

Respectful *gus-pa*.

Respiration *dbugs*.

Respire *dbugs ṛñub-pa dan* *byin-pa*.

Responsibility *kag*.

Rest s. (remainder) *mṛa*, *lus-ma*, *lhug-ma*.

Rest s. (repose) *sti-ba*; vb. *sti-ba*; *nul ṛso-ba* 127.

Resting-place *lam-stégs*.

Restless *dug mi tsugs-pa* 459.

Restore *ṛso-ba*.

Restrain *dul-ba*; *jun-pa*; to be restrained *dog-par gyur-ba*.

Restrict vb. *\*skar-tág tañ-ṛe\* W*.

Retain *skyl-ba*, *geys-pa* 94, *sgyon-ba* 119.

Retaliation *ṛnam(-par) smin(-pa)*; *lan* 543.

Retinue *kṛor*, *kṛor-ṛiyog*, *kṛor-dab*; *ṛabs-ṛpi*, *slas*.

Retribution *bras-bu* 400, *la-yṛhgs* 541; *lan*; doctrine of — *byo-skúl* 89.

Return vb. a. *lan byed-pa*, *lan jal-ba*; to — an answer *glon-pa*; vb. n. *kṛor-ba*, *log-pa*, *ṛyir gro-ba*.

Revenge s. *dugs*, *lan*; to take — *\*dug\** or *\*lan kor-ṛe\* W*.

Revere *mos-pa*.

Reverence *sku-rim*, *gus-pa*, *bsnyen-bkur*, *bag-yod(-pa)*, *ṛe-sa*.

Reverend (title) *rje-btsün*, *btsun-pa*, *dbu-rje*.

Reverse s. (sideopposite) *rgyab-lṛgs*; (contrary) *zlas-ṛye-ba*; *bzlog*, *go-lṛdṛg*, *go-lṛg*.

Revile vb. a. *smaṛ-pa*, *ṛe-ba*.

Revise vb. a. *sgyur-ba*, *lla-ba*.

Revision *ṛal-ta* 473.

Revolt vb. *gyab-lṛy byed-pa*, *no-lṛg byed-pa*.

Revolver *\*rañ-bar ṛug-rṛg\* W* 528.

Reward s. *ṛñan-pa*, *sug*; vb. *ṛñan-pa*.

Rheumatism *grum-bu*, *grum-nṛdṛ*; *grum-pa W*, *\*zer-ne\* U*.

Rhododendron *ba-lu*, *da-li*.

Rhubarb *ču-ču*, *la-ču*.

Rhyming adj. *zui-lṛdṛn*.

Rib *rtisb(s)-ma*.

Ribbon *ṛñ-ba*, *leb-ma*.

Rice *bras*; boiled — *bras-ṛṛn*; parched — *bras-yos*.

Rich adj. *ṛiyug-po*; — in *rgyas-pa*, *ṛdzom-po*.

Riches s. *ṛkor*, *nor*, *dbiyig(s)*, *byor-pa*.

Rick *ṛub-rags*.

Riddle s. (enigma) *ṛdem-po*.

Ride vb. (on horseback) *rta - la ṛon-te gro-ba*; (in a carriage) *ṛñ-tu-la ṛon-te gro-ba*.

Riding-beast *bzon-pa*.

Right adj. (right-hand) *ṛyax - pa*; (not wrong) *drañ-po*, *os-pa*; all right! *tsaṛ-griṛ*; — measure *ṛug-tsal*; to be — *griṛ-pa*, *ran-pa*.

Right s. *kṛims* 50.

Righteous *ṛos-drañ-po*.

Rim *kṛud-mo*.

Rind *kog-pa*.

Ring s. *a-lṛn*; — dove *ku-ku*; — worm *kṛe*.

Ring vb. a. (a bell etc.) *kṛol-ba*.

Rinse *bṛal-ba*.

Ripe adj. *smin-pa*.

Rise vb. n. (to get up) *lṛañ-ba*, *lañ-ba*, *kar* or *ker-lañ-ba*, resp. *bṛeñs-pa*; (as the sun) *ṛar-ba*; (in the air) *ṛpag-pa*; (to come forth) *bur-ba*, *byui-ba*.

Risk s. *nyen*, *bar-ṛol*.

Risk vb. a. *skyel-ba*, *sṛo-ba*, *blos-yton-ba* 385.

Rival s. *ṛyan-zla*.

River *ču*, *ṛab-ču*, *ču-klui*, *ču-bo*, *ṛtsui-po* 433.

Rivet s. *bṛel-mtsam*.

Rivulet *ču-ṛtan*.

Road *lam*, *ṛul*, *ṛul-lām*, *gro-sa*; — book *lam-yṛg*.

Roam *kṛor-ba*, *ṛpyo-ba*, *grim-pa*, *yar-ba*.

Roar vb. n. *kṛog-pa*, *ñu-ba*, *lṛñ-ba*, *ñu-ro sgrog-pa*.

Roar, Roaring s. *ñu-ro*, *ñar-skad*, *ur* 499.

Roast vb. a. *ṛhod-pa*, *sṛey-pu*.

Roast-flour *ṛtsam-pa*.

Rob *rku-ba*, *ṛṛog-pa*, *\*kog-te kṛyer-ṛe\* W*.

Robber *mṛ-ṛer*.

Robbery *ṛoms*, *bcom-pa*.

Rock s. *brag*; — salt *ṛilo-tsuu*.

Rock vb. n. *kṛyom-pa*, *ṛpyui-ba*; vb. a. *ṛpyui-la yton-ba* 328.

Rod *ṛtag*, *ṛtag-ma*, *dbṛyug-gu*.

Roll s. *gril*, *kṛor-lo*; paper — *ṛog-sgril*, *ṛog-ṛil W*.

Roll vb. a. *sgril-ba*, *sgre-ba*; to — one s self  
*kri-ba*, *gre-ba*; vb. n. *ldir-ba*; the rolling  
of thunder *ldi-ri-ri*.

Roof s. *tog*.

Room s. (apartment) *kai-pa*, *kai-bu*, *kai-mig*, *nañ-mig* C. W.; (space) *gu*, *go*; to find — v. *gro-ba*, *ñon-ba*.

Root s. *ba-lag W.*; *rtad-ba*, *rtad*.

Root up vb. a. *rtad-nas ycod-pa*.

Rope *syogs*, *tag pa*.

Rosary *preñ-ba*.

Rose *se-ba*, *ye-ba*, *bse-ba*.

Rose-coloured *dkar-rgyd*.

Rot vb. n. *drul-ba*, *rul-ba*.

Rouge *skeg-tsós*.

Rough *gyon-po*, *rtsub-po*, *rags-pa*, *rtsin-ba*.

Roughness *ñad* 126.

Round adj. *kor-kór*; *kyir-kyir W.*; *gor-mo*, *sgor-mo*; *zhum-pa*; *ril-ba*; to make — *sgon-ba*; to be made — *gril-ba*.

Round about adv. *kun-nas*, *fyogs bzir*.

Round s., the — of transmigration *kor-ba* 58.

Rouse *dkrog-pa*; \**añ skul-čs*\* W. 23.

Rove *grim-pa*, *rgyu-ba*.

Row vb. *skya rgyab-pa*.

Row s. (series) *gral*, *rim-pa*.

Row s. (fray) *tab-mo*, *dziñ-mo*.

Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.

Rub vb. *bdar-ba*, *drud-pa*.

Rubbish *gal-ró*, *rdo-ro*, *sa-ró W.*

Ruby *pad-ma-ra-ga*.

Rudder *skya-mjug*.

Rude *lob*; *rtsin-ba*; *gyon-po*, very — *ka-gyon-čs*.

Rugged *ytan-yton*, *rtsub-po*.

Ruin vb. a. *gud-pa*; to be ruined *jig-pa*.

Ruinous *gog-po*.

Ruins s., a house in — *kai-rul*, *kai-gog*.

Rule s. (regulation) *krim* 51; (special direction) *spyad-mtadms* 456.

Rule vb. a. *god-pa*, *dbañ sgyur-ba* or *byed-pa*.

Ruler (governor) *mña-bdag*; *dbañ-po*; *srid*; (instrument) *tig-ñin*.

Rumination (chewing the cud) *skyug-ladd*.

Rumour s. *grag-pa*, *ytam*, *bñod-pa*; \**zer-ke*\* C.; *tsor-lo W.*

Rump *byañ-kög*.

Run vb. *rgyug-pa*, *čor-bu*; to — about *kyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.

Rupee *ñul*; *kyir-mo* *lul*, *gir-mo* 68, *gor-mo W.*; Tibetan — \**čö-tän*\* C. 145.

Rupture *čag-čad*.

Rush s. (reed) *anyug-ma*.

Rush vb. *krog-pa*, *rgyug-pa*.

Russia *rgya-sér*.

Russian s. *rgya-ser-pa*.

Rust s. *bsa*, *yya*, *lčaga-yya*.

Rut (track) *mal*, *ñul*.

## S

Sable s. *bka-blon sram W.*, *brag-sram W.*

Sack s. *pad*.

Sacrament *dam-bča* 230.

Sacred *dag-pa*.

Sacrifice vb. a. *mčod-pa* 166.

Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.

Saddle s. *sga*, *rta-sga*; — cloth *ka-lé*, *sga-kébs*; — girth *glo W.*

Saddle vb. a. *sga bstul-pa*, resp. *čib-sgu bstad-pa*.

Safe adj. *bstan-pa*, *btsan-po*.

Saffron *gur-kum*; *ka-čs-skyes* 36.

Saiga-antelope *rgya-ra*.

Sail s. *dar*, *yjor-mo*.

Sail vb. *gru-la žon-te lam-du gro-ba*; v. also *rgal-ba* 103.

Saint *grub-tób* 78; *skyes-bu lam-pu* 31; *rñal-byor-pa* 315.

Sake, for the — of *yjir* 351.

Sal ammoniac *rgya-tsé*; *tsu-tsé C.*

Salary *fyogs*.

Salt s. *tswa*, *lan-tswa*; vb. a. *tswa debs-pa*

Saltpetre *ze-tswa*, *žo-ra*.

Salutation *fyag*.

Salute vb. a. *pyag tsal-ba*, *bul-ba* or *byed-pa*.

Same adj. *nyid*; at the — time *pyig-čar*; of the — kind *pyig-pa*, *pyig-pyig W.*; one and the — *pyig*; the very — *de-ko-na*, *de-ka*; *de ran*, *de-ka ran*.

Sample *bkod-pa*.

Sanctuary *mčod-ynas*.

Sand *bye-ma*.

Sandal-tree *tsan-dan*.

Sanskrit *nā-ga-ri*.

Sap s. *čud*, *ku-ba*.

Satiater *grañ-ba*.

Satisfaction *skuñ-yso*.

Satisfied *tsin-pa*.

Satisfy vb. a. v. *grañ-ba* 98; v. *nom-pa* 130.

Saturday. Saturn *yya-spen-pa*.

Sauce *skyu-rum*, *spags*.

Sausage *sgyu-ma*.

Save vb. a. (deliver) *skyubs byed-pa*, *skyon-ba*, *sgrol-ba*, *skyob-pa*, *pyañ-pa*, *sruñ-ba*; (lay up) *sri-ba* 581, *piñ-ba* 340; to be — *čar-ba* 230.



- Saviour *skyabs-mgon* 26; *srog-skyöb* W.  
 Savour s. *bro-ba*.  
 Saw s. *sog-le* C., *cad-* or *rgya-sög* W.; vb. a. \**cad-sog* *brul-če* \* W.  
 Say *sgo-ba*, resp. *mol-ba* W.; *smra-ba*, *zer-ba*, *bäad-pa*, resp. *ysui-ba*; *bka-rtsol-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta* *ci smos*.  
 Scale s. (of a fish) *Krab*; (of a balance) *Kule*; (for measuring) *skar - tsad*; pair of scales *srañ*.  
 Scale off vb. n. *gog-pa*.  
 Scar s. *rmai rjes*, or *dul*, or *mal*.  
 Scarce adj. *dkon-pa*.  
 Scarf *ska-rugs*; — of salutation *ka-btögs* 37.  
 Scatter vb. a. *grems-pa*, *yor-ba*; to be scattered *tor-ba*.  
 Scene *groñ-Kyer*, *ltad-mo*; v. *glen-yzi*.  
 Scenery *snañ-tsül*.  
 Scent s. (odour) *nad*, *dri-buñ*.  
 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-bañs*, *slob-ñrug*, *Krid-ñrug*, *mñan-bu*, *rgyud-pa*; (man of letters) *mñas-po*.  
 School s. *grwa*, *slob-grwä*, *čos-gra*; — boy *grwa-ñrug*; — house *grwa-kan*; — master *grwa-dpon*; — room *bäad-grwä*; — table *čos-kri*.  
 Science *rig-pa*; sciences *ysug-läg*.  
 Scientific, — work *čstan-bčos*.  
 Scissors *čan-pa* 155, *čem-tse* C., *grim-tse* Sük.  
 Sclerotic of the eye *gañs*.  
 Scold vb. *bka-bkyon-pa*, *spyo-ba*.  
 Scoop s. *skyogs*; vb. a. *ču-ba*.  
 Scape *gro-sa*, *spyod-yul*.  
 Scorn vb. *to-tsam-pa*.  
 Scrap *čag-düm*.  
 Scrape vb. *brad-pa*, *drad-pa*.  
 Scratch vb. *spar-mos* *brud-pa*.  
 Scream vb. *sgrog-pa*.  
 Screaming s. *skad-nän*, *skul-lög*.  
 Screw s. *ču-ba*.  
 Scripture, Holy scripture, *ysui-räb*, *ysui-mčög*.  
 Scrotum *rlig-bu*, *rlig-šubs*.  
 Scruple s. *rtog-pa*, *rnam-rtög*.  
 Scullion *ma-yyög*, *tab-yyög*.  
 Sculpture *brkos-ma*.  
 Sea *rgya-mtso*; — captain *del-dpon*; — monster *ču-srin*.  
 Seal s. (stamp) *rgya*, resp. *pyag-rgyā*; *te-mo*, col. *te-tse*; *dam-ka*, resp. *pyag-dām*; vb. a. *dam-ka bryab-pa*.  
 Sealing-wax *la-ču*.  
 Seam s. *mta-ma*, *sne-mo*, *tsem(-po)*.  
 Search vb. *tsul-ba*, *yzig-pa*; to — into *sar* or *tsar-yčod-pa*.  
 Season *dus* 255, \**nam-da*, *nam-la* \* 304.  
 Seat s. *kri*, *rten*, *yzī-ma* 480.  
 Seclusion *dben-pa*, *dben-ynas* 389.  
 Secrecy *lkog*.  
 Secret s. and adj. *ysai-ba*.  
 Secretary *ying-mñan*: *bka-druñ* C.  
 Sect *čos-lugs*, *lugs*.  
 Section *Kag*, *skabs*, *skor*, *rnam-pa*, *lam-po*, *dbye-ba*; *yan-lag*.  
 Sedan-chair *Kyogs*, *Kyogs-dpyaiñ*, *ñieb-dpyaiñ* C.  
 Sediment *snyigs-pa*, *tsigs-ma*, *ro*.  
 Seduce *rñod-pa*, *stu-ba*.  
 Seducer *mi-dgei bčes-nyñ*.  
 See vb. *mñon-ba*, resp. *yzigs-pa*; to be seen *snañ-ba*.  
 Seed s. *sa-bon*.  
 Seek *tsol-ba*.  
 Seize *jug-pa*, *šam-pa*, *šogs-pa*, *dzin-pa*, *len-pa*, resp. *bčes-pu*.  
 Seizure *dzin*.  
 Select vb. *dam-pa*, *byed-pa*.  
 Self *no* 129, *nu*, *nyid*, *bčag*, *rañ*, I myself *ñed-rañ* 128, *ñe-rañ* 522; — dependant *rañ-dbañ*.  
 Selfish *dños-dzin-čan*; to be — *ños-dzin-pa*.  
 Selfishness *dños-dzin*, *rañ-dčod*.  
 Sell *tsañ-ba*; to be sold *gyag-pa*, *grim-pa* W.  
 Send *skur-ba*, *Kal-ba*, *mñag-pa*, *ytoñ-ba*, *rdzon-ba*, *zlog-pa*; to — for *gugs-pa*; to — forth *byin-pa*; to — word *sprin-ba*.  
 Senior (elder) *rgad-po*.  
 Sense s. (intellectual power) *blo-grös* 385, *dbañ-po* 387; (meaning) *dgonis-pa* 87, *don* 258.  
 Sensible *tsul-mñun*.  
 Sentence *žal-če*; to pass — *žal-če yčod-pa*; *žag-čod-pa byed-pa*.  
 Sentiment *blo* 384; false — *lta-lög* 217.  
 Sentinel *mel-tse*, *bya-ra*.  
 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *ñral-ba*; so-so *byed-pa*; to be separated *bral-ba*.  
 Separate adj. *sgos*; so-so  
 Separation *gud* 69.  
 Sepulchre *bañ-so*.  
 Series *gral*, *gras*, *rim-pa*.  
 Serpent *šrul*; — demon *klu* 8.  
 Serrated *čon-čon*.  
 Serum *ču-sér*.  
 Servant *yyog-po*, *yyog-mo*; *Kol-po*, *Kol-mo*; *bran-po*, *bran-mo*; *bran-köl*; *mī-läg*; *žabs-ñyi*, *mñag-yžug*; your servant! *da čen žu* W. 152.  
 Serve vb. *žal-ta byed-pa*; to — up *dren-pa*.  
 Service *žabs-tög* 472; at your — \**on-le*, \*a W.  
 Sesame *til*; — oil *til-mär*.  
 Set vb. a. to — about *rtsom-pa*, *čas-pa*; to — at *pyo-pa*; to — forth *rñod-pa*; to — in order *god-pa*, *rtan-la bebs-pa*; vb. n.

- to — (of the sun) *nub-pa*, *skyod-pa* *W.*;  
to — out (depart) *čas-pa*.  
Settle vb. a., to — a business *go čod-pa*;  
vb. n. *čugs-pa* 459.  
Settled adj. (decided) *zai-pa*; (at an end)  
*zin-pa*, *rdzogs-pa*.  
Settlement (colony) *babs-sa*.  
Seven num. *bdun*; seventh *bdun-pa*; seven-  
teen *bču-bdun*; seventeenth *bču-bdun-pa*;  
seventy *bdun-ču*; seventieth *bdun-ču-pa*.  
Several *ka-čiy*, *ga*, *mi-čir-ba*.  
Severe *nyan-pa*, *drag-pa*.  
Severity *nad* *W.*  
Sew *tsam-pa*.  
Sex *rtē* no. 4, 213.  
Sexual *rtē-gyi*.  
Shackle s. *lcags*, *lcags-sgrog*.  
Shade s. *grib*.  
Shadow s. *grib-ma*.  
Shake vb. a. *skyod-pa*, *skyom-pa*, *gyul-ba*,  
*sprug-pa*; vb. n. *gul-ba*, *lcogs-pa*.  
Sham, to perform a — work *bčos-su byed-  
pa*.  
Shame s. *Krel*, *no-tsa*, *bag-yod(-pa)* 364,  
*žabs-drēn* 472; it is a —! *krel-ba yod* *W.*  
(\**fel-wa yod*\*).  
Shamefaced *no-tsa-čan*.  
Shameless *krel-méd*; *no-tsa-med-pa*.  
Shape s. *dbyibs*, *yzugs*, *čas*, *bkod-pa*.  
Share vb. *bgod-pa*; s. *byo-skal*, *skal-ba*; *ča*,  
*ča-sās*.  
Sharer *go-kan* *W.*  
Sharp adj. (not blunt) *rno-ba*; (to the taste)  
*tsa-ba*; *ber-čan*.  
Sharpness (of an edge) *ka* IV, no. 5, 35.  
Sharpsightedness *mi-g-sul* *W.*  
Shave *brag-pa*, *bžar-ba*.  
Shawl *do-ša-lā*.  
She pron. *ko*, *koñ* 41, *de* 255.  
Sheaf *lag-kód*.  
Shears v. *čan-pa* 155.  
Sheath s. *šubs*.  
Shed s. (slight building) *bkad-sa* 12.  
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.  
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-  
rd*.  
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gai* *W.*  
Shelf *slai-ka*.  
Shell s. (husk) *kog-pa*, *gai-bu*, *lgai-bu*;  
(mollusk) *duñ* 253, *grom-bu* 102; vb. a.  
*bgrud-pa*.  
Shell-lac *rgya-skyégs*.  
Shelter s. *skyibs*; *skyabs-ynās*; *yyam*; *čar-  
skyibs*.  
Shepherd *lug-pa*.  
Shield s. *pa-li*, *jub*.  
Shift vb. n. *jo-ba*.  
Shine vb. n. *čar-ba*, *čser-ba*, *snai-ba*; s.  
*od*.  
Shining (bright) *čem-me-bu*, *lčam-me-ba*;  
*krol-krol* *W.*  
Ship s. *gru*, *gru-bo*, *yzibs*; — master *gru-  
Širt* s. *ngo-kār* 141. [*dpon*.]  
Shiver vb. *gul-ba*.  
Shoe s. *lham*; soft — *ba-bu*; — of plaited  
straw *bu-lā*; — strap *lham-sgróg*.  
Shoot s. *čug-ma*; vb. n. *čruñ-ba*; vb. a.  
*jiñ-pa*.  
Shooting-star *ke-tu*, *skar-mld*.  
Shore *gram*, *skum-sa*.  
Short *tsu-ba*; in — *gyril-bas* 120, *mdor-na*  
273; cf. also *zur-tam* 489.  
Shortsighted *mi-g-rgyan-tšün*.  
Shoulder s. *dpuñ-pa*, *prag-pa*; — blade  
*sog-pa*.  
Shout vb. *grags-pa*, *sgrog-pa*.  
Shovel s. *kyem*; coal — *me-skyogs*.  
Show vb. a. *ston-pa*, *noni-pa*, *sdigs-pa*.  
Showman *lad-mo-mkan*.  
Shrewd *mkaš-pa*.  
Shrine *rtē*.  
Shrink vb. n. (to be contracted) *kum-pa*,  
(to recoil) *dzem-pa*, *čum-pa*.  
Shriveled, Shrunk, *kums-pa*.  
Shudder vb. *yya-ba*.  
Shun *spoi-ba*, *dzem-pa*.  
Shut vb. n. (a door) *gyegs-pa*; (the eyes)  
*dzum-pa*; to — off or out *kyegs-pa*; to  
— up *skyl-ba*, *gyyon-ba*.  
Shuttle *don-po*.  
Shy vb. n. (of horses) *šlrog-pa*.  
Shy adj. *drog-čan*.  
Sick *nad-pa*; v. also *yi-ga* čus 508.  
Sickle *zor-ba*, *ryya-zór*.  
Sickly *nad-bu-čan*.  
Side s. *logs*, *no*, *nos*, *niogs*, *glaba*, *rol* 536,  
*kud-ma*; (of the body) *dku*, *yzogs*, *glo*,  
*gram*, (direction) *pyogs* 352.  
Sieve *lcags-tags*.  
Sigh s. *kog-šugs* *W.*, *šugs-nār*, *šugs-rin*.  
Sight *lad-mo*, *snai-ba*, *mčon-snai*.  
Sign s. *rgya*, resp. *pyug-ryya*; *mčsan-ma*,  
*mčsan-nyid*, *rgyu-nčsan*; *rtags*; *brda* 297.  
Signature *ryya-rtags*.  
Signification *don*.  
Signify v. *yin-pa* 510.  
Sikim *bras-ljóns*.  
Silence *čem-me-ba*.  
Silent, to be — *ka-rog-pa*; *čan mi smra-  
ba*.  
Silk *dar*, *gos*; — cloth *za-óg*; — thread  
*gos-škid*; silks *gos-čen*, col. *go-čen*.  
Silk-worm *dar-srin*.  
Silver s. *dniul*; — in bars *gag*.  
Similar *dra-ba*; \**tsogs-se* *W.*  
Similitude *dpe*.  
Simple *kyan-pa*.  
Simultaneously *yèg-čar*.

- Sin s. *saig-pa*, *nyes-pa*, *nyon-mois-pa*  
*skyon*, *sgrib-pa*; heinous — *rme-ba* 426;  
 deadly — *mtsams-med-pa* 455.  
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.  
 Sincere *drañ-po*.  
 Sinew *ču-ba*.  
 Sinful *adig-can*, *skyon-can*.  
 Sing *glu len-pa*.  
 Singed, Singeing *me-yzöb*.  
 Single adj. (separate) *yčig-ka*, *yčig-pu* 144;  
*nyag-ma*, *rkyan-pa*; (unmarried) *kyo-méd*;  
*čuñ-ma-méd*; — combat *krug-pa*, *dziñ-mo*.  
 Sink vb. n. *rgud-pa*, *nub-pa*, *byiñ-ba*.  
 Sinner *adig-po*, *sgrib-pa*.  
 Sir *ytsö-bo* 434; *sa-heb*, col. sab 571; 'a-*jö*  
 608; dear Sir *bžin-bžai* 483.  
 Sister *sriñ-mo*, *mčed*, resp. *lčam-mo*; elder  
 — 'a-*če* 603; younger — *nu-mo* 306.  
 Sit *adod-pa*, resp. *bžugs-pa*; *duq-pa*, *kod-*  
*pa*; sitting cross-legged *skyl-krüñ* 27.  
 Site *mal*.  
 Situated, to be — towards *lia-ba*.  
 Situation *ynas-skabs*.  
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-*  
*drug*, sixteenth *bču-drug-pa*; sixty *drug-*  
*ču*, sixtieth *drug-ču-pa*.  
 Size *če-kyad*, *če-čuñ*, *tsad*, *bon*, *kjon*, *rgya*.  
 Skeleton *keñ-rus*.  
 Sketch s. *bkod-pa*; *zur tsam bedu-ba* 489.  
 Skilful *mKas-pa*, *sgvin-po*, *tabs-žes-pa*;  
*tabs-can* W.; *skyen-pa*, *spyan-po*.  
 Skill *sgyu-rtsäl*.  
 Skin s. *page-pa*, *ko-ba*.  
 Skirt s. *gos-agab*, *gos-mla*, *tu-ba*.  
 Skull *tod-pa*.  
 Sky *nam-mka*, *ynam*.  
 Slab *span*, *yya-ma*.  
 Slacken vb. a. *glod-pa*.  
 Slackened adj. *lhod-pa*, *lhod-po*.  
 Slander s. *pra-ma*, *smad-sgra*.  
 Slander vb. *pra-ma byed-pa*, or *smra-ba*,  
 or *jug-pa*, resp. *ysol-ba*, *žu-ba*.  
 Slanderer *pra-ma-mkan*.  
 Slanting *yo-ba*, *yon-po*.  
 Slate *yya-ma*.  
 Slaughter s. *ysod-yčod*; vb. a. *ysod-pa*, *aks*  
*yčod-pa*, resp. *gom-pa*.  
 Slave s. *bran*, *mñag-yžüg*.  
 Sleep s. *ynyid*, resp. *mñal*.  
 Sleep vb. *nyal-pa*, *ynyid-log-pa*, resp.  
*yzim-pa*.  
 Sleeping-room *yzim-kan*.  
 Sleet s. *ka-ma-čar*.  
 Sleeve *pu-dün*.  
 Slender *kyañ-po*; *kyañ-kyañ riñ-mo* W.  
 Slide vb. n. *dred-pa*.  
 Slight adj. *pra-ba*.  
 Slight vb. a. *gyiñ-ba*, *gyiñ-bag byed-pa*;  
*čö-dri-bu*.  
 Sling s. *sgu-rdo*; — stone *rdo-yyüg*.  
 Slip in vb. n. *kril-ba*, *kjud-pa*, *dzul-ba*.  
 Slope s. *gud*, *nogs*.  
 Sloping *gyiñ-mo* W.  
 Slow *bul-po*, *dal-ba*; (irresolute) \**lo-sna*  
*mañ-ba*; *lo-sna riñ-mo* W.  
 Slowly *naiñ-gis*, *gul-gül*; *gu-le* W.; *ga-le* C.  
 Slowness *dal-ba*, *dal-bu*.  
 Smack vb. *ka brdab-pa*; *dkan-sgra*, *debs-*  
*pa* W.  
 Small *čuñ-ba*, *čuñ-te* W.; *pra-ba*.  
 Small-pox *brum-nad*.  
 Smart adj. (gaily dressed) *rnam-gyur-*  
*čan*; *yzab-mo*, *yzab-sprod*; *mčor-po*.  
 Smash *yčog-pa*, *rdui-ba*.  
 Smear *skud-pa*, *byug-pa*.  
 Smell s. *bsuñ*; vb. a. *snom-pa*; vb. n.  
*mnam-pa*.  
 Smile s. *džum*, vb. n. *džum-pa*.  
 Smith *ngar-ba*.  
 Smoke s. *dud-pa*; vb. a. (tobacco) *čui-ba*.  
 Smooth adj. *jam-pa*.  
 Smooth vb. a. *dbur-ba*, *ur-ba*, *'ur-ba*.  
 Smoothing-iron *lčags-bėrd*.  
 Smuggle *pag-tsoñ byed-pa*.  
 Smut s. *sre-nag*; *sre-mog* W.  
 Snail *skyogs-lto-bu*; — clover *ol*.  
 Snake *šbul*, *bu-riñ*, *lto-gro*.  
 Snap s. (with the fingers) *skad-čig* 19.  
 Snare s. *nyñi*, *enyi*.  
 Snatch vb. *gog-pa*.  
 Sneak vb. *jab-pa*.  
 Sneeze vb. *šbid-pa*.  
 Snipe *skyar-po*, *ču-skyar*; *tiñ-ti-lin* Ld.  
 Snivel s. *snabs*.  
 Snore vb. *nug-pa*, *niur-ba*.  
 Snow s. *ka-ba*, *gañs*; — ball *ka-gon*; —  
 bridge *rud-zam*; — fall *bab*; — leopard  
*ya-ba*; — shoe *dkyar*; — slip *ka-rud*;  
 storm *ka-tšub*, *rluñ-tšub*, *bu-yug*.  
 Snuff s. *sna-dag* W.  
 So čes 142, *de-ltar* 256, *di-ltar* 275, *de-bžin-*  
*du* 256, *de-dras* 282; just — *de-ka-ltar*  
 256; so as *tsam* 430; so that *tsam-du*; so  
 then *yan* 506.  
 Soak *šbon-ba*.  
 Soap s. *glaiñ-glád* C., *sa-bon* W.  
 Soar *lđin-ba*, *šyo-ba*.  
 Sob s. *niud-mo*.  
 Sodge *u-lag* 499.  
 Society, human — *tsogs* 451.  
 Socket of the eye *miğ-küñ*.  
 Sod *skai-ba*.  
 Soda *bul*.  
 Soft *jam-pa*, *mnyen-pa*, *myi-ba*, *bol-po*.  
 Softly *ga-le* C., *gu-le* W.  
 Soil s. *sa-yži*.  
 Soil vb. *bego-ba*.  
 Solder *krö-tus sdom-pa*; \**kar-ya dan žar-*  
*ce* W.  
 Soldier *dmag-mł*.

Sole of the foot *rkan-mül*.

Sole adj. *yëig, yëig-pu* 144.

Solely *ko-na, ba-zig*.

Solid adj. (not hollow) *kön-gan, gar-bu, pu-ri med-kan W.;* (not liquid) *ren-pa;* (firm) *mkras, tag-dan W., sra-ba*.

Solitary adj. *äben-pa;* — place *dgon-pa*.

Solitude *äben-pa, brog, gud*.

Some *ka-zig, ga-den, ga-das, gan-zig, ga, res-ga;* *ä yton W., cig, cun-zig; ä-lam; re-zig; la-lä*.

Somebody, some one, *yëig, yëig-cig*.

Somerset *ma-läg*.

Something *ä zig; ä yton W.*

Somnambulism *nyäsd-rddöl*.

Son *bu, bu-po, bu-tsa W.;* resp. *sras;* — in-law *mag-pa;* — of man *mü bu, mü-sras*.

Song *glu, ngur, äbyas*.

Sonorous *agra-dan, ägra-läni*.

Soon *sia, mgyogs-pa; myur-du;* as — as *ma - kad, ma tag - tu 221, tsam - gyis 481;* sooner or later *säa-pyi*.

Soot *dreg-pa, sre-ndg*.

Soothe *ä-bar byed-pa*.

Soothsayer *ä-mkan, rtu-pa, mtean-mkan*.

Sorcerer *gon-po, ba-po;* sorceress *ba-mo*.

Sorcery *rtam-frul, pra-mén;* to practise — *sprul-ba, rol-ba*.

Sorrel adj. *kam-pa*.

Sorrow s. *kön-kruka, col. \*kog-füg\**.

Sorrowful *mä dga-ba*.

Sorry *kön-du düd-pa, mi dga-ba, blo mi bde-ba, sems skyo-mo*.

Sort s. *kyad-par, sma, rigs;* of what — *ä lä-bu*.

Soul *nyams, resp. fuge-hydms, dgon-pa; rgyud; rtam-das, sems*.

Sound s. *skad, krol; ägra, ägra-ekäd*.

Sound vb.n. *krol-ba, grags-pa;* vb.a. *agra*

Sound adj. *rem-pa, bde-ba.* [*agrog-pa*.

Soup *fug-pa*.

Sour adj. *skyur-ba, skyur-po C., skyur-mo W.*

Source *ä-mig, ä-mgo; küis, go-ma*.

South *lho*.

Sovereign s. *däa-po*.

Sow s. *pag-mo;* — thistle *käl-pa*.

Sow vb. a. *sa-bön, döbe-pa*.

Space *gu, go*.

Spade *läga-kyém*.

Span s. *mfo*.

Spare vb. *äni-ba*.

Spark *mo-lädg, mo-fädg*.

Sparkle *köl-ba W., sag-sdg zer-ba C.*

Sparrow *bya-po äkyä-bo W.;* — hawk *kra, mül-kra*.

Spasm *rtäa-äus or -äus; äin-ba C.*

Spawn s. *ägo-na, ägon*.

Speak *smra-ba, resp. bka-stal-ba; mol-ba W.; lab-pa, resp. ynu-ba, zer-ba*.

Spear s. *mdui*.

Specimen v. *füd 344*.

Speck *rmo-ba, sme-ba*.

Spectacles *äel-mig;* snow — *\*mig-la\**.

Spectator *lad-mo-pa*.

Speech *skad, näg, ytam, tsig, brjod, resp.*

*bka, resp. ynu; dpo-agra W.*

Speed, good — *\*fam-pa äo W.*

Speedily *myur-äü, nye-bar*.

Speedy *mgyogs-pa, mgyogs-rins W.; myür-ba, rins-pa*.

Spell s. *yzuä, yzuä-sänyä*.

Spend *skyag-pa, düd yzon-pa;* to be spent *äa-ba, gro-ba, gyug-pa, tsar-ba, dzad-pa*.

Sphere *dkyil-kor 11; groñ 79, nian 126; ... of activity spyod-yul*.

Spice *skor, spod; tsan-te W.*

Spider *tags-gra-bu, bag-räg*.

Spin *käl-ba, käl-ba*.

Spindle *äni*.

Spirit *sema, sema-nyid; kun-yä 4; evil — ydon 267, gon-po 96*.

Spirited *hur-po*.

Spit vb. *tu gyab-äe W., to-le, äbe-pa W.*

Spittle *mül-ma, resp. äal-äab*.

Spleen (milt) *mör-pa*.

Splendid *od-dan, grags-dan*.

Splendour *rtam - pa, diom - pa, rtom-brjid, brjid, dpal, byin, zil, yzi, yzi-brjid*.

Splint (for a broken limb) *tag-din*.

Splinter s. *tsal-pa, äin-tsal; äin-zäl W.*

Split vb. a. *gas-pa, yög-pa, yög-pa, äg-pa;* vb. n. *gas-pa*.

Spoil vb. a. (plunder) *joms-pa; yäl-ba*.

Spoiled (corrupted) *kag-po;* to be — *sai-ba*.

Spoke *rtu-ba*.

Sponge s. *äü, kür*.

Spontaneously *ran, ran-bzin-gyis, äuge-kyis, rgyis med-du 110*.

Spoon *tur-ma;* tip of a — *tur-mgo*.

Spoon-bill *skyar-läb*.

Sport vb. n. (frolic) *rtäe-ba*.

Sportsman *kyi-ra-ba*.

Spot s. (locality) *go;* (stain) *grib;* (mark) *fug-le*.

Spouse (wife) *äni-ma, btäun-mo, käb*.

Spout s. *wa-mä*.

Sprain vb. a. *tsigs bud-pa or bog-pa;* to be sprained *krol-ba*.

Spread vb. a. *rkyon-ba, gebe-pa, käl-pa, yäl-ba, rdal-ba, äpel-ba, äin-ba, äro-ba, groma-pa;* vb. n. *mäd-pa, gye-ba, rgyas-pa, dar-ba, läni-ba*.

Sprightly *yäa-po*.

Spring up vb. n. *äag-pa 158*.

- Spring s. (fountain) *žu-mig*, *kron-pa*;  
(season) *dpyid*.  
Sprinkle *grems-pa*, *čag-čag byed-pa*.  
Sprout s. *abd-mig*, *myu-gu*, *myu*.  
Sprout vb. n. *skye-ba*, *kruñ-ba*, *rdol-ba*.  
Spunk *spra-bu*; *tsa Ld.*  
Spur s. (of horsemen) *rtin-ltags*; mountain  
— *agan*.  
Spy s. *lla-nyul-pa*, *mel-tse*; — glass dur-  
bin, *del-mig*.  
Spy vb. *so-byed-pa*; to — out (another's  
faults) *tsan bru-ba*.  
Squander *yzan-pa*.  
Square s. *ka-gaṇ*; adj. *ka-gaṇ-ba*, *ka-  
gaṇ-mai*.  
Squash vb. *glen-pa*.  
Squat vb. *tsog-pur sdod-pa* 482.  
Squeeze vb. *glen-pa*, *bcer-ba*.  
Squire v. *ga-gd*.  
Stack s. *pub-rags*.  
Staff *mkar-ba*, *kar-ba*, *ber-ka*.  
Stag *da-ba* 556.  
Stage (of a journey) *brañ-sa*.  
Stain vb. (sully) *bego-ba*; stained *nyams-  
pa*.  
Staircase *tem-pa*, *rgya-skās*; *gya-brān W.*  
Stairs *tem-pa*; up — *ya-tog*, down — *ma-  
tog*.  
Stake s. (in the ground) *rtod-pa*; (in a  
wager) *ryyal-rgyan*.  
Stalk s. *rkañ*, *sdon-po*, *ba-tag*, *rtsa-ba*,  
*sog-ma*.  
Stallion *yseb*.  
Stammerer *ka-lidig-mkan W.*  
Stamp s. *ryya*, resp. *pyag-rgyd*.  
Stamp vb. *k'rab-pa* 61.  
Stanch vb. (the flowing blood) *sdom-pa*.  
Stand vb. a. (hear) *bzod pa* 498; to be able  
to — *tub-pa*, *teg-pa*; vb. n. *greñ-ba*, *lanis-  
te sdod-pa*.  
Stand s. *stegs* 221.  
Star *skar-ma*; shooting *skur-mdā*.  
Start vb. (set out) *rgyug-pa*; (from alarm)  
*drog-pa*.  
State s. (condition) *ynas-skabs*, *ynas-trül*.  
Stately *od-can*.  
Statue *sku*, *rdo-sku*.  
Statue *sgo-po*, *sgo-bo*.  
Stay vb. n. *dug-pa*, *sdod-pa*, *ynas-pa*,  
*bžugs-pa*.  
Steadfast *brtan-po*.  
Steady *tsugs-pa*.  
Steal vb. a. *rku-ba*, *ma-sbyin-par len-pa*;  
vb. n. (slip) *jab-pa*, *nyul-ba*, *ilzul-ba*.  
Stealth, by — *sbas-te W.*  
Steam *rlaṇs-pa*.  
Steel \**čag-zān*\*, *po-lād*.  
Steelyard *rgya-ma*, *nya-ga*; *pur*, *spor*,  
*spo-ré*, *srān*.  
Steep adj. *ytan-ytan*, *yzar-ba*.  
Steer vb. a. *ka-lo egyur-ba*.  
Stench *dri ṇan-pa*, *dri ṇa-ba*, *dri mnam*.  
Step s. *gom-pa*, *rdog-pa*; — of a ladder  
*iral-dañ* 21; vb. n. *bgom-pa*, *gom-pa*, *bor-  
ba*, *grul-ba*, *čag-pa*.  
Stepfather *pa-yydr*; stepmother *ma-gydr*.  
Stick s. *ber-ka*, *dyug-pa*.  
Stick vb. n. *kad-pa*, *byor-ba*; vb. a. *abyor-  
ba*, *dzugs-pa*.  
Sticky *rtai-can*.  
Stiff *reñs-pa*; to be — *reñ-ba*.  
Still adj. (quiet) *dal-ba*, *mi gyo-bar*; (si-  
lent) v. *ka rog-pa*.  
Still adv. *da-rūn*, *yan*.  
Sting s. *mdun*; vb. a. *big(s)-pa*, *dzug-pa*  
466.  
Stingy *lag-dam-po*, *tsags-dod-can*.  
Stink vb. *mnam-pa*.  
Stir vb. a. *dkrug-pa*, *srub-pa*; to — up  
*rnyog-pa*, *sprug-pa*.  
Stirrup *yob*, *ob*.  
Stitch vb. *sbrel-ba*.  
Stocking *rkañ-sūbs*, resp. *žabs-sūbs*.  
Stomach *grod-pa*, *po-ba*.  
Stone s. *rdo*; — of fruits *rus-pa*; vb. a.  
*rdo-rub-la btan-čs W.*  
Stool *stegs* 221.  
Stoop vb. *mgo dgu-ba*, *mgo dgur-ba* or  
*gug-pa*.  
Stop vb. a. *sub-pa*, *gags-pa*; vb. n. *gag-  
pa*, *sdod-pa*.  
Stopple, stopper *ka-dig*.  
Store s. *mdzod*; — room *mdzod-kañ*, *bañ-  
ba*, *bañ-kañ*, *tsaṇ-kañ*.  
Storm s. *tsub-ma*, *rluñ čen-po*, *drag-po*.  
Story s. (floor) *tog*; (tale) *ynas-trül*, *lo-  
rgyus*.  
Stout adj. *šom-pa*, *rom-po*; (of cloth) *tsags-  
dam*; to grow — *brta-ba*.  
Stove *tab*, *me-tāb*.  
Straight adj. *drañ-po*, *gron-s-po*, *beraṇs-pa*.  
Straighten *srōn-ba*.  
Strain vb. a. (filter) *tsag-pa*.  
Strainer *ču-tsags*.  
Straits *sa-bār*, *mśo-lag-brél*.  
Stranger *pyi-mi*, *dyes-pa*.  
Strangle *ske bedam-ste ysood-pa*.  
Strangury *ytin-gdg*.  
Strap s. *ko-tāg*, *sgrog-gu*, *rog-bu W.*, *lwi*.  
Stratagem *dku-lto*.  
Straw *sog-ma*, *pub-ma*.  
Strawberry *dpal-bydr W.*  
Stray v. *yan-pa* 506.  
Street *rgya-srān*, *lam-srān*.  
Strength *nyams-stobs*, *stobs-po*; *śed*; of  
spirits etc. *ber*.  
Strengthen *śed čug-čs W.*  
Stretch vb. *rkyon-ba*, *eriñ-ba*.  
Strew *ytor-ba*, *diñ-ba*.  
Strewing-oblation *ytor-ma* 210.

- Strict *dam-po*.  
 Stride vb. *bgom-pa*.  
 Strike vb. *pog-pa*, *rgyab-pa*, *rduñ-ba*, *rdeg-pa*.  
 String s. *rgyul*, *sgrog*, *ñiñ-ba*, *phren-ba*, *ta-gu*.  
 Strip vb. *ñu-ba*, *gos bud-pa*.  
 Strive for vb. *snycgs-pa*, *grañ-pa*, *brtsom-pa*.  
 Stroke s. *lëag*, *phras-pa*.  
 Stroke vb. *byil-ba*, *byug-pa*.  
 Strong *gar-ba*, *drags-po*, *btan-po*, *rem-pa* 585, *ñed-can*.  
 Structure *bkod-pa*.  
 Stubborn *ngo-kregs-pa*.  
 Student *slob-yayér*.  
 Studious *brtsom-grus-can*.  
 Study s. *bad-pa*.  
 Stuff s. (cloth) *ras*.  
 Stuff vb. a. *tsañ-ba*.  
 Stunned *käl-köl*.  
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.  
 Style s. *bzo*, *zo-sta W.* 497.  
 Subdue *joms-pa*.  
 Subject s. *skor*, *glen-yñi*, *miia-zäbs*, *bran*, *bañs*.  
 Subject vb. a. *jomis-pa*, *og-tu jug-pa* 501.  
 Subsequent *pyi-ma*.  
 Subside *ñi-ba*.  
 Subsidy *fud-ma*.  
 Subsistence *tsö-fabs*.  
 Substance *dños-po*, *rdzas* 468.  
 Substative *dños-miñ*.  
 Substitute s. *tsab*.  
 Subtract *dor-ba*, *abyon-ba*, *bud-pa*.  
 Succession *tsir*, *rals* 525, *rim-pa* 530.  
 Such *di-dra-ba* 282, *de-tta-bu* 256.  
 Suck *jibs-pa*, *tsui-ba*.  
 Suckling baby *zo-tünis*.  
 Suddenly *glo-bur*, *glo-bur-du*, *har(-gyis)*; *yari-med-la W.*  
 Suet *grod-tsöl*, *Koi-tsöl*.  
 Suffer vb. a. *myon-ba*, *bzod-pa*; vb. n. *miar-ba*, *yzir-ba*.  
 Suffice *kfyed-pa*, *ldan-bu*; *ög-pa*.  
 Sugar *ka-ra*, *ka-ra*; raw — *bu-räm*; — cane *dam-bur W.*  
 Suit s., a complete — of clothes *ngo-lus* *ča tsini*.  
 Suitable, to be — *on-ba* 502, *es-pa*, *ruñ-ba*.  
 Suitor *dod-mkan*.  
 Sully *bsgo-ba*.  
 Sulphur *mu-zi*.  
 Sum s. *brtsis-zin*; vb. to — up *sgril-ba*, *sdom-pa*, *sre-ba*.  
 Summary s. *sdom*.  
 Summer *dbyar*.  
 Summit *mgo*, *spo*, *rtse(-mo)*.  
 Summon vb. a. *gugs-pa*.  
 Sun *nyi-ma*; — beam *nyi-yär*; — dial *nyi-tööl*.  
 Sunday *ya-nyi-ma*.  
 Superficies *nos*, *ka*, *ydon*.  
 Superintend *ñal-ta byed-pa*.  
 Superintendence *do-däm*.  
 Superior adj. *kyañ*, *gon-ma*, *rgyul-ba*, *bla*, *rab*; s. *gon-ma*, *bla-ma*.  
 Supernumerary adj. *leb*.  
 Supine adj. *gan-kydl*.  
 Supper *agoñs-zas*; Lord's — *ysol-ras* 592.  
 Supple *mnyen-pa*.  
 Supplement *ka-skön*, *yan-lag*, *lhan-tsibs*.  
 Supply vb. *sgrub-pa*.  
 Support vb. *skyon-ba*, *degs-pa*, *dzin-pa*; s. *rtien-pa*, *rgyab-rtien*.  
 Supposition resp. *beam-pa*, *snan-bu*, *bzel-pa*, *bzed-tsul*.  
 Suppress *non-pa*, *joms-pa*, *snub-pa*, *sub-pa*, *gegs-pa*.  
 Sure *gor-ma-ñäg*, eleg. *gor-ma-bküm* 78; *btan-po* 484; to be sure! *ñig*, *ñig*, *de-ku yod* 255.  
 Surely *ñes-par*, *nan-ñags* 308.  
 Surety *brtan-pa*, *yden-tsad*.  
 Surface *ka*, *nos*, *logs*, *kod*, *ydon-pa*.  
 Surpass *da-ba*.  
 Surround *skor-ba*.  
 Suspend *dpyan-ba*, *spyan-ba* 328.  
 Swaddling-cloth *ču-stän W.*  
 Swallow s. *kug-ta*.  
 Swallow vb. *mid-pa*, *k'yur-mid-pa*.  
 Swamp s. *gram-pa*.  
 Swan *bzad*, *bzad-pa*; *nan-pai rgyal-po*.  
 Swear *bro tsal-ba*, *dmod-mo bor-ba* 423.  
 Sweet s. *ñiul*.  
 Sweep vb. *pyag bdar-ba*; to — together *ñdud-pa*.  
 Sweepings *pyug-där*.  
 Sweet *diar-ba*; — scented *ñim-po*.  
 Sweet-heart *dod-grogs*, *mig-grogs*, *mdza-grogs*, *bzan-grogs*.  
 Sweet-meats *ñim-zé*, *ñim-ñim C.*, *ñim-zäg W.*  
 Swell vb. n. *skrañ-ba*, *bo-ba*.  
 Sweet adj. *skya-pa*, *myur-ba*, *riñs-pa*.  
 Swim *rkyal-ba*, *pyo-ba*.  
 Swine *pag*.  
 Swing vb. a. *dbyug-pa*, *yyob-pa*.  
 Switch s. *lëag*.  
 Swoon vb. n. *brgyal-ba*.  
 Sword *ral-gri*.  
 Syllable *agra* 119, *tsag-bar* 450.  
 Symbol *rtien* 213.  
 Symmetry *dpe-byad*, *byad*.  
 Symptom *mtsan(-ma)*, *rtags*.  
 Synonym *skad-döl* 258.  
 Syphilis *pa-rän*, *reg-dug*.  
 Syria *rum-ñam*.  
 Syringe *ychu*.

## T

- Tabernacle *gur-mčög* 69.  
 Table *lög-tse* 150, resp. *ʔsol-lčög* 592; *ʔsol-mrys*; European — *ʔyya-lčög*.  
 Tablet, bearing an inscription *byañ-bu*, *byañ-ma*.  
 Taciturn *smra-nyüi*.  
 Tail *rña-ma*, *mjug-ma*.  
 Tailor *tsem-pa*.  
 Take vb. a. *len-pa*, *lög-pa*, *dzin-pa*, resp. *bžes-pa*; "nam-čə" W; to — for *dzin-pa* 445, *sems-pa*; to — off *bud-pa*, *žu-ba*; to — out *gög-pa*, *don-pa*, *byin-pa*; take away! *kur son* C., *kur kyer* W.  
 Tale *lo-ʔyyüa*, *sgyün*(s).  
 Talent *blo*, *rig-pa*, *yon-tan*, *ša-rab*.  
 Talk s. *ʔtam*, *ur*; vb. *smra-ba*, *lab-pa*, *gleñ-ba*, *bar-ba*, *ur ʔtoñ-ba*.  
 Talkative *smra-džod*, *ʔgya-lab-čan*.  
 Tail col. *sgo-po riñ-mo*, *kyañ-kyañ riñ-mo*, *joñ-joñ*.  
 Tallow-candle *tail-sdön*.  
 Tamarisk *om-bu*.  
 Tame adj. *dul-ba*, *driš-pa*, *ʔyyüñ-ba*; vb. a. *skul-ba*, *tul-bu*.  
 Tan vb. a. *mnyed-pa*.  
 Tanner *ko-ba mnyed-mkhan* C.  
 Tardy *bul-po*.  
 Target *ben*.  
 Tarry vb. *gor-ba*.  
 Tartar (incrusting the teeth) *so-dreg*.  
 Task s. *kag*; *rgyugs* W.  
 Taste s. (savour) *bro-ba*, *ro*; vb. a. *myoi-ba*; vb. n. *bro-bu*.  
 Tattered *čad-po*.  
 Tavern *čañ-kai*.  
 Tax s. *kral*, *dpya*; *bab* Sp; vb. a. (appraise) *jal-ba*.  
 Tea *ja*, resp. *ʔsol-jü*; — pot *tib-ril*, resp. *ʔsol-tib*; — party *ja-mgyön*.  
 Teach vb. *ston-pa*, *slob-pa*.  
 Teacher *ston-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.  
 Team of bullocks *glan-dör*.  
 Tear s. *mči-ma*; to shed tears *mči-ma blag-pa*.  
 Tear vb. a. *ʔäg-pa*; to — out *ʔyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *kral-ba*.  
 Tease *gob-nön čə-čə* W.  
 Tedder vb. *btod-pa*; s. *btod-lčög*.  
 Tell *čad-pa*, *nyod-pa*, *smra-ba*, *zer-ba*, *zlo-ba*, *zlos-pa*.  
 Temperate *čod-ča-pa*.  
 Temperature *gyañ-dro*.  
 Tempest *rluñ čen-po* or *drag-po*, *rluñ-dmār*, *yul-nān*.  
 Temple *mčod-kai*.  
 Temporal *tse dži*; — life *ʔnas-akabs*.  
 Tempt *nyams sad-pa*, *čod dzin-pa*.  
 Ten num. *bču*, *čig bču*; — thousand *kri*; tenth *bču-pa*.  
 Tenant *kai-pa ʔyar-mkhan*.  
 Tend vb. a. *skyon-ba*.  
 Tonder adj. *nyñ-ba*, *jam-pa*; *byams-pa*.  
 Tendon *nya-ču*.  
 Tenet *čos*.  
 Tent *gur*, resp. *bžugs-gur*.  
 Term s. (limited time) *čad-so*.  
 Terminate vb. n. *zin-pa*; vb. a. *čsar-bar*.  
 Termination *mča* 289. [*byed-pa*.  
 Terrace *steñ-ka*, *steñ-tse*.  
 Terrify *ʔigs-pa*, *ʔigs-akrag don-pa* C.; *ʔig-ri skul-čə* W.; to be terrified *akrag-pa*.  
 Test vb. a. *nyams sad-pa*; *čod lta-ba* 216.  
 Testament *bka-čems*, *kā-čems*.  
 Testicle *rlig-pa*, resp. *ʔrañ-rlig*, euphem. *bras-bu*.  
 Testimony *čə-bži*; v. *dpañ(-po)* 826.  
 Texture *čags*.  
 Than *las* 546, *pas*, *sañ* W. 571.  
 Thank vb. *ʔtañ-räg byed-pa* or *bul-ba*.  
 Thanks s. *ʔtañ-räg*, *legs-ʔyod*; many — ! *bka-drin-čə*, *no-mčaar-čə* 456; *žu* W.  
 That pron. *de* 255; *so-či-ltar* 218.  
 The def. art. v. *de* 255.  
 Theatre *ltad-mo lta-bai sa*, *ltad-mo-kai*.  
 Theft *rkun-ma*.  
 Theme *skor*.  
 Then *de-tsa-na*, *der* 256.  
 Theory *lta-ba* II, no. 3, 217.  
 There *de-na*, *de-ru* 256, *ja-gir* 338.  
 Therefore *de-bas-na*, *des-na*, *des* 256.  
 Therein *nañ-na*.  
 They *ko-pa*; *ko-wa* W.; *ko-tso*, *ko-čag* C.; *de-dag*, *de-rnams*.  
 Thick *čug-pa*, *stugs-po*, *šom-pa*, *rom-po*; (of fluids) *ska-ba*, *ryog-pa*.  
 Thicket *čañ-tšin* 444.  
 Thickness *srab-čug* 244.  
 Thief *rkun-ma*.  
 Thimble *lčün-mo*, *mčzrub-ršin*.  
 Thin adj. *pra-ba*, *zim-bu*, *šin-po* W.; *srab-pa*, *sla-ba*, *sla-mo*.  
 Thing *dnos-po*, *ča*, *ča-bydd*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.  
 Think (suppose) *anyam-pa*; (meditate) *sem(s)-pa*; *čam-mno byed-pa* or *ʔtoñ-ba*, resp. *dgoñs-pa*; to — of *dran-pa* 261, *dgoñs-pa*.  
 Third num. *sum-pa*; thirteen *bču-sum*; thirteenth *bču-sum-pa*; thirty *sum-ču*; thirtieth *sum-ču-pa*; a third, third part *sum-ča*, *sum-yar*.  
 Thirst s. *škom*, *škom-pa*, *škom-ddd*; vb. *škom-pa*.

This *di* 275.

Thither *de-ru*, *der* 256; *pyogs der* 352.

Thong *ko-täg*.

Thorn *tser-ma*.

Thoroughly *Kyon-nas*.

Thou *kyed*, *kyod*, resp. *nyid*.

Though v. *kyi* 6.

Thought *bsam-pa*, resp. *dgoñs-pa*, *snyam-pa*, *snan-ba*, *dmigs-pa*, *čar-ego*, *nyams*.

Thousand num. *ston*; ten — *kri*, *kri-krag*, *kri-tso*; hundred — *bum*, *bum-tso*.

Thrash vb. *gyul-ka* *ycog-pa*, *gyur byed-pa* C.; \**ko-yu skor-če*\* W.

Thread s. *skud-pa*, *tssem-sküd*; *snal-ma* 819, *nyag-täg* 185.

Threaten *gam-pa* W.

Three num. *ysum*, *sum*.

Threshold *tem-pa*, *ego-tém*.

Thrifty *pañ-sams-can*.

Throat *ngul*, resp. *ngur*, *lkog-ma*, *ske*, *gre-ba*, *mgrin-pa*, \**o-lé* W.; sore — *ngul-nad*.

Throb vb. *par-ba*.

Throne s. *rgyal-sa*, *kri*, *sen-ge-kri*.

Through *ltan*, *ltan* 217; *pyir* 351.

Throughout *tog-täg* 237.

Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skyur-ba*, *yor-ba*, *pien-pa*, *abyug-pa*; *bor-ba* C.; to — down *bud-pa*, *bebs-pa*; to — off *spön-ba*.

Thumb s. *te-bo*, *mte-bo*.

Thunder s. *brug*, *brug-skäd*, *brug-sgrä*.

Thunderbolt *tog*, *lee*, *rdo-rje*, *ynam-lcags*.

Thursday *yza-pur-bu*.

Thus *de-ltar*, *di-ltar*, *de-bzin-du*, *de-dras* C., *de-tsug* W.

Thwart (frustrate) *egyel-ba*.

Tiara *čod-pän*.

Tibet *bod*.

Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-can* 388; — current handwriting *dbu-méd*.

Tick s. *lug-ig*.

Tickle vb. \**ki-tsi kug-če*\* W.; *gug-pa* W.

Tide s. *dus-rläbs*.

Tidings *prin*; glad — *ytam-snyän*; (gospel) *prin bzän-po*.

Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.

Tiger *stag*.

Tight *dam-po*, *tan-po*.

Till, until *bar-du* 366, *tug* C.; *tsug-pa* W.

Till vb. a. *dul-ba*.

Time s. *dus*, *tse*, *skabs*; (while) *yun*; time, times *lan*; one —, once *lan-ycig*; ten — *lan-bču*; point of —, proper — for *begañ* 124.

Timid *jigs-pa*, *jigs-mkan*, *jigs-pa-can*; *sams-čün-ba*.

Tin s. *ža-nye dkar-po*, *ža-dkar*, *dkar-ya*; — plate *ta-lé* W.

Tinder-box *lcags-mag*.

Tire vb. a. *nal jug-pa*.

Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.

Tithe s. *ču-käg* W.

Title s. *mšan*; (claim) *tob-srol*.

To prep. *mdun* 273, *druñ-du*, resp. *zube-druñ-du* 263, *rtsar* 437, *gan-du* 66.

Tobacco *ta-ma-ka*; — pipe *gui-zäg*, *žal-zäg*.

To-day *de-rin* C., *di-rin* W.

Toe *rkan-sör*, *sor-mo*; the big — *rkan-pai mte-bo*.

Together *ycig-tu*, *lhan-čig-tu*; — with *bčas-pa*, *mnyam-du*.

Token *mšan-ma*.

Tola (Indian half ounce) *diul*, col. *mul*.

Toll s. *so-gam*.

Tomb *dur*, *ban-so*.

Tongs *rkam-pa*.

Tongue *lde*, resp. *lyags*.

Too adv. (too much) *ha-can*; conj. (also) *yan*.

Tool *čas*; tools *yo-byäd*, *lag-ča*.

Tooth *so*, resp. *tsems*; — ache *so-zug*; — brush *so-zäd*; — pick *tsems-šin*, *so-šin*.

Top s. *rtse(-mo)*.

Topography *ynas-bšäd*, *yul-bšäd*.

Torch *gal-mé*, *sgron-ma*.

Torment vb. a. *čse-ba*; *edug-bšäl* or *ynag ston-pa* W.

Torn adj. *ral-ba*, *čad-po*.

Tortoise *rus-sbal*.

Torture vb. a. *mi-la ynag ston-pa* W.

Totter *yam-yöm byed-pa*.

Touch vb. *nyug-pa*, *ytug-pa*, *tug-pa*, *reg-pa*.

Toupet *tor-čög*, *tor-tsügs*.

Towards *tog-tu* 287, *čad-du*, *pyogs-su*.

Towel *lag-pyis*.

Tower *mkar dgu-tog*.

Town *gron*, *gron-kyer*; *yul-gru*; *ryyul-sa* W.

Toy s. *rtsed-mo*.

Trace s. *rkan-rjes*, *mal*.

Track s. *rjes*, *šul*.

Trackless *rjes-méd*.

Tractable *arab-ka dul-mo*.

Trade s. *tsön*, *bo*.

Tradesman *ke-pa*.

Trading-place *las-ego*.

Traffic s. *tsön*.

Train vb. a. *šbyön-ba*; to — up *skyed-srin-ba*.

Trample vb. a. *rdzi-ba*, *rdog-pas rduñ-ba*.

Tranquil *ži-ba*.

Tranquillity *žod*.

Transaction *las*.

Transfer vb. *spo-ba*, *god-pa*.

Transform *gyur-ba*; to — one's self *sprul-ba* 386; to be transformed into *gyur-ba* 96, *gro-ba* 101.



- Transformation *ritzu-jirul*.  
 Transgress *gal-bu*; *du-bu*.  
 Transgression *gal-krul*.  
 Translate *sgyur-ba*.  
 Transmigration, the round of — *kor-bu* 58.  
 Transplant *spo-ba*.  
 Transport vb. *skycl-ba*. *kyer-ba*.  
 Trap s. *nyji*, *snji*; *klém-pa* W.; — door *nyam-syu*; mouse — *bi-lém* W., fox *ica-lém* W.  
 Travel vb. *gro-bu*, *gyrol-pa*, *byrol-pa*; *ču-bu* W.  
 Tread vb. n. *ritzi-bu*; \**čag-čag čo-čé* W.; vb. n. *čag-pa*, *čags-pa*.  
 Treadle *rkui-sin*.  
 Treasure s. *yer*.  
 Treasurer *ikor-pa*, *piyag-mulzöl*.  
 Treasury *dkor-mulzöl*.  
 Treat s (feast) *miron*.  
 Treat vb. n. (to use) *spyod-pa* 334: (to regale) *mgion-du nyer-bu*; to — medically *čos-pa*; *smān-dpyad byed-pa* 329; vb. n. to — of *jod-pa* 182.  
 Treatise *rgyul*, *rgyud-söl*.  
 Treatment, good — *bzan-lugs* W.  
 Treaty *bzan-sgrig*.  
 Tree *sin*, *sdon-po*, *sin-sölön*.  
 Tremble *gul-bu*, *dur-bu*.  
 Trespass vb. n. *bar-thu jöd-pa* 367.  
 Trevet *čags-sgyid*.  
 Trial (before a tribunal) *ytam-sdär* W.  
 Tribe *ade*.  
 Tribunal *Krims-Kań*.  
 Tribute *dpya*.  
 Trick s. *bar-čad*; to play tricks *to-tsam-pa*.  
 Trickle vb. n. *čzag-pa*.  
 Trifling adj. *pra-ba*.  
 Tripod *sgyul-bu*, *čags-sgyid*.  
 Troop s. *kyu*, *pul-po-čé*, *čeo*; troops *dpuu*.  
 Trophy *rgyul-mšuin*.  
 Trot vb. *dur-ba*; s. *dur-gro*.  
 Trouble s. *nyon-moš-pa*, *aka-sdug*, *mya-nān*; vb. s. *čkrug-pa*.  
 Troublesome *čsęs*.  
 Trowsers *rkui-snam*, *gos-tün*, *dor-na*, *byań-rkyań*, *smad-yyogs*.  
 True *blen-pa*, *no-rtóg*.  
 Trumpet *duń*.  
 Trunk (of a tree) *sdon-po*; (of an elephant) *glan-sna*; (box) *sgam*, *sgrom*.  
 Truss s. *pon-po*; vb. to — up *rdze-ba*.  
 Trustee *pa-tsáb*.  
 Trustworthy *os-pa*.  
 Truth *ies-pa*, *blen-pa*, *yin-mín* 510.  
 Try *nyams sad-pa* 186, *dpyod-pa*, col. *tsoul-tu-ba*.  
 Tub *žžon-pa*, *bzom*.  
 Tube *don-po*, *pu-ri*.  
 Tuck up *rdze-ba*.  
 Tuesday *yza-mig-dmār*.  
 Tuft *pon*; — of wool *bal-dub* W.  
 Tumble vb. *gyel-ba*.  
 Tumbler (drinking-glass) *šel-kór*, *šel-pór*.  
 Tumult *krug-pa*.  
 Tun *zem*.  
 Tune s. *glu*.  
 Turban *tod*, *la-tód*.  
 Turbid *aka-ba*, *nyog-pa*.  
 Turf *span*, *span-po*.  
 Turkey *rum*.  
 Turkois *yyu*.  
 Turmeric *yui-ba*.  
 Turn vb. s. *sgyur-ba*; to — off *zlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *piyogs-pa*, *gro-bu*, *ča-bu* W.; to — away *člog-pa*.  
 Turn s. *čsir* 448, *res* 535; by turns *čsir-la*, *čsir-du*, *čsir dań*, *res-la*.  
 Tarnip *nyui-ma*.  
 Turret *speu*, *spiu*.  
 Tusk *mčé-ba*, *mčé-so*.  
 Tutelar god *yi-dam-tha*, *čugs-člām*.  
 Twelve *čcu-ynyis*; twelfth *čcu-ynyis-pa*.  
 Twenty *nyi-šu*; twentieth *nyi-šu-pa*.  
 Twice *lan-ynyis*.  
 Twilight *srod*, *srod-jin*.  
 Twine s. *skud-pa*, *si-ri* W.  
 Twins \**čsag-čug*, *mšé-ma*.  
 Twirling-stick *ja-bkrug*.  
 Twist vb. s. *sgrim-pa*, *ččul-pa*, *sle-ba*.  
 Two *ynyis*; v. also do 256.  
 Two-legged *rkai-ynyis-pa*.  
 Tyrant *dpon-po drag-po* or *drag-čul-čān*.

## U

- Ugly *mi-sdug-pa*.  
 Ulcer *šu-ba*; *ba-šu* W.; *pol*, *thog-pa*.  
 Ultimately *pyęs-na*.  
 Umbrella *nyi-rib*, *čdugs*.  
 Unable *mi čes-pa*, *čān mi čes-pa*.  
 Unaccustomed *mi gom-pa*.  
 Unadulterated *ma-dres-pa*, *čhad-méd*.  
 Unaware *yan-med-la* W.  
 Unbearable *mi-bzod-pa*.  
 Unbecoming *mi-rigs-pa*.  
 Unbelieving *ma-dad-pa*, *dad-méd*.  
 Unbutton vb. s. *grol-ba*.  
 Unchangeable *gyur-méd*.  
 Unchastity *dod-lóg*.

- Uncle *ku-bo*; *zai(-po)*, 'a-*zai*, 'a-*kü W.*  
Unclean *mi-ytsai-ba*, *dri-ma-can*; *tai-du W.*, *skyug-bro C.*  
Uncommon *tun-mín*, *tun-mois ma yin-pa* 231; *srol-méd*, *ta-mal-pa ma yin-pa* 227.  
Undefined *nes-méd*.  
Under *og*, *og-na* 501; v. also *dam* 557.  
Under-garment 'an-*tüi*.  
Undergo *mton-ba*, *bzod-pa*, *snyon-ba*.  
Understand *mkyen-pa*, *go-ba*, *nos-p'rod-pa*, *rig-pa*, *des-pa*; *ha-go-ba W.*  
Understanding s. *blo*, *blo-grös*; good — (agreement) *mtun* 241.  
Undertaking s. *rtom-pa* 441.  
Undoubtedly *ydon-mi-za-bar*.  
Uneasy *kon-du čud-pa*, *mi tsim-pa*, *mi dga-ba*, *mi dga-ste*.  
Unequal *mi-dra-ba*.  
Unequalled *gran-ya-méd*.  
Uneven *rtsub-po*.  
Unexpectedly *hun-med-la W.*, *yan-med-la W.*; *glo-bur-du*, *har(-gyis) C.*  
Unfasten *grol-ba*.  
Unfinished *te-rél W.*  
Unfit adj. *mi-run-ba*.  
Unfold *bu-ba*, *ka bu-ba*.  
Ungracious *brtse-méd*.  
Unguent *byug-smán*.  
Unhappy *bkra-mi-sis-pa*, *sdug-bsial-can*, *yyan-med-pa*.  
Unimpaired *ma-nyams-pa*.  
Universally *p'al-čér*.  
Universe *jig-rtén*.  
Unjust *tsul-méd*; *čos ma yin-pa*.  
Unkind *brtse-méd*.  
Unmarried (male or female) *Kyim-fabs-méd*; (female) *Kyo-méd*.  
Unobserved adv. *ma-tsor-bar*.  
Unoccupied *yan-pa*.  
Unquestionable *tag-bčad-pa* 227.
- Unquestionably *ydon mi za-bar*.  
Unreasonable *mi-rig-pa* 528.  
Unripe *rjen-pa*.  
Unsought *rtsol-méd*.  
Unsteady *dug mi tsuga-pa* 459.  
Unsubstantial *yzuga-méd* 494.  
Unsymmetrical *ya-ma-zün*.  
Untie *grol-ba*.  
Until *bar-du*, *tug C.*, *tsug-pa W.*; *pan-la* 840, *yan-la* 506.  
Untoward *mi-dod-pa*.  
Untruth *šab-šob*.  
Up to prep. *gan*, *dru-i-du*, *mdun-du*, *ldan-du W.* 289; *rtar* 437; adv. *yar*, *gyen*.  
Upbraid *bka-bkyon byed-pa*.  
Up-hill *gyen-du*.  
Upon *ka-ru*, *Kar* 35, *tog-tu* 237, *sten-du* 222.  
Upper adj. *ya-gi*; — end *tog-ma*; — part *stod*.  
Upright (erect) *kye-ré*, *kron-kron W.*; (honest) *čos-dra-i-po*.  
Upstairs *ya-tog*.  
Urge vb. a. v. *nan* 302.  
Urgently *nye-bar*.  
Urinary organs *ču-só*.  
Urine *yčín*, *ču*, *dri-ču*.  
Usage (custom) *erol*.  
Use vb. a. *spyod-pa*.  
Use s. *krims*; *pan-pa*; *lob-kyád W.*  
Useful *dgos-pa*, *pan-fogs-pa*; to be — *pan-pa*.  
Useless *mi-dgos-pa*, *pan-méd*, *don-méd*; *čon W.* 162.  
Usual *tun*, *tun-món*, *p'al-pa*.  
Usurp *prog-pa*.  
Utensils *lag-ča*.  
Uterus *bu-snód*, *p'ru-ma*.  
Utmost v. *bla-ma* 382, *ji* 172.  
Utter *rjod-pa*, *don-pa*.  
Uvula *lčé-čün*.

## V

- Vacuity *ston-pa-nyid* 223.  
Vagina *mñal-šo* 132.  
Vagrant adj. *yan-pa*.  
Vain (fond of dress) *mčor-po*, *rdzob-po*, col. *zab-mo*.  
Valid *stobs-can*.  
Valley *lu-i-pa*; lower part of a — *mdo*, upper part *p'u*.  
Valuable *dkon-pa*, *rin-po-čé*.  
Value s. (price) *goi*, *tañ*, *rin*; (importance) *kos*.  
Vanish *yal-ba*, *mi-snañ-bar gyur-ba* 317.  
Vapour s. *ñad*, *rlais-pa*.  
Variegated *bkra-ba*.
- Various *sna-tsogs*, *sna-so-só*, *so-só*, *rigs mi-Varnish* s. *rtai*. [*yčig-pa*.]  
Vegetables *sio-tsód*, *tsod-ma*, *ldum*.  
Vehicle *teg-pa*, *bžon-pa*.  
Veil s. *ydon-kebs*.  
Vein (of the body) *rtsa*; (of minerals) *pter-Ka* 208, *rdo-Ká* 287.  
Venerable *btun-pa*.  
Vengeance *dugs W.*; to take — \**dug kor-čé*, *lan kor-čé W.*  
Venture vb. *spobs-pa*.  
Venus *pa(-wa)-sañs*.  
Verdant, the ground becomes — *sa bo C.* 395; or *sio skyé* 136.

Vermicelli *ycur-pe*, *čur-ba*.  
 Vermilion s. *mśal*, *tsal*.  
 Vermin *srin-bu*, *bu*.  
 Verse s. *rkan-pa* 15, *tsigs* 448.  
 Vertex *ngo-dkyil*, *γtsug*.  
 Vertical *gyen-la dran-po W*.  
 Very *rab-tu*, *šin-tu*; *ha-can* 595; *mā W*. 408;  
 the very *ko-na* 48.  
 Vessel (receptacle) *snod*; (anatom.) *bu-ga*;  
 (ship) *yzins*, *gru*.  
 Vestibule *sgo-kan*.  
 Vestige *mal*.  
 Vice s. *sdig-pa*, *mi-dge-ba*.  
 Vice-roy *rgyal-taab*.  
 Vicissitude *gyur-ba* II 97.  
 Victorious, to be — *rgyal-ba*.  
 Victory *rgyal*.  
 Victuals *ka-zās*, *za-ba*, *za-ma*.  
 Vie with *gran-pa*.  
 View s. *snan-ba* 317; point of — (mode of  
 viewing things) *mton-snān* 318, *yzigs-snān*;  
 vb. a. *lta-ba*.  
 Vigorous *rem-pa*.  
 Vile *btsog-pa*.  
 Vilify *smad-pa*, *dma-bebs-pa*, *ma-bab kal-*  
*ba W*. 421.  
 Village *yul-gru*, *gron*, *gron-tso*, *gron-yul*,  
*yul-tso*.  
 Villager *gror-pa*.  
 Vine *rgun*, *rgun-šin*.

Vinegar *skyr-ku*, *skyr-ru Sik.*, *skyr-mo*  
*Lh*.  
 Vineyard *rgun-tads*.  
 Violate (infringe) *γdög-pa*, *čal-ba*; (de-  
 flower) *lus smad-pa*.  
 Violent *drags-po*, *btsan*.  
 Virgin *bu-mo*, *bu-mo ysar-ma*.  
 Virtue *dge-ba*, *bśod-pa*; by — of *stobs-kyis*  
 224.  
 Virtuous *dge-ba*, *dge-ldān*.  
 Viscid *rtsi-can*.  
 Vishnu *kyab-γig* 46.  
 Visible *māon-pa*, *yal-pa*, *mton-du run-ba*.  
 Vision (act of seeing) *snan-ba*, *mton-snān*;  
 range of — *mton-čkor*; (phantom) *čal-*  
*yzigs*.  
 Visit vb. a. *čal-lta byed-pa*; ... *dan tug-*  
*pa-la gro-ba*, ... *dan mjal-ba* or *pirad-pa*.  
 Visitation (inspection) *čal-ta*, *čal-lta*.  
 Voice *skad*, *sgra*, *sgra-skad*, resp. *γsui*;  
 loud — *skad-čč*.  
 Volcano *me-ri*.  
 Voluptuousness *dod-pa*, *dod-cags*.  
 Vomit vb. *skyug-pa*; s. *skyugs-pa*.  
 Vortex *γtsug*.  
 Vow s. *tugs-dām*, *dām*, *dām-tsig*, *yi-dām*;  
 to make a — *tugs-dām bča-ba*.  
 Vowel *dbyanis*.  
 Vulgar s. *dmanis* 422; adj. *la-mal-pa* 227.  
 Vulture *go-bo*, *glag*, *bya-glāg*.

## W

Wag vb. a. *sgril-ba*.  
 Wages *gla*, *pogs*.  
 Waggon *šin-rta*; — wheel *šin-rtai pañ-lō*.  
 Wallings s. *smre-sndgs*.  
 Waist *rked-pa*.  
 Wait vb. n. *sgug-pa*, *sdod-pa*, *srin-ba*; to  
 — on *mjal-ba*; to lie in — *sgug-pa*; to  
 keep one waiting *sgug-tu γug-pa*.  
 Waiting-man *sku-māun-pa*, *čabs-pyi*;  
*drun-kōr*.  
 Wake vb. a. *sod-pa*, *ymyid sad-pa*.  
 Walk vb. n. *bgrod-pa*, *grul-ba*, *gro-ba*,  
*čag-pa*; resp. *skyod-pa*, *γsags-pa*, *byon-*  
*pa*; to take a — *skyo-sans-la gro-ba* 458;  
 v. also *γyenis-pa* 518; the act of walking  
*γros*; manner of — *spyod-grds*.  
 Wall s. *rtsig-pa*, *lčags-ri*, *skya*.  
 Walnut *star-ka*, *dar-ega*.  
 Wand s. *dbyug-gu*, *dbyu-gu*.  
 Wander *kyam-pa*, *rgyu-ba*.  
 Want vb. a. *dgos-pa*, *čal-ba*, *čō-ba*; I —  
*na-la dgos* 87; I do not want it *čō-čē med*  
*W*. 58.  
 War s. *črug-pa*; *mag-tāb C.*, *mag-γig W*.  
 Wardrobe *goc-egām*.

Warm adj. *dro-ba*, *dron-mo*, *tša-ba*.  
 Warm vb. a. *ero-ba*; *dugs-pa W*; to — one's  
 self *lde-ba*.  
 Warmth *tša-gran*, *drod*.  
 Warp s. *rgyu*.  
 Warrior *dmag-mi*.  
 Wart *mder-pa*.  
 Wash vb. a. *krud-pa*, resp. *bail-ba*.  
 Washing s. *krus*; water for — *krus-ku*.  
 Waste adj. *gog-po*, *ston-pa*.  
 Watch vb. a. *srui-ba*.  
 Watchman *srui-mkan*.  
 Water *ču*, eleg. *čab*; — carrier *ču-pa*; —  
 channel *wa*; — closet *pyag-ra*; *γsan-*  
*spyōd*; — jar *ču-rdēd*; — snake *ču-sbrul*;  
 — spout *dre-pu-tsub W*; — tub *ču-zām*.  
 Wave s. *rlabs*, *dā-kldn*.  
 Wavering s. *čām-tšim*.  
 Wax s. *spra-tsil C.*, *mum W*.  
 Way (road) *gro-sa*, *lam*, (manner) *rnām-*  
*pa*, *tabs*, *tugs*, *tul*; by or in the — of *ago-*  
*nas* 115; to have the — of *rigs-pa* 528; to  
 give — *byer-ba*; to make — *byōl-ba*,  
*čaur-ba*. [*o*, *u-čag*.]  
 We pron. *na* 124, *na-čag*, *nēd*, *nēd-ran*, *nōa*,

**Weak** adj. *žan-pa*, *žed-med*, *žed-čün*, *hal-med W.*; *nyams-čün*, *jam-po W.*

**Weal** (mark) col. *nya*.

**Wealth** *nor*, *dkor*, *pyug* - *kydd*, *abyig(s)*, *byor-pa*, *lois-spyödd* 564.

**Weapon** *mtson*.

**Wear** vb. a. *gyon-pa*, *bgo-ba*.

**Weariness** *nal-ba*, *o-bryä*.

**Weary** adj., to be — *skyo-ba*, *sun-pa*.

**Wearily** vb. a. *nal* *jug-pa*; to be wearied *nal-ba*.

**Weather**, clear — *ynam dan* - *ba*, *ynam dwañs*, *ynam tañ*; dry — *tan-pa* 229.

**Weave** vb. a. *tag-pa*.

**Weaver** *ta-ga-pa*.

**Wedge** s. *ka-ru*.

**Wednesday** *yzu-lhay-ma*.

**Weed** s. *rtsa-nian*.

**Weeding** (the act of) *yur-ma*.

**Week** *bdun-präg*.

**Weep** *nu-ba*, *šum-pa*.

**Weft** *spun*.

**Weigh** vb. a. *jal-ba*, *degs-pa*, *yäl-ba*, *yör-ba*.

**Weight** *rdo* 286, *srañ* 580.

**Welcome**, you are — *oñs-pa legs-so* 501.

**Welfare** *bde-ba*, *bde-jägs*.

**Well** s. *kron-pa*, *ču-dön*, *byuñ-künis*, *čumig*.

**Well** adj., are you —? *de-mo 'e yo C.*; adv. *o-nä* 500; very — *de-ltar tsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *zim-po*.

**Wen** *lba-ba*.

**Went**, I went *soñ* 579.

**West** *nub*.

**Wet** adj. *rñon-pa*, *yser-ba*; s. *rñun*.

**Wether** *ton-pa*.

**What** interr. *či* 139, *gai* 65, *či-ltar* 140, *ji* 172.

**Whatever** *či-yañ*; — it may be *či yañ ruñ* 592.

**Wheat** *gro*; — flour *bag-pyé*.

**Wheel** s. *kor-lo*; paddle — *sku-ru*.

**When** *ka-ru*, *kar*; *čin*; interr. *nam*, *dus-nam-zig* 308.

**Where** *ga-na*, *ga-ru*, *gar*; — is? *ga-ré*.

**Whetstone** *džen*.

**Which** interr. *gai* 65.

**While** s. *yun*; a little — *ten*, *dar-yčig*, *re zig* (*dus*); a long — *riñ zig-tu*.

**Whilst** *la* 540, *las* 546.

**Whip** s. *lčag*, *rtal-lčag*.

**Whirl** vb. n. *tsub-pa*.

**Whirlpool** *ytsug*, *ytsug-kyil*.

**Whirlwind** *dre-puñ-tsub W.*

**Whisper** s. *šab-šub*; vb. *šub-pa*, *šib-pa*.

**Whistle** vb. *žugs-agra yton-ba*; v. also *ku-kü* 597.

**White** adj. *dkar-ba*; — wash *dkar-rtai*.

**Whither** *ga-ru*, *ga-la* 64, *gar* 67.

**Who** interr. *gai* 65, *su* 573.

**Whole** adj. *tsams-čäd* 230; *tsañ-ma*, *ril-ba*, *hril-po*; s. *ril-po*.

**Wholly** *yöñs-su*.

**Why** interr. *či*, *či-la* 140, *či pyir* 351; *ga-la rten-nas* 214; interj. *o-nä* 500.

**Wick** s. *smyin-po*, *sdön-ras C.*, *sar W.*

**Wicked** adj. *čos-med*, *sdig-pa-la dga-ba*.

**Wide** *žen-čan*, *yañs-pa*, *hel-po*, *hel-čan*.

**Widow** *yugs(s)-sa-mo*.

**Widower** *yug(s)-sa-pa*, *yug-sa*; *skyes-näg*

**Width** *kyon*, *yžen*. [C.]

**Wife** *čün-ma*, *čün-grogs*; 'a-ne W.; *kab* 38, *Kjo-mo* 48; (housewife) *Kyim-tab-mo*, *Kyim-pa-mu* 47.

**Wild** adj. *rgod-pa*, *ynyan-pa*.

**Wilderness** *djon-pa*, *brog*.

**Will** s. *šam-pa*, *tugs*, resp. *tugs-dgons*.

**Willing**, to be — *dod-pa*.

**Willow** *lčan-ma*.

**Wind** s. *räzi*, *rñun*; cold — *lhag(s)-pa*.

**Wind** vb. a. *dkri-ba*, *kri-ba*, *kyil-ba*, *sgril-ba*; vb. n. *kri-lba*.

**Window** *rygul-dkar C.*; — hole *dkar-kwi*.

**Windpipe** *kru-kru W.*, *lkog-ma*.

**Wine** *ryun-čan*, resp. *ryun-skyéms*; *čan*.

**Wing** s. *šog-pa*, *šab-ma*.

**Wink** vb. n. *miğ* *krab-krab* or *tsab-tsab* or *dzum-dzum byed-pa*.

**Winter** s. *dgun*, *dgun-ka*.

**Wipe** vb. a. *yji-ba*; to be wiped off *byi-ba*.

**Wire** *lčags-sküd*.

**Wisdom** *ye-šes*, *šes-räb*.

**Wise** adj. *nikus-pa*, *gruñ-ba*, *mdzañs-pa*.

**Wish** s. *dod-pa*, *yid-smon*; resp. *dgoñs-pa*, *bžed-don*; vb. a. *dod-pu*, *šmon-pu*, *tsal-ba*, *bžed-pa*.

**Witchcraft** *mtu*, *prü-mén*.

**With** *dan* 248, *mnyam-du* 196, *bčas-su*.

**Withdraw** vb. a. *yčod-pa*, *ni ster-ba*; vb. n. *gye-ba*.

**Wither** vb. n. *rnyid-pa*.

**Within** *tsun-čäd*.

**Without** prep. *med-pa(r)* 418.

**Witness** s. *dpañ(-po)*.

**Wolf** *spyañ-ki*.

**Woman** *bud-med*, *mo*, 'a-ne W.

**Womb** *mñal* 132, *bu-smod* 319, *rum*.

**Wonder** s. *ya-mtsan*.

**Wonderful** *nyams-mtsar-ba*, *no-mtsar-ba*;

*ya-mtsan-po C.*, *ya-mtsan-čan W.*

**Wont**, **Wonted** adj. *goms-pa*.

**Wood** (forest) *nags(-ma)*, *tsal*; (timber) *šin*; — shavings *šin-zäl*.

**Woodpecker** *šin-rgön*.

**Woof** *spun*.

**Wool** *bal*.

**Word** *frig*, *miñ*, *agra*, *näg* 125; resp. *bka*.

Work s. *bya-ba*, *bzo*, *las*, resp. *prin-las*;  
vb. a. *las byed-pa*.  
Workman *las-pa*, *las-mi*.  
Workmanship *bzo* 497.  
Workmaster *lag-dpön*.  
Workshop *bzo-kan*.  
World *jig-rten*, *srid-pa* 582.  
Worldliness *jig-rten* *di-la* *čags-pai*  
*sens*; v. *bya-ba*.  
Worm *bu*, *srin-bu*, *nyal-gro*.  
Worn out *čad-po*.  
Worst, to get the — of *‘pam-pa*.  
Worth s. *kos*, *goni*, *rin*, *lan*.  
Worth adj. *ri-ba*.  
Worthless *rin-méd*.

Worthy *ya*, *ya-ma*; to be — *os-pa*.  
Wound s. *rma*, *rma-ka* W.  
Wrap vb. a. *dkri-ba*; to — round *sgri-ba*;  
to — up *dril-ba*.  
Wrath *kro-ba*, *že-sdan*.  
Wrest vb. a. *snol-ba*.  
Wrestle vb. n. *snol-ba*.  
Wretched *adug-po*; *nyal-ba-čan* W.  
Wring *tsir-ba*.  
Wrinkle s. *nyer-ma*.  
Wrist *lag-tsigs*.  
Write *bri-ba*.  
Wrong adj. *mi-rigs-pa*, *log-pa*, *mi-os-pa*;  
*os-med* W.  
Wry adj. *ču-ba*, *čus-pa* 170.

## Y

Yak *pyag*; male — *po-yyüg*; female — *bri-*  
*mo*; wild — *bron*.  
Yard (court-yard) *kyama*.  
Yarn *snal-ma*, *srin-bu*.  
Yawn vb. *glul-ba*, *sgyii-ba* 118.  
Yea *o-na* 500.  
Year lo; this — *da-lo*.  
Yeast *pabä*, *rtsabs*.  
Yellow *ser-po*.  
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka* *yod*  
256; —, so it is *de-de-bzin-no*.

Yesterday *ka-rtsdn*, *mdan*.  
Yet *on kyañ*, *yin kyañ*, *yin na yañ* W.;  
*gal-te*.  
Yield vb. a. *ytoñ-ba*; vb. n. *dan-du len-pa*.  
Yoke of oxen *glan-din*.  
Yonder *pa-gi*.  
You pron. *Kyed*, *Kyod* 48, *nyid* 188.  
Young adj. *yzon-pa*, *čün-ba*; the youngest  
(son) *ta-čün*; s. *prüg*.  
Youth s. (youthful age) *lan-tso*; (boy or  
young man) *Kyeu*, *yzon-nu*.

## Z

Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-*  
*čags*.  
Zealous *brtson-grus dan ldan-pa*; to be —  
*brtson-grus skyed-pa*, *brtson-par byed-pa*.

Zealously *rtsol-bar*.  
Zero *fig-le*.  
Zinc *ti-tsa*.  
Zodiac *Kyin-gyi*, *Kor-lo*.

**Final remark.** The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

# CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p.	col.	l.	
2	a	8	read <i>ka-ma-la-ti-la</i>
2	b	17	" <i>ka-sa ju</i>
3	b	8*	" to beckon
8	a	18	" <i>fad-kyi</i>
9	b	21	" <i>dka-tub-la</i>
15	a	9	" <i>ta-ti-hlym-po</i>
16	a	19*	" <i>rkañ-bām</i>
16	b	7*	" dig out
17	a	9*	" affix denoting
17	a	19*	" <i>rkyan-pa</i>
20	b	10*	" frequently
21	a	6	" <i>skal-nór</i>
21	b	2	" <i>ti</i>
26	a	5	" <i>skyan</i>
27	a	11*	" <i>skyi-lidir</i>
27	b	13*	" <i>skyr-mo</i>
28	a	6	" <i>yyan-skyér</i>
28	a	15*	" re-born
28	b	19	" <i>kyer-mén</i>
31	b	16*	" <i>lag-lén</i>
32	b	16	dele 2. to paste. —
32	b	5*	read <i>skra-séi</i>
33	a	5*	" <i>k</i>
33	b	7	" <i>dá-ru skróg-pa</i>
33	b	12	" caste
34	a	5	" soft mouth
34	a	15*	" to lie on the face
35	b	2*	" <i>ka-ydāma</i>
38	a	1	" <i>lās-ka</i>
38	a	10	" <i>Lā</i>
39	a	6	" <i>zas kam yétig id.</i> — 2.
41	a	20	" <i>k'ug-tu</i>
41	a	4*	" <i>rma-kāñ</i>
44	a	18	" <i>kór-pa nian-pa</i>

p.	col.	l.	
51	a	14*	read <i>krima-k'án</i>
52	b	24	" <i>*tō-pa*</i>
54	b	13	" requisites
56	b	5	" <i>འཕེལ་བ་</i>
56	b	15	" <i>ko-byéd</i>
59	a	20*	" <i>འབྲུག་(ས་)་བ་</i>
59	a	10*	" <i>kyam-pa</i>
59	b	20*	" <i>öd-kyims</i>
63	a	6*	" = <i>gan</i> . — 3. bald, <i>W. ga-</i> <i>pi</i> (v. <i>spyi</i> 338).
65	a	24*	" <i>ón-ba de-ni</i>
66	a	16*	" <i>gan-zág-</i>
66	a	14*	" <i>lóg-ta-can-gyi</i>
66	b	15	" <i>mdzod-thá</i>
67	a	20	" <i>མཁན་ལྷ་པ་</i>
69	b	17*	" <i>gun-düm</i>
74	a	18	" <i>gyad-kyi</i>
74	a	18*	" <i>gyi</i> for <i>kyi</i>
75	a	11	" <i>gyón-rgyu</i>
76	b	6	" <i>tub-grabs</i>
77	b	18	" <i>བྱུག་</i>
78	b	22*	" <i>grög-tu</i>
79	a	18	" <i>möd-rtén</i>
81	a	11	" <i>-rtéd-mo</i>
84	b	5	" stoop
85	b	18	" <i>ཐཔ་མཁའ་</i>
86	b	11	" <i>mdo</i> ; <i>dge-slóni-ma</i> a nun;
			<i>dge-slob-ma</i> etc.
87	a	19	" <i>bstán-pa-la</i>

p. col. 1.		p. col. 1.	
89 b 2*	read ཅེས <i>bgrds-nas</i>	200 a 18*	read རྒྱལ་བ་
92 a 4	" 'u-dog	205 a 4	" <i>Ca.</i>
95 a 11*	" <i>nan-</i>	219 b 7	" <i>ma byed</i>
95 b 8	" འཛོམས་པ་	226 a 11*	" 178. 8. — <i>Was. (296): 2.</i>
95 b 21	" establish	231 b 7	" <i>fig-skid</i>
96 a 10*	" <i>gor</i>	232 a 8*	" <i>zib-tu</i>
96 b 1	" <i>gydg-pa</i>	233 b 18	" <i>Ld.-Glr.,</i>
96 b 8	" <i>gyan-ba</i>	233 b 28*	" translates it
96 b 15	" <i>del-gyi</i>	233 b 19*	" <i>*fun dad* W.</i>
98 a 14	" <i>gyod-par</i>	235 b 24	" <i>mi-tog kir-ba</i>
111 b 23	" རྒྱལ་བ་	237 a 9*	" <i>nd-tog</i>
112 a 30*	" <i>tsi-nie-dzin</i>	237 b 15	" <i>pyi-tog</i>
113 b 7	" <i>na-tsa</i>	238 a 14*	" <i>tod</i>
121 a 20	" <i>begrub-</i>	254 a 9	" from thence
122 a 4	vide emendation p. XXII.	256 b 12	" རེབ་(ས་)
122 a 8*	read རྒྱལ་(ས་)	259 b 14	" <i>don 1. — don-dam</i>
122 b 24*	" <i>agron-pa</i>	264 b 7*	" རྒྱལ་མོ་
128 a 4	" <i>nd-tog</i>	265 a 10	" like an arctic sea
128 b 4	" <i>de-dra-ba</i>	267 a 14	dele ( <i>Pinus abies</i> )
128 b 6	" <i>ci-ba</i>	270 b 14	read <i>bdé-mo</i>
128 b 2*	" <i>no dkar-po</i>	273 b 2*	" ལོ་ལོ་
131 a 16* seqq.	" <i>dzir</i>	274 a 4*	dele the words: marked or
132 b 5*	" <i>dis</i>	275 a 9 seqq.	read <i>das-pa</i>
132 b 3*	" <i>midn-no</i>	275 b 6*	" <i>pyi</i>
135 a 4	" <i>Lea.</i>	287 b 16	" precious stone
139 b 6	" <i>de</i> of what?	287 b 22	" <i>Pth.</i> having obtained im mortality
140 b 1	" ཅི་ཅི་	291 a 5	" <i>brug</i>
141 b 17	" <i>dua</i>	292 b 23	" <i>sdan-ba</i>
143 a 20*	" gallinaceous	293 a 8*	" <i>sdog-to-tan</i>
146 b 10*, 8*	" <i>odus*</i>	293 b 1	" རྒྱལ་པ་ <i>adi(g)s-pa</i>
147 b 23	" <i>*vdom-lan-ds*</i>	301 b 22	" <i>lo tsin-ni</i>
158 a 17	" <i>tsu-bir</i>	303 b 23	" <i>zin-to</i>
158 b 14*	" the water; also —	304 b 22	" prep.
161 b 10*	" <i>dri-pas</i> (instead of	305 b 21*	" རྒྱལ་པ་
163 b 10*	" <i>tsu-skad</i>	312 a 8*	" རྒྱལ་པ་
164 a 8*	" irreligious	313 b 8	" <i>smim-pa</i>
165 b 18*	" <i>mté-ba</i>	317 b 13*	" apparition
166 b 15	" ལུ་	318 b 14	" brightly
168 b 20*	" <i>zd-ba</i>	322 b 8*	" <i>dkar(-po)</i>
170 a 13	" <i>tsu-ba</i> to draw etc.	325 a 10	" <i>gru-dzin</i>
170 a 23	" vb. n. to <i>tsin-pa</i>	326 b 4	" <i>Durga, Uma</i>
170 b 2*	" <i>kro-bo-tol-pa</i>	327 a 17	" <i>zag-ps ps</i>
171 a 12	" <i>Lea.</i>	328 a 18*	" <i>ka-to</i>
176 b 24	" <i>jig-tog</i>	328 a 14*	" the defunct ancestors
177 a 5	" <i>jin-kui</i>	328 b 2*	" postp. c. gen.
184 b 10*	" <i>nyd-ra byed-pa</i>	340 a 21	" abstrusely
185 a 18*	" <i>dpon-gyi</i>	340 b 17	" <i>Gram.;</i>
186 b 4*	" <i>nyal-krí</i>	353 b 15	" <i>jig-pa</i>
195 a 21	" <i>*mnyé-ts*</i>	354 a 9*	" <i>grat-ba</i>
195 b 6	" རྒྱལ་བ་		
195 b 7*	" <i>nyid</i>		











